The Quran

Arabic Text
with
Corresponding English Meaning

SAHEEH INTERNATIONAL

The Quran:

Arabic Text with Corresponding English Meaning

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رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ

In (the) name

ٱللَّهِ

(of) Allah,

ٱلرَّحْمَٰنِ

the Most Gracious,

ٱلرَّحِيمِ

the Most Merciful.

١

(1)

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ١

(1) In the name of Allah, the Entirely Merciful, the Especially Merciful.

ٱلْحَمْدُ

All praises and thanks

لِلَّهِ

(be) to Allah,

رَبِّ

(the) Lord

ٱلْعَٰلَمِينَ

(of all) the worlds.

٢

(2)

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ٢

(2) [All] praise is [due] to Allah, Lord of the worlds -

ٱلرَّحْمَٰنِ

The Most Gracious,

ٱلرَّحِيمِ

the Most Merciful.

٣

(3)

ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ٣

(3) The Entirely Merciful, the Especially Merciful,

مَٰلِكِ

Master

يَوْمِ

(of the) Day

ٱلدِّينِ

(of) [the] Judgment.

٤

(4)

مَٰلِكِ يَوْمِ ٱلدِّينِ ٤

(4) Sovereign of the Day of Recompense.

إِيَّاكَ

You Alone

نَعْبُدُ

we worship,

وَإِيَّاكَ

and You Alone

نَسْتَعِينُ

we ask for help.

٥

(5)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

(5) It is You we worship and You we ask for help.

ٱهْدِنَا

Guide us

ٱلصِّرَٰطَ

(to) the path,

ٱلْمُسْتَقِيمَ

the straight.

٦

(6)

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ٦

(6) Guide us to the straight path -

صِرَٰطَ

(The) path

ٱلَّذِينَ

(of) those

أَنْعَمْتَ

You have bestowed (Your) Favors

عَلَيْهِمْ

on them,

غَيْرِ

not (of)

ٱلْمَغْضُوبِ

those who earned (Your) wrath

عَلَيْهِمْ

on themselves,

وَلَا

and not

ٱلضَّآلِّينَ

(of) those who go astray.

٧

(7)

صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ٧

(7) The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

ءَايَٰتُهَا ٢٨٦

Verses 286

سُورَةُ ٱلْبَقَرَةِ

Chapter 2 The Cow

رُكُوعَاتُهَا ٤٠

Rukus 40

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الٓمٓ

Alif Laam Meem

١

(1)

الٓمٓ ١

(1) Alif, Lam, Meem.

ذَٰلِكَ

That

ٱلْكِتَٰبُ

(is) the Book,

لَا

no

رَيْبَ

doubt

ۛ

فِيهِ

in it,

ۛ

هُدًى

a Guidance

لِّلْمُتَّقِينَ

for the God-conscious.

٢

(2)

ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ٢

(2) This is the Book about which there is no doubt, a guidance for those conscious of Allah -

ٱلَّذِينَ

Those who

يُؤْمِنُونَ

believe

بِٱلْغَيْبِ

in the unseen,

وَيُقِيمُونَ

and establish

ٱلصَّلَوٰةَ

the prayer,

وَمِمَّا

and out of what

رَزَقْنَٰهُمْ

We have provided them

يُنفِقُونَ

they spend.

٣

(3)

ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ٣

(3) Who believe in the unseen, establish prayer, and spend out of what We have provided for them,

وَٱلَّذِينَ

And those who

يُؤْمِنُونَ
believe
بِمَآ
in what
أُنزِلَ
(is) sent down
إِلَيْكَ
to you
وَمَآ
and what
أُنزِلَ
was sent down
مِن
before you,
قَبْلِكَ
وَبِٱلْءَاخِرَةِ
and in the Hereafter
هُمْ
they
يُوقِنُونَ
firmly believe.
٤
(4)
وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ٤
(4) And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith].
أُو۟لَٰٓئِكَ

Those

عَلَىٰ

(are) on

هُدًى

Guidance

مِّن

from

رَّبِّهِمْ

their Lord,

صلے

وَأُو۟لَٰٓئِكَ

and those -

هُمُ

they

ٱلْمُفْلِحُونَ

(are) the successful ones.

٥

(5)

أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٥

(5) Those are upon [right] guidance from their Lord, and it is those who are the successful.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve[d],

سَوَآءٌ

(it) is same

عَلَيْهِمْ

to them

ءَأَنذَرْتَهُمْ

whether you warn them

أَمْ

or

لَمْ

not

تُنذِرْهُمْ

you warn them,

لَا

not

يُؤْمِنُونَ

they believe.

٦

(6)

إِنَّ ٱلَّذِينَ كَفَرُوا۟ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٦

(6) Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe.

خَتَمَ

Allah has set a seal

ٱللَّهُ

عَلَىٰ

on

قُلُوبِهِمْ

their hearts

وَعَلَىٰ

and on

سَمْعِهِمْ

their hearing,

صلى

وَعَلَىٰٓ

and on

أَبْصَٰرِهِمْ

their vision

غِشَٰوَةٌ

(is) a veil.

صلى

وَلَهُمْ

And for them

عَذَابٌ

(is) a punishment

عَظِيمٌ

great.

٧

(7)

خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ٧

(7) Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

وَمِنَ

And of

ٱلنَّاسِ

the people

مَن

(are some) who

يَقُولُ

say,

ءَامَنَّا

"We believed

بِٱللَّهِ

in Allah

وَبِٱلْيَوْمِ

and in the Day

ٱلْءَاخِرِ

[the] Last,"

وَمَا

but not

هُم

they

بِمُؤْمِنِينَ

(are) believers (at all).

٨

(8)

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ ٨

(8) And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers.

يُخَٰدِعُونَ

They seek to deceive Allah

ٱللَّهَ

وَٱلَّذِينَ

and those who

ءَامَنُوا۟

believe[d],

وَمَا

and not

يَخْدَعُونَ

they deceive

إِلَّآ

except

أَنفُسَهُمْ

themselves,

وَمَا

and not

يَشْعُرُونَ

they realize (it).

٩

(9)

يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُواْ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ٩

(9) They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.

فِى

In

قُلُوبِهِم

their hearts

مَّرَضٌ

(is) a disease,

فَزَادَهُمُ

so Allah increased them

ٱللَّهُ

مَرَضًا

(in) disease;

صلے

وَلَهُمْ

and for them

عَذَابٌ

(is) a punishment

أَلِيمٌۢ

painful

بِمَا

because

كَانُوا۟

they used (to)

يَكْذِبُونَ

[they] lie.

١٠

(10)

فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ ١٠

(10) In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie.

وَإِذَا

And when

قِيلَ

it is said

لَهُمْ

to them,

لَا

"(Do) not

تُفْسِدُوا۟

spread corruption

فِى

in

ٱلْأَرْضِ

the earth,"

قَالُوٓا۟

they say,

إِنَّمَا

"Only

نَحْنُ

we

مُصْلِحُونَ

(are) reformers."

١١

(11)

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ قَالُوٓا۟ إِنَّمَا نَحْنُ مُصْلِحُونَ ١١

(11) And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."

أَلَآ

Beware,

إِنَّهُمْ

indeed they

هُمُ

themselves

ٱلْمُفْسِدُونَ

(are) the ones who spread corruption,

وَلَٰكِن

[and] but

لَّا

not

يَشْعُرُونَ

they realize (it).

١٢

(12)

أَلَآ إِنَّهُمْ هُمُ ٱلْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ١٢

(12) Unquestionably, it is they who are the corrupters, but they perceive [it] not.

وَإِذَا

And when

قِيلَ

it is said

لَهُمْ

to them,

ءَامِنُوا۟

"Believe

كَمَآ

as

ءَامَنَ

believed

ٱلنَّاسُ

the people,"

قَالُوٓا۟

they say,

أَنُؤْمِنُ

"Should we believe

كَمَآ

as

ءَامَنَ

believed

ٱلسُّفَهَآءُ

the fools?"

قلے

أَلَآ

Beware,

إِنَّهُمْ

certainly they

هُمُ

themselves

ٱلسُّفَهَآءُ

(are) the fools

وَلَٰكِن

[and] but

لَّا

not

يَعْلَمُونَ

they know.

١٣

(13)

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ كَمَآ ءَامَنَ ٱلنَّاسُ قَالُوٓا۟ أَنُؤْمِنُ كَمَآ ءَامَنَ ٱلسُّفَهَآءُ ۗ أَلَآ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَٰكِن لَّا يَعْلَمُونَ ١٣

(13) And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.

وَإِذَا

And when

لَقُوا۟

they meet

ٱلَّذِينَ
those who
ءَامَنُواْ
believe[d],
قَالُوٓاْ
they say,
ءَامَنَّا
"We believe[d]."
وَإِذَا
But when
خَلَوْاْ
they are alone
إِلَىٰ
with
شَيَٰطِينِهِمْ
their evil ones,
قَالُوٓاْ
they say,
إِنَّا
"Indeed, we
مَعَكُمْ
(are) with you,
إِنَّمَا
only
نَحْنُ
we
مُسْتَهْزِءُونَ
(are) mockers."
١٤

(14)

وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ إِلَىٰ شَيَٰطِينِهِمْ قَالُوٓا۟ إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ١٤

(14) And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."

ٱللَّهُ

Allah

يَسْتَهْزِئُ

mocks

بِهِمْ

at them,

وَيَمُدُّهُمْ

and prolongs them

فِى

in

طُغْيَٰنِهِمْ

their transgression,

يَعْمَهُونَ

they wander blindly.

١٥

(15)

ٱللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ

١٥

(15) [But] Allah mocks them and prolongs them in their transgression [while] they wander blindly.

أُو۟لَٰٓئِكَ

Those

ٱلَّذِينَ
(are) the ones who
ٱشْتَرَوُاْ
bought
ٱلضَّلَٰلَةَ
[the] astraying
بِٱلْهُدَىٰ
for [the] guidance.
فَمَا
So not
رَبِحَت
profited
تِّجَٰرَتُهُمْ
their commerce
وَمَا
and not
كَانُواْ
were they
مُهْتَدِينَ
guided-ones.
١٦
(16)
أُوْلَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُاْ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ فَمَا رَبِحَت تِّجَٰرَتُهُمْ وَمَا كَانُواْ مُهْتَدِينَ ١٦
(16) Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.
مَثَلُهُمْ
Their example

كَمَثَلِ
(is) like (the) example
ٱلَّذِى
(of) the one who
ٱسْتَوْقَدَ
kindled
نَارًا
a fire,
فَلَمَّآ
then, when
أَضَآءَتْ
it lighted
مَا
his surroundings,
حَوْلَهُۥ
ذَهَبَ
Allah took away
ٱللَّهُ
بِنُورِهِمْ
their light
وَتَرَكَهُمْ
and left them
فِى
in
ظُلُمَٰتٍ
darkness[es],
لَّا
(so) they (do) not see.

يُبْصِرُونَ

١٧

(17)

مَثَلُهُمْ كَمَثَلِ ٱلَّذِى ٱسْتَوْقَدَ نَارًا فَلَمَّآ أَضَآءَتْ مَا حَوْلَهُۥ ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِى ظُلُمَٰتٍ لَّا يُبْصِرُونَ ١٧

(17) Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see.

صُمٌّۢ

Deaf,

بُكْمٌ

dumb,

عُمْىٌ

blind,

فَهُمْ

so they

لَا

[they] will not return.

يَرْجِعُونَ

١٨

(18)

صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُونَ ١٨

(18) Deaf, dumb and blind - so they will not return [to the right path].

أَوْ

Or

كَصَيِّبٍ

like a rainstorm

مِّنَ
from
ٱلسَّمَآءِ
the sky
فِيهِ
in it (are)
ظُلُمَٰتٌ
darkness[es],
وَرَعْدٌ
and thunder,
وَبَرْقٌ
and lightning.
يَجْعَلُونَ
They put
أَصَٰبِعَهُمْ
their fingers
فِىٓ
in
ءَاذَانِهِم
their ears
مِّنَ
from
ٱلصَّوَٰعِقِ
the thunderclaps
حَذَرَ
(in) fear (of)
ٱلْمَوْتِ
[the] death.
ج

وَٱللَّهُ

And Allah

مُحِيطٌۢ

(is) [the One Who] encompasses

بِٱلْكَٰفِرِينَ

the disbelievers.

١٩

(19)

أَوْ كَصَيِّبٍ مِّنَ ٱلسَّمَآءِ فِيهِ ظُلُمَٰتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِم مِّنَ ٱلصَّوَٰعِقِ حَذَرَ ٱلْمَوْتِ ۚ وَٱللَّهُ مُحِيطٌۢ بِٱلْكَٰفِرِينَ ١٩

(19) Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers.

يَكَادُ

Almost

ٱلْبَرْقُ

the lightning

يَخْطَفُ

snatches away

أَبْصَٰرَهُمْ

their sight.

صلے

كُلَّمَآ

Whenever

أَضَآءَ

it flashes

لَهُم

for them

مَّشَوْاْ

they walk

فِيهِ

in it,

وَإِذَآ

and when

أَظْلَمَ

it darkens

عَلَيْهِمْ

on them

قَامُواْ

they stand (still).

ج

وَلَوْ

And if

شَآءَ

Allah had willed,

ٱللَّهُ

لَذَهَبَ

He would certainly have taken away

بِسَمْعِهِمْ

their hearing,

وَأَبْصَٰرِهِمْ

and their sight.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful.

٢٠

(20)

يَكَادُ ٱلْبَرْقُ يَخْطَفُ أَبْصَٰرَهُمْ ۖ كُلَّمَآ أَضَآءَ لَهُم مَّشَوْا۟ فِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُوا۟ ۚ وَلَوْ شَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٠

(20) The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things competent.

يَٰٓأَيُّهَا

O mankind

ٱلنَّاسُ

ٱعْبُدُوا۟

worship

رَبَّكُمُ

your Lord,

ٱلَّذِى

the One Who

خَلَقَكُمْ

created you

وَٱلَّذِينَ

and those [who]

مِن

before you,

قَبْلِكُمْ

لَعَلَّكُمْ

so that you may

تَتَّقُونَ

become righteous.

٢١

(21)

يَٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ٢١

(21) O mankind, worship your Lord, who created you and those before you, that you may become righteous -

ٱلَّذِى

The One Who

جَعَلَ

made

لَكُمُ

for you

ٱلْأَرْضَ

the earth

فِرَٰشًا

a resting place

وَٱلسَّمَآءَ

and the sky

بِنَآءً

a canopy,

وَأَنزَلَ

and sent down

مِنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water,

فَأَخْرَجَ

then brought forth

بِهِۦ

therewith

مِنَ

[of]

ٱلثَّمَرَٰتِ

the fruits

رِزْقًا

(as) provision

لَّكُمْ

for you.

صلے

فَلَا

So (do) not

تَجْعَلُوا۟

set up

لِلَّهِ

to Allah

أَندَادًا

rivals

وَأَنتُمْ

while you

تَعْلَمُونَ

[you] know.

٢٢

(22)

ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ

٢٢

(22) [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].

وَإِن

And if

كُنتُمْ

you are

فِى

in

رَيْبٍ

doubt

مِّمَّا

about what

نَزَّلْنَا

We have revealed

عَلَىٰ

to

عَبْدِنَا

Our slave,

فَأْتُواْ

then produce

بِسُورَةٍ

a chapter

مِّن

[of]

مِّثْلِهِۦ

like it

وَٱدْعُواْ

and call

شُهَدَآءَكُم

your witnesses

مِّن

دُونِ

other than

ٱللَّهِ

Allah

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful.

٢٣

(23)

وَإِن كُنتُمْ فِى رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا۟ بِسُورَةٍ مِّن مِّثْلِهِۦ وَٱدْعُوا۟ شُهَدَآءَكُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ٢٣

(23) And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.

فَإِن

But if

لَّمْ

not

تَفْعَلُوا۟

you do,

وَلَن

and never

تَفْعَلُوا۟

will you do,

فَٱتَّقُوا۟

then fear

ٱلنَّارَ

the Fire

ٱلَّتِى

whose

وَقُودُهَا

[its] fuel

ٱلنَّاسُ

(is) [the] men

وَٱلْحِجَارَةُ

and [the] stones,

صلے

أُعِدَّتْ

prepared

لِلْكَٰفِرِينَ

for the disbelievers.

٢٤

(24)

فَإِن لَّمْ تَفْعَلُواْ وَلَن تَفْعَلُواْ فَٱتَّقُواْ ٱلنَّارَ ٱلَّتِى وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَٰفِرِينَ ٢٤

(24) But if you do not - and you will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.

وَبَشِّرِ

And give good news

ٱلَّذِينَ

(to) those who

ءَامَنُواْ

believe,

وَعَمِلُواْ

and do

ٱلصَّٰلِحَٰتِ

[the] righteous deeds,

أَنَّ

that

لَهُمْ

for them

جَنَّٰتٍ

(will be) Gardens,

تَجْرِى

flow

مِن

[from]

تَحْتِهَا

under them

ٱلْأَنْهَٰرُ

the rivers.

صلے

كُلَّمَا

Every time

رُزِقُوا۟

they are provided

مِنْهَا

therefrom

مِن

of

ثَمَرَةٍ

fruit

رِّزْقًا

(as) provision,

لا

قَالُوا۟

they (will) say,

هَٰذَا

"This (is)

ٱلَّذِى

the one which

رُزِقْنَا

we were provided

مِن

before."

قَبْلُ
صلے

وَأُتُواْ
And they will be given
بِهِۦ
مُتَشَٰبِهًا
(things) in resemblance;
صلے

وَلَهُمْ
And for them
فِيهَآ
therein
أَزْوَٰجٌ
spouses
مُّطَهَّرَةٌ
purified,
صلے

وَهُمْ
and they
فِيهَا
therein
خَٰلِدُونَ
(will) abide forever.
٢٥
(25)

وَبَشِّرِ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ
جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ صلے كُلَّمَا رُزِقُواْ مِنْهَا

مِن ثَمَرَةٍ رِّزْقًا ۙ قَالُوا۟ هَـٰذَا ٱلَّذِى رُزِقْنَا مِن قَبْلُ ۖ وَأُتُوا۟ بِهِۦ مُتَشَـٰبِهًا ۖ وَلَهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَـٰلِدُونَ ٢٥

(25) And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.

إِنَّ

Indeed, Allah

ٱللَّهَ

لَا

(is) not ashamed

يَسْتَحْىِۦٓ

أَن

to set forth

يَضْرِبَ

مَثَلًا

an example

مَّا

(like) even

بَعُوضَةً

(of) a mosquito

فَمَا

and (even) something

فَوْقَهَا

above it.

ج

فَأَمَّا

Then as for

ٱلَّذِينَ

those who

ءَامَنُواْ

believed,

فَيَعْلَمُونَ

[thus] they will know

أَنَّهُ

that it

ٱلْحَقُّ

(is) the truth

مِن

from

رَّبِّهِمْ

their Lord.

صلے

وَأَمَّا

And as for

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieved

فَيَقُولُونَ

[thus] they will say

مَاذَآ

what

أَرَادَ

(did) Allah intend

ٱللَّهُ

بِهَٰذَا

by this

مَثَلًا

example?

م

يُضِلُّ

He lets go astray

بِهِۦ

by it

كَثِيرًا

many

وَيَهْدِى

and He guides

بِهِۦ

by it

كَثِيرًا

many.

ج

وَمَا

And not

يُضِلُّ

He lets go astray

بِهِۦٓ

by it

إِلَّا

except

ٱلْفَٰسِقِينَ

the defiantly disobedient.

٢٦

(26)

إِنَّ ٱللَّهَ لَا يَسْتَحْىِۦٓ أَن يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۖ وَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَيَقُولُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۘ يُضِلُّ بِهِۦ كَثِيرًا وَيَهْدِى بِهِۦ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِۦٓ إِلَّا ٱلْفَٰسِقِينَ ٢٦

(26) Indeed, Allah is not timid to present an example - that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient,

ٱلَّذِينَ

Those who

يَنقُضُونَ

break

عَهْدَ

(the) Covenant of Allah

ٱللَّهِ

مِن

after

بَعْدِ

مِيثَٰقِهِۦ

its ratification,

وَيَقْطَعُونَ

and [they] cut

مَآ

what

أَمَرَ

Allah has ordered

ٱللَّهُ

بِهِۦٓ

it

أَن

to be joined

يُوصَلَ

وَيُفْسِدُونَ

and [they] spread corruption

فِى

in the earth.

ٱلْأَرْضِ

ۚ

أُو۟لَٰٓئِكَ

Those,

هُمُ

they

ٱلْخَٰسِرُونَ

(are) the losers.

٢٧

(27)

ٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِن بَعْدِ مِيثَٰقِهِۦ
وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ

فِى ٱلْأَرْضِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ٢٧

(27) Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers.

كَيْفَ

How

تَكْفُرُونَ

(can) you disbelieve

بِٱللَّهِ

in Allah?

وَكُنتُمْ

While you were

أَمْوَٰتًا

dead

فَأَحْيَٰكُمْ

then He gave you life;

ۖ

ثُمَّ

then

يُمِيتُكُمْ

He will cause you to die,

ثُمَّ

then

يُحْيِيكُمْ

He will give you life,

ثُمَّ

then

إِلَيْهِ

to Him

تُرْجَعُونَ

you will be returned.

٢٨

(28)

كَيْفَ تَكْفُرُونَ بِٱللَّهِ وَكُنتُمْ أَمْوَٰتًا فَأَحْيَٰكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ٢٨

(28) How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned.

هُوَ

He

ٱلَّذِى

(is) the One Who

خَلَقَ

created

لَكُم

for you

مَّا

what

فِى

(is) in the earth,

ٱلْأَرْضِ

جَمِيعًا

all.

ثُمَّ

Moreover

ٱسْتَوَىٰٓ

He turned

إِلَى

to

ٱلسَّمَآءِ

the heaven

فَسَوَّىٰهُنَّ

and fashioned them

سَبْعَ

seven

سَمَٰوَٰتٍ

heavens.

ج

وَهُوَ

And He

بِكُلِّ

of every

شَىْءٍ

thing

عَلِيمٌ

(is) All-Knowing.

٢٩

(29)

هُوَ ٱلَّذِى خَلَقَ لَكُم مَّا فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ فَسَوَّىٰهُنَّ سَبْعَ سَمَٰوَٰتٍ ۚ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ٢٩

(29) It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.

وَإِذْ

And when

قَالَ

said

رَبُّكَ

your Lord

لِلْمَلَٰٓئِكَةِ

to the angels,

إِنِّى

"Indeed, I (am)

جَاعِلٌ

going to place

فِى

in

ٱلْأَرْضِ

the earth

خَلِيفَةً

a vicegerent,

صلے

قَالُوٓا۟

they said,

أَتَجْعَلُ

"Will You place

فِيهَا

in it

مَن

(one) who

يُفْسِدُ

will spread corruption

فِيهَا

in it

وَيَسْفِكُ

and will shed

ٱلدِّمَآءَ

[the] blood[s],

وَنَحْنُ

while we,

نُسَبِّحُ

[we] glorify (You)

بِحَمْدِكَ

with Your praises

وَنُقَدِّسُ

and we sanctify

لَكَ

[to] You."

صلے

قَالَ

He said,

إِنِّىٓ

"Indeed, I

أَعْلَمُ

[I] know

مَا

what

لَا

you (do) not know."

تَعْلَمُونَ

٣٠

(30)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ

خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ ٣٠

(30) And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

وَعَلَّمَ

And He taught

ءَادَمَ

Adam

ٱلْأَسْمَآءَ

the names -

كُلَّهَا

all of them.

ثُمَّ

Then

عَرَضَهُمْ

He displayed them

عَلَى

to

ٱلْمَلَٰٓئِكَةِ

the angels,

فَقَالَ

then He said,

أَنۢبِـُٔونِى

"Inform Me

بِأَسْمَآءِ

of (the) names

هَٰٓؤُلَآءِ

(of) these,

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful."

٣١

(31)

وَعَلَّمَ ءَادَمَ ٱلْأَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى ٱلْمَلَٰٓئِكَةِ فَقَالَ أَنۢبِـُٔونِى بِأَسْمَآءِ هَٰٓؤُلَآءِ إِن كُنتُمْ صَٰدِقِينَ ٣١

(31) And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

قَالُوا۟

They said,

سُبْحَٰنَكَ

"Glory be to You

لَا

No knowledge

عِلْمَ

لَنَآ

(is) for us

إِلَّا

except

مَا

what

عَلَّمْتَنَآ

You have taught us.

صلے

إِنَّكَ

Indeed You

أَنتَ

You

ٱلْعَلِيمُ

(are) the All-Knowing,

ٱلْحَكِيمُ

the All-Wise.

٣٢

(32)

قَالُوا۟ سُبْحَـٰنَكَ لَا عِلْمَ لَنَآ إِلَّا مَا عَلَّمْتَنَآ ۖ إِنَّكَ أَنتَ ٱلْعَلِيمُ ٱلْحَكِيمُ ٣٢

(32) They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

قَالَ

He said,

يَـٰٓـَٔادَمُ

"O Adam

أَنۢبِئْهُم

Inform them

بِأَسْمَآئِهِمْ

of their names."

صلے

فَلَمَّآ

And when

أَنبَأَهُم

he had informed them

بِأَسْمَآئِهِمْ

of their names,

قَالَ

He said,

أَلَمْ

"Did not

أَقُل

I say

لَّكُمْ

to you,

إِنِّىٓ

Indeed, I

أَعْلَمُ

[I] know

غَيْبَ

(the) unseen

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

وَأَعْلَمُ

and I know

مَا

what

تُبْدُونَ

you reveal

وَمَا

and what

كُنتُمْ

you [were]

تَكْتُمُونَ

conceal."

٣٣

(33)

قَالَ يَٰٓـَٔادَمُ أَنۢبِئْهُم بِأَسْمَآئِهِمْ ۖ فَلَمَّآ أَنۢبَأَهُم بِأَسْمَآئِهِمْ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنتُمْ تَكْتُمُونَ ٣٣

(33) He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

وَإِذْ

And when

قُلْنَا

We said

لِلْمَلَٰٓئِكَةِ

to the angels,

ٱسْجُدُوا۟

"Prostrate

لِءَادَمَ

to Adam,"

فَسَجَدُوٓا۟

[so] they prostrated

إِلَّآ

except

إِبْلِيسَ

Iblees.

أَبَىٰ

He refused

وَٱسْتَكْبَرَ

and was arrogant

وَكَانَ

and became

مِنَ

of

ٱلْكَٰفِرِينَ

the disbelievers.

٣٤

(34)

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ٣٤

(34) And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers.

وَقُلْنَا

And We said,

يَٰٓـَٔادَمُ

"O Adam

ٱسْكُنْ

Dwell

أَنتَ

you

وَزَوْجُكَ

and your spouse

ٱلْجَنَّةَ

(in) Paradise,

وَكُلَا

and [you both] eat

مِنْهَا

from it

رَغَدًا

freely

حَيْثُ

(from) wherever

شِئْتُمَا

you [both] wish.

وَلَا

But do not [you two] approach

تَقْرَبَا

هَٰذِهِ

this

ٱلشَّجَرَةَ

[the] tree,

فَتَكُونَا

lest you [both] be

مِنَ

of

ٱلظَّٰلِمِينَ

the wrongdoers."

٣٥

(35)

وَقُلْنَا يَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا

مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ٣٥

(35) And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."

فَأَزَلَّهُمَا

Then made [both of] them slip

ٱلشَّيْطَٰنُ

the Shaitaan

عَنْهَا

from it,

فَأَخْرَجَهُمَا

and he got [both of] them out

مِمَّا

from what

كَانَا

they [both] were

فِيهِ

in [it].

صلے

وَقُلْنَا

And We said,

ٱهْبِطُواْ

"Go down (all of you),

بَعْضُكُمْ

some of you

لِبَعْضٍ

to others

عَدُوٌّ

(as) enemy;

صلے

وَلَكُمْ

and for you

فِى

in

ٱلْأَرْضِ

the earth

مُسْتَقَرٌّ

(is) a dwelling place

وَمَتَٰعٌ

and a provision

إِلَىٰ

for

حِينٍ

a period."

٣٦

(36)

فَأَزَلَّهُمَا ٱلشَّيْطَٰنُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ٣٦

(36) But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

فَتَلَقَّىٰٓ

Then Adam received

ءَادَمُ

مِن

from

رَّبِّهِۦ

his Lord

كَلِمَٰتٍ

words,

فَتَابَ

So (his Lord) turned

عَلَيْهِ

towards him.

ج

إِنَّهُۥ

Indeed He

هُوَ

He

ٱلتَّوَّابُ

(is) the Oft-returning (to mercy),

ٱلرَّحِيمُ

the Most Merciful.

٣٧

(37)

فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ٣٧

(37) Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.

قُلْنَا

We said,

ٱهْبِطُوا۟

"Go down

مِنْهَا

from it

جَمِيعًا

all (of you),

صلے

فَإِمَّا

and when,

يَأْتِيَنَّكُم

comes to you

مِّنِّى

from Me

هُدًى

Guidance,

فَمَن

then whoever

تَبِعَ

follows

هُدَاىَ

My Guidance,

فَلَا

[then] no

خَوْفٌ

fear

عَلَيْهِمْ

(will be) on them

وَلَا

and not

هُمْ

they

يَحْزَنُونَ

will grieve.

٣٨

(38)

قُلْنَا ٱهْبِطُوا۟ مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَن تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٣٨

(38) We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance - there will be no fear concerning them, nor will they grieve.

وَٱلَّذِينَ

And those

كَفَرُوا۟

who disbelieve[d]

وَكَذَّبُوا۟

and deny

بِـَٔايَٰتِنَآ

Our Signs,

أُو۟لَٰٓئِكَ

those

أَصْحَٰبُ

(are the) companions

ٱلنَّارِ

(of) the Fire;

ۖ

هُمْ

they

فِيهَا

in it

خَٰلِدُونَ

(will) abide forever."

٣٩

(39)

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ٣٩

(39) And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally."

يَٰبَنِىٓ

O Children

إِسْرَٰٓءِيلَ

(of) Israel

ٱذْكُرُوا۟

Remember

نِعْمَتِىَ

My Favor

ٱلَّتِىٓ

which

أَنْعَمْتُ

I bestowed

عَلَيْكُمْ

upon you

وَأَوْفُوا۟

and fulfill,

بِعَهْدِىٓ

My Covenant

أُوفِ

I will fulfill

بِعَهْدِكُمْ

your covenant

وَإِيَّٰيَ

and Me Alone

فَٱرْهَبُونِ

fear [Me].

٤٠

(40)

يَٰبَنِيٓ إِسْرَٰٓءِيلَ ٱذْكُرُواْ نِعْمَتِيَ ٱلَّتِيٓ أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُواْ بِعَهْدِيٓ أُوفِ بِعَهْدِكُمْ وَإِيَّٰيَ فَٱرْهَبُونِ ٤٠

(40) O Children of Israel, remember My favor which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and be afraid of [only] Me.

وَءَامِنُواْ

And believe

بِمَآ

in what

أَنزَلْتُ

I have sent down

مُصَدِّقًا

confirming

لِّمَا

that which

مَعَكُمْ

(is) with you,

وَلَا

and (do) not

تَكُونُوٓاْ

be

أَوَّلَ
(the) first
كَافِرٍ
disbeliever
بِهِۦ
of it.
صلے

وَلَا
And (do) not
تَشْتَرُواْ
exchange
بِـَٔايَٰتِى
My Signs (for)
ثَمَنًا
a price
قَلِيلًا
small,
وَإِيَّٰىَ
and Me Alone
فَٱتَّقُونِ
fear [Me].
٤١
(41)
وَءَامِنُواْ بِمَآ أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوٓاْ أَوَّلَ كَافِرٍ بِهِۦ ۖ وَلَا تَشْتَرُواْ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا وَإِيَّٰىَ فَٱتَّقُونِ ٤١
(41) And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me.

وَلَا

And (do) not

تَلْبِسُوا۟

mix

ٱلْحَقَّ

the Truth

بِٱلْبَٰطِلِ

with [the] falsehood

وَتَكْتُمُوا۟

and conceal

ٱلْحَقَّ

the Truth

وَأَنتُمْ

while you

تَعْلَمُونَ

[you] know.

٤٢

(42)

وَلَا تَلْبِسُوا۟ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُوا۟ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ٤٢

(42) And do not mix the truth with falsehood or conceal the truth while you know [it].

وَأَقِيمُوا۟

And establish

ٱلصَّلَوٰةَ

the prayer

وَءَاتُوا۟

and give

ٱلزَّكَوٰةَ

zakah

وَٱرْكَعُوا۟

and bow down

مَعَ

with

ٱلرَّٰكِعِينَ

those who bow down.

٤٣

(43)

وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱرْكَعُوا۟ مَعَ ٱلرَّٰكِعِينَ ٤٣

(43) And establish prayer and give zakah and bow with those who bow [in worship and obedience].

أَتَأْمُرُونَ

Do you order

ٱلنَّاسَ

[the] people

بِٱلْبِرِّ

[the] righteousness

وَتَنسَوْنَ

and you forget

أَنفُسَكُمْ

yourselves,

وَأَنتُمْ

while you

تَتْلُونَ

[you] recite

ٱلْكِتَٰبَ

the Book?
ج

أَفَلَا
Then, will not
تَعْقِلُونَ
you use reason?
٤٤
(44)
أَتَأْمُرُونَ ٱلنَّاسَ بِٱلْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ ۞
تَتْلُونَ ٱلْكِتَٰبَ ۚ أَفَلَا تَعْقِلُونَ ٤٤
(44) Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?
وَٱسْتَعِينُوا۟
And seek help
بِٱلصَّبْرِ
through patience
وَٱلصَّلَوٰةِ
and the prayer;
ج

وَإِنَّهَا
and indeed, it
لَكَبِيرَةٌ
(is) surely difficult
إِلَّا
except
عَلَى
on
ٱلْخَٰشِعِينَ
the humble ones,

٤٥

(45)

وَٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى ٱلْخَٰشِعِينَ ٤٥

(45) And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]

ٱلَّذِينَ

Those who

يَظُنُّونَ

believe

أَنَّهُم

that they

مُّلَٰقُوا۟

will meet

رَبِّهِمْ

their Lord

وَأَنَّهُمْ

and that they

إِلَيْهِ

to Him

رَٰجِعُونَ

will return.

٤٦

(46)

ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَٰجِعُونَ ٤٦

(46) Who are certain that they will meet their Lord and that they will return to Him.

يَٰبَنِىٓ

O Children

إِسْرَٰٓءِيلَ

(of) Israel

ٱذْكُرُوا۟

Remember

نِعْمَتِىَ

My Favor

ٱلَّتِىٓ

which

أَنْعَمْتُ

I bestowed

عَلَيْكُمْ

upon you

وَأَنِّى

and that I

فَضَّلْتُكُمْ

[I] preferred you

عَلَى

over

ٱلْعَٰلَمِينَ

the worlds.

٤٧

(47)

يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ٤٧

(47) O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds.

وَٱتَّقُوا۟

And fear

يَوْمًا

a day,

لَّا

(will) not

تَجْزِى

avail

نَفْسٌ

any soul

عَن

(another) soul

نَّفْسٍ

شَيْـًٔا

anything,

وَلَا

and not

يُقْبَلُ

will be accepted

مِنْهَا

from it

شَفَٰعَةٌ

any intercession,

وَلَا

and not

يُؤْخَذُ

will be taken

مِنْهَا

from it

عَدْلٌ

a compensation,

وَلَا

and not

هُمْ

they

يُنصَرُونَ

will be helped.

٤٨

(48)

وَٱتَّقُواْ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا يُقْبَلُ مِنْهَا شَفَٰعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ٤٨

(48) And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

وَإِذْ

And when

نَجَّيْنَٰكُم

We saved you

مِّنْ

from

ءَالِ

(the) people of Firaun

فِرْعَوْنَ

يَسُومُونَكُمْ

(who were) afflicting you (with)

سُوٓءَ

horrible

ٱلْعَذَابِ

torment,

يُذَبِّحُونَ
slaughtering
أَبْنَآءَكُمْ
your sons
وَيَسْتَحْيُونَ
and letting live
نِسَآءَكُمْ
your women.
ج

وَفِى
And in
ذَٰلِكُم
that
بَلَآءٌ
(was) a trial
مِّن
from
رَّبِّكُمْ
your Lord
عَظِيمٌ
great.
٤٩
(49)

وَإِذْ نَجَّيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ يُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ٤٩

(49) And [recall] when We saved your forefathers from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great

trial from your Lord.

وَإِذْ

And when

فَرَقْنَا

We parted

بِكُمُ

for you

ٱلْبَحْرَ

the sea,

فَأَنجَيْنَٰكُمْ

then We saved you,

وَأَغْرَقْنَآ

and We drowned

ءَالَ

(the) people of Firaun

فِرْعَوْنَ

وَأَنتُمْ

while you

تَنظُرُونَ

(were) looking.

٥٠

(50)

وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ٥٠

(50) And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.

وَإِذْ

And when

وَٰعَدْنَا

We appointed

مُوسَىٰٓ

(for) Musa

أَرْبَعِينَ

forty

لَيْلَةً

nights.

ثُمَّ

Then

ٱتَّخَذْتُمُ

you took

ٱلْعِجْلَ

the calf

مِن

after him

بَعْدِهِۦ

وَأَنتُمْ

and you

ظَٰلِمُونَ

(were) wrongdoers.

٥١

(51)

وَإِذْ وَٰعَدْنَا مُوسَىٰٓ أَرْبَعِينَ لَيْلَةً ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِن بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ٥١

(51) And [recall] when We made an appointment with Moses for forty nights. Then you took [for worship] the calf after him, while you were wrongdoers.

ثُمَّ

Then

عَفَوْنَا

We forgave

عَنكُم

you

مِّن

after

بَعْدِ

that,

ذَٰلِكَ

so that you may

لَعَلَّكُمْ

(be) grateful.

تَشْكُرُونَ

٥٢

(52)

ثُمَّ عَفَوْنَا عَنكُم مِّن بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ٥٢

(52) Then We forgave you after that so perhaps you would be grateful.

وَإِذْ

And when

ءَاتَيْنَا

We gave

مُوسَى

Musa

ٱلْكِتَٰبَ

the Book

وَٱلْفُرْقَانَ

and the Criterion,

لَعَلَّكُمْ

perhaps you

تَهْتَدُونَ

(would be) guided.

٥٣

(53)

وَإِذْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَٱلْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ٥٣

(53) And [recall] when We gave Moses the Scripture and criterion that perhaps you would be guided.

وَإِذْ

And when

قَالَ

said

مُوسَىٰ

Musa

لِقَوْمِهِۦ

to his people,

يَٰقَوْمِ

"O my people

إِنَّكُمْ

Indeed, you

ظَلَمْتُمْ

[you] have wronged

أَنفُسَكُم

yourselves

بِٱتِّخَاذِكُمُ

by your taking

ٱلْعِجْلَ

the calf.

فَتُوبُوٓاْ

So turn in repentance

إِلَىٰ

to

بَارِئِكُمْ

your Creator,

فَٱقْتُلُوٓا۟

and kill

أَنفُسَكُمْ

yourselves.

ذَٰلِكُمْ

That

خَيْرٌ

(is) better

لَّكُمْ

for you

عِندَ

with

بَارِئِكُمْ

your Creator."

فَتَابَ

Then He turned

عَلَيْكُمْ

towards you.

ج

إِنَّهُۥ

Indeed He

هُوَ

He

ٱلتَّوَّابُ

(is) the Oft-returning,

ٱلرَّحِيمُ

the Most Merciful.

٥٤

(54)

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓا۟ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓا۟ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِندَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُۥ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ٥٤

(54) And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful.

وَإِذْ

And when

قُلْتُمْ

you said,

يَٰمُوسَىٰ

"O Musa

لَن

Never

نُّؤْمِنَ

(will) we believe you

لَكَ

حَتَّىٰ

until

نَرَى

we see

ٱللَّهَ

Allah

جَهْرَةً

manifestly."

فَأَخَذَتْكُمُ

So seized you

ٱلصَّٰعِقَةُ

the thunderbolt

وَأَنتُمْ

while you

تَنظُرُونَ

(were) looking.

٥٥

(55)

وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى ٱللَّهَ جَهْرَةً فَأَخَذَتْكُمُ ٱلصَّٰعِقَةُ وَأَنتُمْ تَنظُرُونَ ٥٥

(55) And [recall] when you said, "O Moses, we will never believe you until we see Allah outright"; so the thunderbolt took you while you were looking on.

ثُمَّ

Then

بَعَثْنَٰكُم

We revived you

مِّن

after

بَعْدِ

your death,

مَوْتِكُمْ

so that you may

لَعَلَّكُمْ

(be) grateful.

تَشْكُرُونَ

٥٦

(56)

ثُمَّ بَعَثْنَٰكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ٥٦

(56) Then We revived you after your death that perhaps you would be grateful.

وَظَلَّلْنَا

And We shaded

عَلَيْكُمُ

[over] you

ٱلْغَمَامَ

(with) [the] clouds

وَأَنزَلْنَا

and We sent down

عَلَيْكُمُ

to you

ٱلْمَنَّ

[the] manna

وَٱلسَّلْوَىٰ

and [the] quails,

صلے

كُلُوا۟

"Eat

مِن

from

طَيِّبَٰتِ

(the) good things

مَا

that

رَزَقْنَٰكُمْ

We have provided you."

صلے

وَمَا

And not

ظَلَمُونَا

they wronged Us,

وَلَٰكِن

but

كَانُوٓاْ

they were

أَنفُسَهُمْ

(to) themselves

يَظْلِمُونَ

doing wrong.

٥٧

(57)

وَظَلَّلْنَا عَلَيْكُمُ ٱلْغَمَامَ وَأَنزَلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۖ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓاْ أَنفُسَهُمْ يَظْلِمُونَ ٥٧

(57) And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves.

وَإِذْ

And when

قُلْنَا

We said,
ٱدْخُلُواْ
"Enter
هَٰذِهِ
this
ٱلْقَرْيَةَ
town,
فَكُلُواْ
then eat
مِنْهَا
from [it]
حَيْثُ
wherever
شِئْتُمْ
you wish[ed]
رَغَدًا
abundantly,
وَٱدْخُلُواْ
and enter
ٱلْبَابَ
the gate
سُجَّدًا
prostrating.
وَقُولُواْ
And say,
حِطَّةٌ
'Repentance,'
نَّغْفِرْ
We will forgive

لَكُمْ

for you

خَطَٰيَٰكُمْ

your sins.

ج

وَسَنَزِيدُ

And We will increase

ٱلْمُحْسِنِينَ

the good-doers (in reward)."

٥٨

(58)

وَإِذْ قُلْنَا ٱدْخُلُوا۟ هَٰذِهِ ٱلْقَرْيَةَ فَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُولُوا۟ حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَٰيَٰكُمْ ۚ وَسَنَزِيدُ ٱلْمُحْسِنِينَ ٥٨

(58) And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."

فَبَدَّلَ

But changed

ٱلَّذِينَ

those who

ظَلَمُوا۟

wronged

قَوْلًا

(the) word

غَيْرَ

other (than)

ٱلَّذِى
that which
قِيلَ
was said
لَهُمْ
to them;
فَأَنزَلْنَا
so We sent down
عَلَى
upon
ٱلَّذِينَ
those who
ظَلَمُوا۟
wronged,
رِجْزًا
a punishment
مِّنَ
from
ٱلسَّمَآءِ
the sky
بِمَا
because
كَانُوا۟
they were
يَفْسُقُونَ
defiantly disobeying.
٥٩
(59)
فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ

فَأَنزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُوا۟ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ٥٩

(59) But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment from the sky because they were defiantly disobeying.

وَإِذِ

And when

ٱسْتَسْقَىٰ

Musa asked (for) water

مُوسَىٰ

لِقَوْمِهِۦ

for his people,

فَقُلْنَا

[so] We said,

ٱضْرِب

"Strike

بِّعَصَاكَ

with your staff

ٱلْحَجَرَ

the stone."

صلے

فَٱنفَجَرَتْ

Then gushed forth

مِنْهُ

from it

ٱثْنَتَا

twelve

عَشْرَةَ

springs.

عَيْنًا

Knew

صلے

قَدْ

عَلِمَ

كُلُّ

all

أُنَاسٍ

(the) people

مَّشْرَبَهُمْ

their drinking place.

صلے

كُلُوا۟

"Eat

وَٱشْرَبُوا۟

and drink

مِن

from

رِّزْقِ

(the) provision (of)

ٱللَّهِ

Allah,

وَلَا

and (do) not

تَعْثَوْا۟

act wickedly

فِى

in

ٱلْأَرْضِ

the earth

مُفْسِدِينَ

spreading corruption."

٦٠

(60)

وَإِذِ ٱسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِۦ فَقُلْنَا ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنفَجَرَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا۟ وَٱشْرَبُوا۟ مِن رِّزْقِ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ٦٠

(60) And [recall] when Moses prayed for water for his people, so We said, "Strike with your staff the stone." And there gushed forth from it twelve springs, and every people knew its watering place. "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption."

وَإِذْ

And when

قُلْتُمْ

you said,

يَٰمُوسَىٰ

"O Musa

لَن

Never (will)

نَّصْبِرَ

we endure

عَلَىٰ

[on]

طَعَامٍ
food
وَٰحِدٍ
(of) one (kind),
فَٱدْعُ
so pray
لَنَا
for us
رَبَّكَ
(to) your Lord
يُخْرِجْ
to bring forth
لَنَا
for us
مِمَّا
out of what
تُنبِتُ
grows
ٱلْأَرْضُ
the earth,
مِن
of
بَقْلِهَا
its herbs,
وَقِثَّآئِهَا
[and] its cucumbers,
وَفُومِهَا
[and] its garlic,
وَعَدَسِهَا

[and] its lentils,

وَبَصَلِهَا

and its onions."

صلے

قَالَ

He said,

أَتَسْتَبْدِلُونَ

"Would you exchange

ٱلَّذِى

that which

هُوَ

[it]

أَدْنَىٰ

(is) inferior

بِٱلَّذِى

for that which

هُوَ

[it]

خَيْرٌ

(is) better?

ج

ٱهْبِطُوا۟

Go down

مِصْرًا

(to) a city,

فَإِنَّ

so indeed

لَكُم

for you

مَّا

(is) what

سَأَلْتُمْ

you have asked (for)."

قلے

وَضُرِبَتْ

And were struck

عَلَيْهِمُ

on them

ٱلذِّلَّةُ

the humiliation

وَٱلْمَسْكَنَةُ

and the misery

وَبَآءُو

and they drew on themselves wrath

بِغَضَبٍ

مِّنَ

of

ٱللَّهِ

Allah

قلے

ذَٰلِكَ

That (was)

بِأَنَّهُمْ

because they

كَانُوا۟

used to

يَكْفُرُونَ

disbelieve

بِـَٔايَٰتِ

in (the) Signs

ٱللَّهِ

(of) Allah

وَيَقْتُلُونَ

and kill

ٱلنَّبِيِّـۧنَ

the Prophets

بِغَيْرِ

without (any)

ٱلْحَقِّ

[the] right.

قلے

ذَٰلِكَ

That

بِمَا

(was) because

عَصَواْ

they disobeyed

وَّكَانُواْ

and they were

يَعْتَدُونَ

transgressing.

٦١

(61)

وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ
فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنبِتُ ٱلْأَرْضُ مِن

بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ ۚ ٱهْبِطُوا۟ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ وَٱلْمَسْكَنَةُ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا۟ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ ٱلْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوا۟ وَّكَانُوا۟ يَعْتَدُونَ ٦١

(61) And [recall] when you said, "O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked." And they were covered with humiliation and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ءَامَنُوا۟

believed

وَٱلَّذِينَ

and those who

هَادُوا۟

became Jews

وَٱلنَّصَٰرَىٰ

and the Christians

وَٱلصَّٰبِـِٔينَ

and the Sabians -

مَنْ

who

ءَامَنَ

believed

بِٱللَّهِ

in Allah

وَٱلْيَوْمِ

and the Day

ٱلْءَاخِرِ

[the] Last

وَعَمِلَ

and did

صَٰلِحًا

righteous deeds,

فَلَهُمْ

so for them

أَجْرُهُمْ

(is) their reward

عِندَ

with

رَبِّهِمْ

their Lord

وَلَا

and no

خَوْفٌ

fear

عَلَيْهِمْ

on them

وَلَا
and not
هُمْ
they
يَحْزَنُونَ
will grieve.
٦٢
(62)
إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلنَّصَٰرَىٰ وَٱلصَّٰبِـِٔينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٢
(62) Indeed, those who believed and those who were Jews or Christians or Sabeans [before Prophet Muhammad] - those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.
وَإِذْ
And when
أَخَذْنَا
We took
مِيثَٰقَكُمْ
your covenant
وَرَفَعْنَا
and We raised
فَوْقَكُمُ
over you
ٱلطُّورَ
the mount,

خُذُواْ

"Hold

مَآ

what

ءَاتَيْنَٰكُم

We have given you

بِقُوَّةٍ

with strength,

وَٱذْكُرُواْ

and remember

مَا

what

فِيهِ

(is) in it,

لَعَلَّكُمْ

perhaps you

تَتَّقُونَ

(would become) righteous."

٦٣

(63)

وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُواْ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُواْ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ

٦٣

(63) And [recall] when We took your covenant, [O Children of Israel, to abide by the Torah] and We raised over you the mount, [saying], "Take what We have given you with determination and remember what is in it that perhaps you may become righteous."

ثُمَّ

Then

تَوَلَّيْتُم

you turned away

مِّنۢ

after

بَعْدِ

that.

ذَٰلِكَ

So if not

صلے

فَلَوْلَا

(for the) Grace of Allah

فَضْلُ

ٱللَّهِ

upon you

عَلَيْكُمْ

and His Mercy,

وَرَحْمَتُهُۥ

surely you would have been

لَكُنتُم

of

مِّنَ

the losers.

ٱلْخَٰسِرِينَ

٦٤

(64)

ثُمَّ تَوَلَّيْتُم مِّنۢ بَعْدِ ذَٰلِكَ ۖ فَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَكُنتُم مِّنَ ٱلْخَٰسِرِينَ ٦٤

(64) Then you turned away after that. And if not for the favor of Allah

upon you and His mercy, you would have been among the losers.

وَلَقَدْ

And indeed,

عَلِمْتُمُ

you knew

ٱلَّذِينَ

those who

ٱعْتَدَوْا۟

transgressed

مِنكُمْ

among you

فِى

in the (matter of) Sabbath.

ٱلسَّبْتِ

فَقُلْنَا

So We said

لَهُمْ

to them,

كُونُوا۟

"Be

قِرَدَةً

apes,

خَـٰسِـِٔينَ

despised."

٦٥

(65)

وَلَقَدْ عَلِمْتُمُ ٱلَّذِينَ ٱعْتَدَوْا۟ مِنكُمْ فِى ٱلسَّبْتِ فَقُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَـٰسِـِٔينَ ٦٥

(65) And you had already known about those who transgressed among

you concerning the sabbath, and We said to them, "Be apes, despised."

فَجَعَلْنَٰهَا

So We made it

نَكَٰلًا

a deterrent punishment

لِّمَا

for those

بَيْنَ

(in) front of them

يَدَيْهَا

وَمَا

and those after them

خَلْفَهَا

وَمَوْعِظَةً

and an admonition

لِّلْمُتَّقِينَ

for those who fear (Allah).

٦٦

(66)

فَجَعَلْنَٰهَا نَكَٰلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ٦٦

(66) And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear Allah.

وَإِذْ

And when

قَالَ

Musa said

مُوسَىٰ

لِقَوْمِهِۦٓ

to his people,

إِنَّ

"Indeed, Allah

ٱللَّهَ

يَأْمُرُكُمْ

commands you

أَن

that

تَذْبَحُواْ

you slaughter

بَقَرَةً

a cow."

صلى

قَالُوٓاْ

They said,

أَتَتَّخِذُنَا

"Do you take us

هُزُوًا

(in) ridicule."

صلى

قَالَ

He said,

أَعُوذُ

"I seek refuge

بِٱللَّهِ

in Allah

أَنْ

that

أَكُونَ

I be

مِنَ

among

ٱلْجَٰهِلِينَ

the ignorant."

٦٧

(67)

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦٓ إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تَذْبَحُوا۟ بَقَرَةًۖ قَالُوٓا۟ أَتَتَّخِذُنَا هُزُوًاۖ قَالَ أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَٰهِلِينَ ٦٧

(67) And [recall] when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allah from being among the ignorant."

قَالُوا۟

They said,

ٱدْعُ

"Pray

لَنَا

for us

رَبَّكَ

(to) your Lord

يُبَيِّن

to make clear

لَّنَا

to us

مَا

what

هِىَ

it (is)."

ج

قَالَ

He said,

إِنَّهُۥ

"Indeed, He

يَقُولُ

says,

إِنَّهَا

'[Indeed] it

بَقَرَةٌ

(is) a cow

لَّا

not

فَارِضٌ

old

وَلَا

and not

بِكْرٌ

young,

عَوَانٌۢ

middle aged

بَيْنَ

between

ذَٰلِكَ

that,'

صلے

فَٱفْعَلُوا۟

so do

مَا

what

تُؤْمَرُونَ

you are commanded."

٦٨

(68)

قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَلَا بِكْرٌ عَوَانٌۢ بَيْنَ ذَٰلِكَ ۖ فَٱفْعَلُوا۟ مَا تُؤْمَرُونَ ٦٨

(68) They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded."

قَالُوا۟

They said,

ٱدْعُ

"Pray

لَنَا

for us

رَبَّكَ

(to) your Lord

يُبَيِّن

to make clear

لَّنَا

to us

مَا

what

لَوْنُهَا

(is) its color."
ج

قَالَ
He said,
إِنَّهُۥ
"Indeed, He
يَقُولُ
says,
إِنَّهَا
'[Indeed] it is
بَقَرَةٌ
a cow
صَفْرَآءُ
yellow,
فَاقِعٌ
bright
لَّوْنُهَا
(in) its color,
تَسُرُّ
pleasing
ٱلنَّٰظِرِينَ
(to) those who see (it).'"
٦٩
(69)

قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَآءُ فَاقِعٌ لَّوْنُهَا تَسُرُّ ٱلنَّٰظِرِينَ
٦٩

(69) They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color - pleasing to the

observers.' "

قَالُوا۟

They said,

ٱدْعُ

"Pray

لَنَا

for us

رَبَّكَ

(to) your Lord

يُبَيِّن

to make clear

لَّنَا

to us

مَا

what

هِىَ

it (is).

إِنَّ

Indeed,

ٱلْبَقَرَ

[the] cows

تَشَٰبَهَ

look alike

عَلَيْنَا

to us.

وَإِنَّآ

And indeed we,

إِن

if

شَآءَ

wills Allah,

ٱللَّهُ

لَمُهْتَدُونَ

(will) surely be those who are guided."

٧٠

(70)

قَالُوا۟ ٱدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَا مَا هِىَ إِنَّ ٱلْبَقَرَ تَشَٰبَهَ عَلَيْنَا وَإِنَّآ إِن شَآءَ ٱللَّهُ لَمُهْتَدُونَ ٧٠

(70) They said, "Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us. And indeed we, if Allah wills, will be guided."

قَالَ

He said,

إِنَّهُۥ

"Indeed, He

يَقُولُ

says,

إِنَّهَا

'[Indeed] it

بَقَرَةٌ

(is) a cow

لَّا

not

ذَلُولٌ

trained

تُثِيرُ

to plough

ٱلْأَرْضَ

the earth,

وَلَا

and not

تَسْقِى

water

ٱلْحَرْثَ

the field;

مُسَلَّمَةٌ

sound,

لَّا

no

شِيَةَ

blemish

فِيهَا

in it.'"

ج

قَالُوا۟

They said,

ٱلْـَٔـٰنَ

"Now

جِئْتَ

you have come

بِٱلْحَقِّ

with the truth."

ج

فَذَبَحُوهَا

So they slaughtered it,

وَمَا

and not

كَادُواْ

they were near

يَفۡعَلُونَ

(to) doing (it).

٧١

(71)

قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٞ لَّا ذَلُولٞ تُثِيرُ ٱلۡأَرۡضَ وَلَا تَسۡقِى ٱلۡحَرۡثَ مُسَلَّمَةٞ لَّا شِيَةَ فِيهَاۚ قَالُواْ ٱلۡـَٰٔنَ جِئۡتَ بِٱلۡحَقِّۚ فَذَبَحُوهَا وَمَا كَادُواْ يَفۡعَلُونَ

٧١

(71) He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.' " They said, "Now you have come with the truth." So they slaughtered her, but they could hardly do it.

وَإِذۡ

And when

قَتَلۡتُمۡ

you killed

نَفۡسًا

a man,

فَٱدَّٰرَٰٔتُمۡ

then you disputed

فِيهَا

concerning it,

صلے

وَٱللَّهُ

but Allah

مُخۡرِجٞ

(is) the One Who brought forth

مَّا

what

كُنتُمْ

you were

تَكْتُمُونَ

concealing.

٧٢

(72)

وَإِذْ قَتَلْتُمْ نَفْسًا فَٱدَّٰرَْٔتُمْ فِيهَا ۖ وَٱللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ ٧٢

(72) And [recall] when you slew a man and disputed over it, but Allah was to bring out that which you were concealing.

فَقُلْنَا

So We said,

ٱضْرِبُوهُ

"Strike him

بِبَعْضِهَا

with a part of it."

ج

كَذَٰلِكَ

Like this

يُحْىِ

Allah revives

ٱللَّهُ

ٱلْمَوْتَىٰ

the dead,

وَيُرِيكُمْ

and shows you

ءَايَٰتِهِۦ

His Signs,

لَعَلَّكُمْ

perhaps you may

تَعْقِلُونَ

use your intellect.

٧٣

(73)

فَقُلْنَا ٱضْرِبُوهُ بِبَعْضِهَا ۚ كَذَٰلِكَ يُحْىِ ٱللَّهُ ٱلْمَوْتَىٰ وَيُرِيكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ٧٣

(73) So, We said, "Strike the slain man with part of it." Thus does Allah bring the dead to life, and He shows you His signs that you might reason.

ثُمَّ

Then hardened

قَسَتْ

قُلُوبُكُم

your hearts

مِّن

after

بَعْدِ

that

ذَٰلِكَ

so they

فَهِىَ

(became) like [the] stones

كَٱلْحِجَارَةِ

or

أَوْ

stronger

أَشَدُّ

(in) hardness.

قَسْوَةً

And indeed,

ج

وَإِنَّ

from

مِنَ

the stones

ٱلْحِجَارَةِ

certainly (there are some) which

لَمَا

gush forth

يَتَفَجَّرُ

from it

مِنْهُ

[the] rivers,

ٱلْأَنْهَٰرُ

and indeed,

ج

وَإِنَّ

from them

مِنْهَا

certainly (there are some) which

لَمَا

split,

يَشَّقَّقُ

so comes out

فَيَخْرُجُ

from it

مِنْهُ

[the] water,

ٱلْمَآءُ

and indeed,

ج

وَإِنَّ

from them

مِنْهَا

certainly (there are some) which

لَمَا

fall down

يَهْبِطُ

from

مِنْ

fear

خَشْيَةِ

(of) Allah.

ٱللَّهِ

And Allah (is) not

قلے

وَمَا

ٱللَّهُ

unaware

بِغَٰفِلٍ

of what

عَمَّا

you do.

تَعْمَلُونَ

٧٤

(74)

ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَٰرُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ٧٤

(74) Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah. And Allah is not unaware of what you do.

أَفَتَطْمَعُونَ

Do you hope

أَن

that

يُؤْمِنُوا۟

they will believe

لَكُمْ

[for] you

وَقَدْ

while indeed (there) has been

كَانَ

فَرِيقٌ

a party

مِّنْهُمْ
of them,
يَسْمَعُونَ
(who used to) hear
كَلَٰمَ
(the) words of Allah,
ٱللَّهِ
ثُمَّ
then
يُحَرِّفُونَهُۥ
they distort it
مِن
after
بَعْدِ
مَا
[what]
عَقَلُوهُ
they understood it,
وَهُمْ
while they
يَعْلَمُونَ
know?
٧٥
(75)

أَفَتَطْمَعُونَ أَن يُؤْمِنُوا۟ لَكُمْ وَقَدْ كَانَ فَرِيقٌ ۞ مِّنْهُمْ يَسْمَعُونَ كَلَٰمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُۥ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ٧٥

(75) Do you covet [the hope, O believers], that they would believe for

you while a party of them used to hear the words of Allah and then distort the Torah after they had understood it while they were knowing?

وَإِذَا

And when

لَقُواْ

they meet

ٱلَّذِينَ

those who

ءَامَنُواْ

believe[d],

قَالُوٓاْ

they say,

ءَامَنَّا

"We have believed."

وَإِذَا

But when

خَلَا

meet in private

بَعْضُهُمْ

إِلَىٰ

some of them

بَعْضٍ

with some (others),

قَالُوٓاْ

they say,

أَتُحَدِّثُونَهُم

"Do you tell them

بِمَا

what

فَتَحَ

Allah has revealed

ٱللَّهُ

عَلَيْكُمْ

to you

لِيُحَآجُّوكُم

so that they argue with you

بِهِۦ

therewith

عِندَ

before

رَبِّكُمْ

your Lord?

ج

أَفَلَا

Then do (you) not

تَعْقِلُونَ

understand?"

٧٦

(76)

وَإِذَا لَقُوا۟ ٱلَّذِينَ ءَامَنُوا۟ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوٓا۟ أَتُحَدِّثُونَهُم بِمَا فَتَحَ ٱللَّهُ عَلَيْكُمْ لِيُحَآجُّوكُم بِهِۦ عِندَ رَبِّكُمْ ۚ أَفَلَا تَعْقِلُونَ

٧٦

(76) And when they meet those who believe, they say, "We have believed"; but when they are alone with one another, they say, "Do you talk to them about what Allah has revealed to you so they can argue with you about it before your Lord?" Then will you not reason?

أَوَلَا

Do not

يَعْلَمُونَ

they know

أَنَّ

that

ٱللَّهَ

Allah

يَعْلَمُ

knows

مَا

what

يُسِرُّونَ

they conceal

وَمَا

and what

يُعْلِنُونَ

they declare?

٧٧

(77)

أَوَلَا يَعْلَمُونَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ٧٧

(77) But do they not know that Allah knows what they conceal and what they declare?

وَمِنْهُمْ

And among them

أُمِّيُّونَ

(are) unlettered ones,

لَا

(who) do not know

يَعْلَمُونَ

ٱلْكِتَٰبَ

the book

إِلَّآ

except

أَمَانِىَّ

wishful thinking

وَإِنْ

and not

هُمْ

they

إِلَّا

(do anything) except

يَظُنُّونَ

guess.

٧٨

(78)

وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ ٱلْكِتَٰبَ إِلَّآ أَمَانِىَّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ٧٨

(78) And among them are unlettered ones who do not know the Scripture except in wishful thinking, but they are only assuming.

فَوَيْلٌ

So woe

لِّلَّذِينَ

to those who

يَكْتُبُونَ

write

ٱلْكِتَٰبَ

the book

بِأَيْدِيهِمْ

with their (own) hands

ثُمَّ

then,

يَقُولُونَ

they say,

هَٰذَا

"This

مِنْ

(is) from Allah,"

عِندِ

ٱللَّهِ

لِيَشْتَرُوا۟

to barter

بِهِۦ

with it

ثَمَنًا

(for) a price

قَلِيلًا

little.

صلے

فَوَيْلٌ

So woe

لَّهُم

to them

مِّمَّا

for what

كَتَبَتْ

have written

أَيْدِيهِمْ

their hands

وَوَيْلٌ

and woe

لَّهُم

to them

مِّمَّا

for what

يَكْسِبُونَ

they earn.

٧٩

(79)

فَوَيْلٌ لِّلَّذِينَ يَكْتُبُونَ ٱلْكِتَٰبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَٰذَا مِنْ عِندِ ٱللَّهِ لِيَشْتَرُوا۟ بِهِۦ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَّهُم مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُم مِّمَّا يَكْسِبُونَ

٧٩

(79) So woe to those who write the "scripture" with their own hands, then say, "This is from Allah," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.

وَقَالُوا۟

And they say,

لَن

"Never

تَمَسَّنَا

will touch us

ٱلنَّارُ

the Fire

إِلَّآ

except

أَيَّامًا

(for) days

مَّعْدُودَةً

numbered."

ج

قُلْ

Say,

أَتَّخَذْتُمْ

"Have you taken

عِندَ

from

ٱللَّهِ

Allah

عَهْدًا

a covenant,

فَلَن

so never

يُخْلِفَ

will Allah break

ٱللَّهُ

عَهْدَهُۥٓ

His Covenant?

صلے

أَمْ

Or

تَقُولُونَ

(do) you say

عَلَى

against

ٱللَّهِ

Allah

مَا

what

لَا

you (do) not know?"

تَعْلَمُونَ

٨٠

(80)

وَقَالُواْ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِندَ ٱللَّهِ عَهْدًا فَلَن يُخْلِفَ ٱللَّهُ عَهْدَهُۥٓ ۖ أَمْ تَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ٨٠

(80) And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?"

بَلَىٰ

Yes,

مَن

whoever

كَسَبَ

earned

سَيِّئَةً

evil

وَأَحَٰطَتْ

and surrounded him

بِهِۦ
خَطِيٓـَٔتُهُۥ
his sins -
فَأُو۟لَٰٓئِكَ
[so] those
أَصْحَٰبُ
(are the) companions
ٱلنَّارِ
(of) the Fire;
ۖ
هُمْ
they
فِيهَا
in it
خَٰلِدُونَ
(will) abide forever.
٨١
(81)
بَلَىٰ مَن كَسَبَ سَيِّئَةً وَأَحَٰطَتْ بِهِۦ خَطِيٓـَٔتُهُۥ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ٨١
(81) Yes, whoever earns evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein eternally.
وَٱلَّذِينَ
And those who
ءَامَنُوا۟
believed
وَعَمِلُوا۟
and did

ٱلصَّٰلِحَٰتِ

righteous deeds,

أُو۟لَٰٓئِكَ

those

أَصْحَٰبُ

(are the) companions

ٱلْجَنَّةِ

(of) Paradise;

صلے

هُمْ

they

فِيهَا

in it

خَٰلِدُونَ

(will) abide forever.

٨٢

(82)

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ٨٢

(82) But they who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally.

وَإِذْ

And when

أَخَذْنَا

We took

مِيثَٰقَ

(the) covenant

بَنِىٓ

(from the) Children

إِسْرَٰٓءِيلَ

(of) Israel,

لَا

"You will not worship

تَعْبُدُونَ

إِلَّا

except

ٱللَّهَ

Allah,

وَبِٱلْوَٰلِدَيْنِ

and with [the] parents

إِحْسَانًا

(be) good

وَذِى

and (with) relatives

ٱلْقُرْبَىٰ

وَٱلْيَتَٰمَىٰ

and [the] orphans

وَٱلْمَسَٰكِينِ

and the needy,

وَقُولُوا۟

and speak

لِلنَّاسِ

to [the] people

حُسْنًا

good,

وَأَقِيمُوا۟

and establish

ٱلصَّلَوٰةَ

the prayer

وَءَاتُوا۟

and give

ٱلزَّكَوٰةَ

the zakah."

ثُمَّ

Then

تَوَلَّيْتُمْ

you turned away,

إِلَّا

except

قَلِيلًا

a few

مِّنكُمْ

of you,

وَأَنتُم

and you (were)

مُّعْرِضُونَ

refusing.

٨٣

(83)

وَإِذْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ لَا تَعْبُدُونَ إِلَّا ٱللَّهَ وَبِٱلْوَٰلِدَيْنِ إِحْسَانًا وَذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَقُولُوا۟ لِلنَّاسِ حُسْنًا وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنكُمْ وَأَنتُم مُّعْرِضُونَ ٨٣

(83) And [recall] when We took the covenant from the Children of

Israel, [enjoining upon them], "Do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing.

وَإِذْ

And when

أَخَذْنَا

We took

مِيثَٰقَكُمْ

your covenant,

لَا

"You will not shed

تَسْفِكُونَ

دِمَآءَكُمْ

your blood

وَلَا

and (will) not evict

تُخْرِجُونَ

أَنفُسَكُم

yourselves

مِّن

from

دِيَٰرِكُمْ

your homes,"

ثُمَّ

then

أَقْرَرْتُمْ

you ratified

وَأَنتُمْ

while you

تَشْهَدُونَ

(were) witnessing.

٨٤

(84)

وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ لَا تَسْفِكُونَ دِمَآءَكُمْ وَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَٰرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ٨٤

(84) And [recall] when We took your covenant, [saying], "Do not shed each other's blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing.

ثُمَّ

Then

أَنتُمْ

you

هَٰٓؤُلَآءِ

(are) those

تَقْتُلُونَ

(who) kill

أَنفُسَكُمْ

yourselves

وَتُخْرِجُونَ

and evict

فَرِيقًا

a party

مِّنكُم

of you

مِّن

from

دِيَٰرِهِمْ

their homes,

تَظَٰهَرُونَ

you support one another

عَلَيْهِم

against them

بِٱلْإِثْمِ

in sin

وَٱلْعُدْوَٰنِ

and [the] transgression.

وَإِن

And if

يَأْتُوكُمْ

they come to you

أُسَٰرَىٰ

(as) captives,

تُفَٰدُوهُمْ

you ransom them;

وَهُوَ

while it

مُحَرَّمٌ

(was) forbidden

عَلَيْكُمْ

to you

إِخْرَاجُهُمْ

their eviction.

ج

أَفَتُؤْمِنُونَ

So do you believe

بِبَعْضِ

in part (of)

ٱلْكِتَٰبِ

the Book

وَتَكْفُرُونَ

and disbelieve

بِبَعْضٍ

in part?

ۚ

فَمَا

Then what

جَزَآءُ

(should be the) recompense

مَن

(for the one) who

يَفْعَلُ

does

ذَٰلِكَ

that

مِنكُمْ

among you,

إِلَّا

except

خِزْىٌ

disgrace

فِى

in

ٱلْحَيَوٰةِ

the life

ٱلدُّنْيَا

(of) the world;
صلے

وَيَوْمَ
and (on the) Day
ٱلْقِيَٰمَةِ
of [the] Resurrection
يُرَدُّونَ
they will be sent back
إِلَىٰٓ
to
أَشَدِّ
(the) most severe
ٱلْعَذَابِ
punishment?
قلے

وَمَا
And Allah (is) not
ٱللَّهُ
بِغَٰفِلٍ
unaware
عَمَّا
of what
تَعْمَلُونَ
you do.
٨٥
(85)
ثُمَّ أَنتُمْ هَٰٓؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتُخْرِجُونَ
فَرِيقًا مِّنكُم مِّن دِيَٰرِهِمْ تَظَٰهَرُونَ عَلَيْهِم بِٱلْإِثْمِ

وَٱلْعُدْوَٰنِ وَإِن يَأْتُوكُمْ أُسَٰرَىٰ تُفَٰدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ بِبَعْضِ ٱلْكِتَٰبِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَآءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْىٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ٨٥

(85) Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.

أُو۟لَٰٓئِكَ

Those

ٱلَّذِينَ

(are) the ones who

ٱشْتَرَوُا۟

bought

ٱلْحَيَوٰةَ

the life

ٱلدُّنْيَا

(of) the world

بِٱلْءَاخِرَةِ

for the Hereafter;

ۖ

فَلَا

so not

يُخَفَّفُ

will be lightened

عَنْهُمُ

for them

ٱلْعَذَابُ

the punishment

وَلَا

and not

هُمْ

they

يُنصَرُونَ

will be helped.

٨٦

(86)

أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۖ فَلَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنصَرُونَ ٨٦

(86) Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be aided.

وَلَقَدْ

And indeed

ءَاتَيْنَا

We gave

مُوسَى

Musa

ٱلْكِتَٰبَ

the Book

وَقَفَّيْنَا

and We followed up

مِنۢ

after him

بَعْدِهِۦ

بِٱلرُّسُلِ

with [the] Messengers.

صلے

وَءَاتَيْنَا

And We gave

عِيسَى

Isa,

ٱبْنَ

(the) son

مَرْيَمَ

(of) Maryam,

ٱلْبَيِّنَٰتِ

[the] clear signs

وَأَيَّدْنَٰهُ

and We supported him

بِرُوحِ

with the Holy Spirit.

ٱلْقُدُسِ

قلے

أَفَكُلَّمَا

Is it (not) so (that) whenever

جَآءَكُمْ

came to you

رَسُولٌۢ

a Messenger

بِمَا

with what

لَا

(do) not desire

تَهْوَىٰٓ

أَنفُسُكُمُ

yourselves,

ٱسْتَكْبَرْتُمْ

you acted arrogantly?

فَفَرِيقًا

So a party

كَذَّبْتُمْ

you denied,

وَفَرِيقًا

and a party

تَقْتُلُونَ

you kill(ed).

٨٧

(87)

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَقَفَّيْنَا مِن بَعْدِهِۦ بِٱلرُّسُلِ ۖ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ أَفَكُلَّمَا جَآءَكُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُكُمُ ٱسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ٨٧

(87) And We did certainly give Moses the Torah and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit. But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you

denied and another party you killed.

وَقَالُواْ

And they said,

قُلُوبُنَا

"Our hearts

غُلْفٌۢ

(are) wrapped."

ۚ

بَل

Nay,

لَّعَنَهُمُ

Allah has cursed them

ٱللَّهُ

بِكُفْرِهِمْ

for their disbelief;

فَقَلِيلًا

so little

مَّا

(is) what

يُؤْمِنُونَ

they believe.

٨٨

(88)

وَقَالُواْ قُلُوبُنَا غُلْفٌۢ ۚ بَل لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ٨٨

(88) And they said, "Our hearts are wrapped." But, [in fact], Allah has cursed them for their disbelief, so little is it that they believe.

وَلَمَّا

And when

جَآءَهُمْ

came to them

كِتَٰبٌ

a Book

مِّنْ

from Allah

عِندِ

ٱللَّهِ

مُصَدِّقٌ

confirming

لِّمَا

what (was) with them,

مَعَهُمْ

وَكَانُوا۟

though they used to

مِن

before

قَبْلُ

يَسْتَفْتِحُونَ

(that), pray for victory

عَلَى

over

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved -

فَلَمَّا

then when

جَآءَهُم

came to them

مَّا

what

عَرَفُواْ

they recognized,

كَفَرُواْ

they disbelieved

بِهِۦ

in it.

ج

فَلَعْنَةُ

So (the) curse

ٱللَّهِ

(of) Allah

عَلَى

(is) on

ٱلْكَٰفِرِينَ

the disbelievers.

٨٩

(89)

وَلَمَّا جَآءَهُمْ كِتَٰبٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُواْ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى ٱلَّذِينَ كَفَرُواْ فَلَمَّا جَآءَهُم مَّا عَرَفُواْ كَفَرُواْ بِهِۦ ۚ فَلَعْنَةُ ٱللَّهِ عَلَى ٱلْكَٰفِرِينَ ٨٩

(89) And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah

will be upon the disbelievers.

بِئْسَمَا

Evil (is) that

ٱشْتَرَوْا۟

(for) which they have sold

بِهِۦٓ

أَنفُسَهُمْ

themselves,

أَن

that

يَكْفُرُوا۟

they disbelieve

بِمَآ

in what

أَنزَلَ

Allah has revealed,

ٱللَّهُ

بَغْيًا

grudging

أَن

that

يُنَزِّلَ

Allah sends down

ٱللَّهُ

مِن

of

فَضْلِهِۦ

His Grace

عَلَىٰ

on

مَن

whom

يَشَآءُ

He wills

مِنْ

from

عِبَادِهِۦ

His servants.

صلى

فَبَآءُو

So they have drawn (on themselves) wrath

بِغَضَبٍ

عَلَىٰ

upon

غَضَبٍ

wrath.

ج

وَلِلْكَٰفِرِينَ

And for the disbelievers

عَذَابٌ

(is) a punishment

مُّهِينٌ

humiliating.

٩٠

(90)

بِئْسَمَا ٱشْتَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ أَن يَكْفُرُوا۟ بِمَآ أَنزَلَ

ٱللَّهُ بَغْيًا أَن يُنَزِّلَ ٱللَّهُ مِن فَضْلِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ فَبَآءُو بِغَضَبٍ عَلَىٰ غَضَبٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ ٩٠

(90) How wretched is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment.

وَإِذَا

And when

قِيلَ

it is said

لَهُمْ

to them,

ءَامِنُوا۟

"Believe

بِمَآ

in what

أَنزَلَ

Allah has revealed,"

ٱللَّهُ

قَالُواْ

they say,

نُؤْمِنُ

"We believe

بِمَآ

in what

أُنزِلَ

was revealed

عَلَيْنَا

to us."

وَيَكْفُرُونَ

And they disbelieve

بِمَا

in what

وَرَآءَهُۥ

(is) besides it,

وَهُوَ

while it

ٱلْحَقُّ

(is) the truth

مُصَدِّقًا

confirming

لِّمَا

what

مَعَهُمْ

(is) with them.

قلے

قُلْ
Say,
فَلِمَ
"Then why
تَقْتُلُونَ
(did) you kill
أَنۢبِيَآءَ
(the) Prophets of Allah
ٱللَّهِ

مِن
before,
قَبْلُ

إِن
if
كُنتُم
you were
مُّؤْمِنِينَ
believers?"
٩١
(91)

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا۟ بِمَآ أَنزَلَ ٱللَّهُ قَالُوا۟ نُؤْمِنُ بِمَآ أُنزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَآءَهُۥ وَهُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنۢبِيَآءَ ٱللَّهِ مِن قَبْلُ إِن كُنتُم مُّؤْمِنِينَ ٩١

(91) And when it is said to them, "Believe in what Allah has revealed," they say, "We believe [only] in what was revealed to us." And they disbelieve in what came after it, while it is the truth confirming that

which is with them. Say, "Then why did you kill the prophets of Allah before, if you are [indeed] believers?"

وَلَقَدْ

And indeed

جَآءَكُم

came to you

مُّوسَىٰ

Musa

بِٱلْبَيِّنَٰتِ

with [the] clear signs,

ثُمَّ

then

ٱتَّخَذْتُمُ

you took

ٱلْعِجْلَ

the calf

مِن

after him

بَعْدِهِۦ

وَأَنتُمْ

and you

ظَٰلِمُونَ

(were) wrongdoers.

٩٢

(92)

وَلَقَدْ جَآءَكُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ ثُمَّ ٱتَّخَذْتُمُ ٱلْعِجْلَ مِن بَعْدِهِۦ وَأَنتُمْ ظَٰلِمُونَ ٩٢

(92) And Moses had certainly brought you clear proofs. Then you took

the calf [in worship] after that, while you were wrongdoers.

وَإِذْ

And when

أَخَذْنَا

We took

مِيثَٰقَكُمْ

your covenant

وَرَفَعْنَا

and We raised

فَوْقَكُمُ

over you

ٱلطُّورَ

the mount,

خُذُوا۟

"Hold

مَآ

what

ءَاتَيْنَٰكُم

We gave you,

بِقُوَّةٍ

with firmness

وَٱسْمَعُوا۟

and listen."

صلے

قَالُوا۟

They said,

سَمِعْنَا

"We heard

وَعَصَيْنَا

and we disobeyed."

وَأُشْرِبُوا۟

And they were made to drink

فِى

in

قُلُوبِهِمُ

their hearts

ٱلْعِجْلَ

(love of) the calf

بِكُفْرِهِمْ

because of their disbelief.

ج

قُلْ

Say,

بِئْسَمَا

"Evil (is) that

يَأْمُرُكُم

orders you (to do) it

بِهِۦٓ

إِيمَٰنُكُمْ

your faith,

إِن

if

كُنتُم

you are

مُّؤْمِنِينَ

believers."

٩٣

(93)

وَإِذْ أَخَذْنَا مِيثَٰقَكُمْ وَرَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱسْمَعُوا۟ ۖ قَالُوا۟ سَمِعْنَا وَعَصَيْنَا وَأُشْرِبُوا۟ فِى قُلُوبِهِمُ ٱلْعِجْلَ بِكُفْرِهِمْ ۚ قُلْ بِئْسَمَا يَأْمُرُكُم بِهِۦٓ إِيمَٰنُكُمْ إِن كُنتُم مُّؤْمِنِينَ ٩٣

(93) And [recall] when We took your covenant and raised over you the mount, [saying], "Take what We have given you with determination and listen." They said [instead], "We hear and disobey." And their hearts absorbed [the worship of] the calf because of their disbelief. Say, "How wretched is that which your faith enjoins upon you, if you should be believers."

قُلْ

Say,

إِن

"If -

كَانَتْ

is

لَكُمُ

for you

ٱلدَّارُ

the home

ٱلْءَاخِرَةُ

(of) the Hereafter

عِندَ

with Allah

ٱللَّهِ

خَالِصَةً

exclusively,

مِّن

excluding

دُونِ

the mankind,

ٱلنَّاسِ

then wish

فَتَمَنَّوُاْ

(for) [the] death,

ٱلْمَوْتَ

if

إِن

you are

كُنتُمْ

truthful."

صَٰدِقِينَ

٩٤

(94)

قُلْ إِن كَانَتْ لَكُمُ ٱلدَّارُ ٱلْءَاخِرَةُ عِندَ ٱللَّهِ خَالِصَةً مِّن دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ٩٤

(94) Say, [O Muhammad], "If the home of the Hereafter with Allah is for you alone and not the [other] people, then wish for death, if you should be truthful.

وَلَن

And never (will)

يَتَمَنَّوْهُ

they wish for it,

أَبَدًا

ever,

بِمَا

because

قَدَّمَتْ

(of what) sent ahead

أَيْدِيهِمْ

their hands.

قلے

وَٱللَّهُ

And Allah

عَلِيمٌۢ

(is) All-Knower

بِٱلظَّٰلِمِينَ

of the wrongdoers.

٩٥

(95)

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ٩٥

(95) But they will never wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.

وَلَتَجِدَنَّهُمْ

And surely you will find them

أَحْرَصَ

(the) most greedy

ٱلنَّاسِ

(of) [the] mankind

عَلَىٰ

for

حَيَوٰةٍ

life,

وَمِنَ

and (greedier) than

ٱلَّذِينَ
those who
أَشْرَكُواْ
associate[d] partners (with Allah).
ج

يَوَدُّ
Loves
أَحَدُهُمْ
(each) one of them
لَوْ
if
يُعَمَّرُ
he could be granted a life
أَلْفَ
(of) a thousand
سَنَةٍ
year(s).
وَمَا
But not
هُوَ
it
بِمُزَحْزِحِهِۦ
(will) remove him
مِنَ
from
ٱلْعَذَابِ
the punishment
أَن
that

يُعَمَّرَ

he should be granted life.

قلے

وَٱللَّهُ

And Allah

بَصِيرٌۢ

(is) All-Seer

بِمَا

of what

يَعْمَلُونَ

they do.

٩٦

(96)

وَلَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَىٰ حَيَوٰةٍ وَمِنَ ٱلَّذِينَ أَشْرَكُوا۟ ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحْزِحِهِۦ مِنَ ٱلْعَذَابِ أَن يُعَمَّرَ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ٩٦

(96) And you will surely find them the most greedy of people for life - [even] more than those who associate others with Allah. One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be granted life. And Allah is Seeing of what they do.

قُلْ

Say,

مَن

"Whoever

كَانَ

is

عَدُوًّا

an enemy

لِّجِبْرِيلَ

to Jibreel -

فَإِنَّهُۥ

then indeed he

نَزَّلَهُۥ

brought it down

عَلَىٰ

on

قَلْبِكَ

your heart

بِإِذْنِ

by (the) permission

ٱللَّهِ

(of) Allah

مُصَدِّقًا

confirming

لِّمَا

what

بَيْنَ

(was) before it

يَدَيْهِ

وَهُدًى

and a guidance

وَبُشْرَىٰ

and glad tiding(s)

لِلْمُؤْمِنِينَ

for the believers."

٩٧

قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ٩٧

(97) Say, "Whoever is an enemy to Gabriel - it is [none but] he who has brought the Qur'an down upon your heart, [O Muhammad], by permission of Allah, confirming that which was before it and as guidance and good tidings for the believers."

مَن

Whoever

كَانَ

is

عَدُوًّا

an enemy

لِّلَّهِ

(to) Allah

وَمَلَٰٓئِكَتِهِۦ

and His Angels,

وَرُسُلِهِۦ

and His Messengers,

وَجِبْرِيلَ

and Jibreel,

وَمِيكَىٰلَ

and Meekael,

فَإِنَّ

then indeed

ٱللَّهَ

Allah

عَدُوٌّ

(is) an enemy

لِّلْكَٰفِرِينَ

to the disbelievers.

٩٨

(98)

مَن كَانَ عَدُوًّا لِّلَّهِ وَمَلَٰٓئِكَتِهِۦ وَرُسُلِهِۦ وَجِبْرِيلَ وَمِيكَىٰلَ فَإِنَّ ٱللَّهَ عَدُوٌّ لِّلْكَٰفِرِينَ ٩٨

(98) Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is an enemy to the disbelievers.

وَلَقَدْ

And indeed

أَنزَلْنَآ

We revealed

إِلَيْكَ

to you

ءَايَٰتٍ

Verses

بَيِّنَٰتٍ

clear,

صلے

وَمَا

and not

يَكْفُرُ

disbelieves in them

بِهَآ

إِلَّا

except

ٱلْفَٰسِقُونَ

the defiantly disobedient.

٩٩

(99)

وَلَقَدْ أَنزَلْنَآ إِلَيْكَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ وَمَا يَكْفُرُ بِهَآ إِلَّا ٱلْفَٰسِقُونَ ٩٩

(99) And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient.

أَوَكُلَّمَا

And is (it not that) whenever

عَٰهَدُوا۟

they took

عَهْدًا

a covenant,

نَّبَذَهُۥ

threw it away

فَرِيقٌ

a party

مِّنْهُم

of them?

ج

بَلْ

Nay,

أَكْثَرُهُمْ

most of them

لَا

(do) not

يُؤْمِنُونَ

believe.

١٠٠

(100)

أَوَكُلَّمَا عَٰهَدُواْ عَهْدًا نَّبَذَهُۥ فَرِيقٌ مِّنْهُم ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ١٠٠

(100) Is it not [true] that every time they took a covenant a party of them threw it away? But, [in fact], most of them do not believe.

وَلَمَّا

And when

جَآءَهُمْ

came to them

رَسُولٌ

a Messenger

مِّنْ

from Allah

عِندِ

ٱللَّهِ

مُصَدِّقٌ

confirming what

لِّمَا

مَعَهُمْ

(was) with them,

نَبَذَ

threw away

فَرِيقٌ

a party

مِّنَ

of

ٱلَّذِينَ

those who

أُوتُواْ

were given

ٱلْكِتَٰبَ

the Book

كِتَٰبَ

Allah's Book

ٱللَّهِ

وَرَآءَ

behind

ظُهُورِهِمْ

their backs

كَأَنَّهُمْ

as if they

لَا

(do) not.

يَعْلَمُونَ

know

١٠١

(101)

وَلَمَّا جَآءَهُمْ رَسُولٌ مِّنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ كِتَٰبَ ٱللَّهِ وَرَآءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ١٠١

(101) And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know [what it contained].

وَٱتَّبَعُوا۟

And they followed

مَا

what

تَتْلُواْ

recite(d)

ٱلشَّيَٰطِينُ

the devils

عَلَىٰ

over

مُلْكِ

(the) kingdom

سُلَيْمَٰنَ

(of) Sulaiman.

صلے

وَمَا

And not

كَفَرَ

disbelieved

سُلَيْمَٰنُ

Sulaiman

وَلَٰكِنَّ

[and] but

ٱلشَّيَٰطِينَ

the devils

كَفَرُواْ

disbelieved,

يُعَلِّمُونَ

they teach

ٱلنَّاسَ

the people

ٱلسِّحْرَ

[the] magic

وَمَآ
and what
أُنزِلَ
was sent down
عَلَى
to
ٱلْمَلَكَيْنِ
the two angels
بِبَابِلَ
in Babylon,
هَٰرُوتَ
Harut
وَمَٰرُوتَ
and Marut.
ج

وَمَا
And not
يُعَلِّمَانِ
they both teach
مِنْ
any
أَحَدٍ
one
حَتَّىٰ
unless
يَقُولَآ
they [both] say,
إِنَّمَا
"Only

نَحْنُ

we

فِتْنَةٌ

(are) a trial,

فَلَا

so (do) not

تَكْفُرْ

disbelieve."

صلے

فَيَتَعَلَّمُونَ

But they learn

مِنْهُمَا

from those two

مَا

what

يُفَرِّقُونَ

[they] causes separation

بِهِۦ

with it

بَيْنَ

between

ٱلْمَرْءِ

the man

وَزَوْجِهِۦ

and his spouse.

ج

وَمَا

And not

هُم

they (could)

بِضَآرِّينَ

at all [be those who] harm

بِهِۦ

with it

مِنْ

any

أَحَدٍ

one

إِلَّا

except

بِإِذْنِ

by permission

ٱللَّهِ

(of) Allah.

ج

وَيَتَعَلَّمُونَ

And they learn

مَا

what

يَضُرُّهُمْ

harms them

وَلَا

and not

يَنفَعُهُمْ

profits them.

ج

وَلَقَدْ
And indeed
عَلِمُوا۟
they knew
لَمَنِ
that whoever
ٱشْتَرَىٰهُ
buys it,
مَا
not
لَهُۥ
for him
فِى
in
ٱلْءَاخِرَةِ
the Hereafter
مِنْ
any
خَلَٰقٍ
share.
ج

وَلَبِئْسَ
And surely evil
مَا
(is) what
شَرَوْا۟
they sold
بِهِۦٓ
with it

أَنفُسَهُمْ
themselves,
ج

لَوْ
if
كَانُوا۟
they were
يَعْلَمُونَ
(to) know.
١٠٢
(102)

وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَـٰنَ ۖ وَمَا كَفَرَ سُلَيْمَـٰنُ وَلَـٰكِنَّ ٱلشَّيَـٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَـٰرُوتَ وَمَـٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِۦ بَيْنَ ٱلْمَرْءِ وَزَوْجِهِۦ ۚ وَمَا هُم بِضَآرِّينَ بِهِۦ مِنْ أَحَدٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا۟ لَمَنِ ٱشْتَرَىٰهُ مَا لَهُۥ فِى ٱلْـَٔاخِرَةِ مِنْ خَلَـٰقٍ ۚ وَلَبِئْسَ مَا شَرَوْا۟ بِهِۦٓ أَنفُسَهُمْ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ١٠٢

(102) And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]." And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not

harm anyone through it except by permission of Allah. And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.

وَلَوْ

And if

أَنَّهُمْ

[that] they

ءَامَنُوا۟

(had) believed

وَٱتَّقَوْا۟

and feared (Allah),

لَمَثُوبَةٌ

surely (the) reward

مِّنْ

from

عِندِ

ٱللَّهِ

Allah

خَيْرٌ

(would have been) better,

صلے

لَّوْ

if

كَانُوا۟

they were

يَعْلَمُونَ

(to) know.

١٠٣

(103)

وَلَوْ أَنَّهُمْ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا۟ يَعْلَمُونَ ١٠٣

(103) And if they had believed and feared Allah, then the reward from Allah would have been [far] better, if they only knew.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe[d]

لَا

"(Do) not

تَقُولُوا۟

say

رَٰعِنَا

'Raina'

وَقُولُوا۟

and say

ٱنظُرْنَا

'Unzurna'

وَٱسْمَعُوا۟

and listen.

ۗ

وَلِلْكَٰفِرِينَ

And for the disbelievers

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful.

١٠٤

(104)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقُولُواْ رَٰعِنَا وَقُولُواْ ٱنظُرْنَا وَٱسْمَعُواْ ۗ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ١٠٤

(104) O you who have believed, say not [to Allah 's Messenger], "Ra'ina" but say, "Unthurna" and listen. And for the disbelievers is a painful punishment.

مَّا

(Do) not

يَوَدُّ

like

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieve

مِنْ

from

أَهْلِ

(the) People of the Book

ٱلْكِتَٰبِ

وَلَا

and not

ٱلْمُشْرِكِينَ

those who associate partners (with Allah),

أَن

that

يُنَزَّلَ

(there should) be sent down

عَلَيْكُم
to you
مِّنْ
any
خَيْرٍ
good
مِّن
from
رَّبِّكُمْ
your Lord.
قلے

وَٱللَّهُ
And Allah
يَخْتَصُّ
chooses
بِرَحْمَتِهِۦ
for His Mercy
مَن
whom
يَشَآءُ
He wills.
ج

وَٱللَّهُ
And Allah
ذُو
(is the) Possessor of [the] Bounty
ٱلْفَضْلِ
ٱلْعَظِيمِ

[the] Great.

١٠٥

(105)

مَّا يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرٍ مِّن رَّبِّكُمْ ۗ وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ١٠٥

(105) Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty.

۞

مَا

What We abrogate

نَنسَخْ

مِنْ

(of)

ءَايَةٍ

a sign

أَوْ

or

نُنسِهَا

[We] cause it to be forgotten,

نَأْتِ

We bring

بِخَيْرٍ

better

مِّنْهَآ

than it

أَوْ

or

مِثْلِهَآ

similar (to) it.

قلے

أَلَمْ

Do not

تَعْلَمْ

you know

أَنَّ

that

ٱللَّهَ

Allah

عَلَىٰ

over

كُلِّ

everything

شَىْءٍ

قَدِيرٌ

(is) All-Powerful?

١٠٦

(106)

مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ ۗ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

١٠٦

(106) We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?

أَلَمْ
Do not
تَعْلَمْ
you know
أَنَّ
that,
ٱللَّهَ
Allah
لَهُۥ
for Him
مُلْكُ
(is the) Kingdom
ٱلسَّمَٰوَٰتِ
(of) the heavens
وَٱلْأَرْضِ
and the earth?
قلے

وَمَا
And not
لَكُم
(is) for you
مِّن
besides
دُونِ
Allah
ٱللَّهِ
any
مِن
protector

وَلِيٍّ

and not

وَلَا

any helper.

نَصِيرٍ

١٠٧

(107)

أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ١٠٧

(107) Do you not know that to Allah belongs the dominion of the heavens and the earth and [that] you have not besides Allah any protector or any helper?

أَمْ

Or

تُرِيدُونَ

(do) you wish

أَن

that

تَسْـَٔلُوا۟

you ask

رَسُولَكُمْ

your Messenger

كَمَا

as

سُئِلَ

was asked

مُوسَىٰ

Musa

مِن

before?

قَبْلُ ۚ

وَمَن

And whoever

يَتَبَدَّلِ

exchanges

ٱلْكُفْرَ

[the] disbelief

بِٱلْإِيمَٰنِ

with [the] faith,

فَقَدْ

so certainly

ضَلَّ

he went astray (from)

سَوَآءَ

(the) evenness

ٱلسَّبِيلِ

(of) the way.

١٠٨

(108)

أَمْ تُرِيدُونَ أَن تَسْـَٔلُوا۟ رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِن قَبْلُ ۗ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ١٠٨

(108) Or do you intend to ask your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way.

وَدَّ

Wish[ed] many

كَثِيرٌ
مِّنْ
from
أَهْلِ
(the) People
ٱلْكِتَٰبِ
(of) the Book
لَوْ
if
يَرُدُّونَكُم
they could turn you back
مِّن
after
بَعْدِ
your (having) faith
إِيمَٰنِكُمْ
(to) disbelievers,
كُفَّارًا
(out of) jealousy
حَسَدًا
from
مِّنْ
عِندِ
themselves,
أَنفُسِهِم
(even) after
مِّن
[what]

بَعْدِ

became clear

مَا

to them,

تَبَيَّنَ

the truth.

لَهُمُ

So forgive

ٱلْحَقُّ

and overlook

صلے

فَٱعْفُواْ

until

وَٱصْفَحُواْ

Allah brings

حَتَّىٰ

يَأْتِىَ

His Command.

ٱللَّهُ

Indeed,

بِأَمْرِهِۦٓ

Allah

قلے

إِنَّ

on

ٱللَّهَ

every

عَلَىٰ

thing

كُلِّ

(is) All-Powerful.

شَىْءٍ

قَدِيرٌ

١٠٩

(109)

وَدَّ كَثِيرٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يَرُدُّونَكُم مِّن بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْحَقُّ ۖ فَٱعْفُوا۟ وَٱصْفَحُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦٓ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١٠٩

(109) Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent.

وَأَقِيمُوا۟

And establish

ٱلصَّلَوٰةَ

the prayer

وَءَاتُوا۟

and give

ٱلزَّكَوٰةَ

[the] zakah.

ج

وَمَا

And whatever

تُقَدِّمُوا۟

you send forth

لِأَنفُسِكُم
for yourselves
مِّنْ
of
خَيْرٍ
good (deeds),
تَجِدُوهُ
you will find it
عِندَ
with Allah.
ٱللَّهِ
ۗ

إِنَّ
Indeed, Allah
ٱللَّهَ
بِمَا
of what
تَعْمَلُونَ
you do
بَصِيرٌ
(is) All-Seer.
١١٠
(110)
وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ ۚ وَمَا تُقَدِّمُواْ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ١١٠
(110) And establish prayer and give zakah, and whatever good you put forward for yourselves - you will find it with Allah. Indeed, Allah of

what you do, is Seeing.

وَقَالُوا۟

And they said,

لَن

"Never

يَدْخُلَ

will enter

ٱلْجَنَّةَ

the Paradise

إِلَّا

except

مَن

who

كَانَ

is

هُودًا

(a) Jew[s]

أَوْ

or

نَصَٰرَىٰ

(a) Christian[s]."

ۗ

تِلْكَ

That

أَمَانِيُّهُمْ

(is) their wishful thinking.

ۗ

قُلْ

Say,

هَاتُواْ

"Bring

بُرْهَٰنَكُمْ

your proof

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

[those who are] truthful."

١١١

(111)

وَقَالُواْ لَن يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَٰرَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُواْ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ١١١

(111) And they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely] their wishful thinking, Say, "Produce your proof, if you should be truthful."

بَلَىٰ

Yes,

مَنْ

whoever

أَسْلَمَ

submits

وَجْهَهُۥ

his face

لِلَّهِ

to Allah

وَهُوَ

and he

مُحْسِنٌ

(is) a good-doer,

فَلَهُۥٓ

so for him

أَجْرُهُۥ

(is) his reward

عِندَ

with

رَبِّهِۦ

his Lord.

وَلَا

And no

خَوْفٌ

fear

عَلَيْهِمْ

(will be) on them

وَلَا

and not

هُمْ

they

يَحْزَنُونَ

(will) grieve.

١١٢

(112)

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُۥٓ أَجْرُهُۥ عِندَ رَبِّهِۦ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ١١٢

(112) Yes [on the contrary], whoever submits his face in Islam to Allah

while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

وَقَالَتِ

And said

ٱلْيَهُودُ

the Jews,

لَيْسَتِ

"Not

ٱلنَّصَٰرَىٰ

the Christians

عَلَىٰ

(are) on

شَىْءٍ

anything,"

وَقَالَتِ

and said

ٱلنَّصَٰرَىٰ

the Christians,

لَيْسَتِ

"Not

ٱلْيَهُودُ

the Jews

عَلَىٰ

(are) on

شَىْءٍ

anything,"

وَهُمْ

although they

يَتْلُونَ

recite

ٱلْكِتَٰبَ

the Book.

قلے

كَذَٰلِكَ

Like that

قَالَ

said

ٱلَّذِينَ

those who

لَا

(do) not

يَعْلَمُونَ

know,

مِثْلَ

similar

قَوْلِهِمْ

their saying.

ج

فَٱللَّهُ

[So] Allah

يَحْكُمُ

will judge

بَيْنَهُمْ

between them

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) Resurrection

فِيمَا

in what

كَانُوا۟

they were

فِيهِ

[in it]

يَخْتَلِفُونَ

differing.

١١٣

(113)

وَقَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَٰرَىٰ عَلَىٰ شَىْءٍ وَقَالَتِ ٱلنَّصَٰرَىٰ لَيْسَتِ ٱلْيَهُودُ عَلَىٰ شَىْءٍ وَهُمْ يَتْلُونَ ٱلْكِتَٰبَ ۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ١١٣

(113) The Jews say "The Christians have nothing [true] to stand on," and the Christians say, "The Jews have nothing to stand on," although they [both] recite the Scripture. Thus the polytheists speak the same as their words. But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ.

وَمَنْ

And who

أَظْلَمُ

(is) more unjust

مِمَّن

than (one) who

مَّنَعَ

prevents

مَسَٰجِدَ

(the) masajid

ٱللَّهِ

(of) Allah

أَن

to

يُذْكَرَ

be mentioned

فِيهَا

in them

ٱسْمُهُۥ

His name,

وَسَعَىٰ

and strives

فِى

for

خَرَابِهَآ

their destruction?

ج

أُو۟لَٰٓئِكَ

Those

مَا

Not

كَانَ

it is

لَهُمْ

for them

أَن

that

يَدْخُلُوهَآ

they enter them

إِلَّا

except

خَآئِفِينَ

(like) those in fear.

ج

لَهُمْ

For them

فِى

in

ٱلدُّنْيَا

the world

خِزْىٌ

(is) disgrace

وَلَهُمْ

and for them

فِى

in

ٱلْءَاخِرَةِ

the Hereafter

عَذَابٌ

(is) a punishment

عَظِيمٌ

great.

١١٤

(114)

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَٰجِدَ ٱللَّهِ أَن يُذْكَرَ فِيهَا
ٱسْمُهُۥ وَسَعَىٰ فِى خَرَابِهَآ ۚ أُو۟لَٰٓئِكَ مَا كَانَ لَهُمْ أَن

يَدْخُلُوهَآ إِلَّا خَآئِفِينَ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ١١٤

(114) And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment.

وَلِلَّهِ

And for Allah

ٱلْمَشْرِقُ

(is) the east

وَٱلْمَغْرِبُ

and the west,

ۚ

فَأَيْنَمَا

so wherever

تُوَلُّوا۟

you turn

فَثَمَّ

[so] there

وَجْهُ

(is the) face

ٱللَّهِ

(of) Allah.

ۚ

إِنَّ

Indeed,

ٱللَّهَ

Allah

وَٰسِعٌ

(is) All-Encompassing,

عَلِيمٌ

All-Knowing.

١١٥

(115)

وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ ١١٥

(115) And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing.

وَقَالُوا۟

And they said,

ٱتَّخَذَ

"Allah has taken

ٱللَّهُ

وَلَدًا

a son."

قلے

سُبْحَٰنَهُۥ

Glory be to Him

صلے

بَل

Nay,

لَّهُۥ

for Him

مَا

(is) what

فِى
(is) in
ٱلسَّمَٰوَٰتِ
the heavens
وَٱلْأَرْضِ
and the earth.
صلے

كُلٌّ
All
لَّهُۥ
to Him
قَٰنِتُونَ
(are) humbly obedient.
١١٦
(116)
وَقَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ سُبْحَٰنَهُۥ ۖ بَل لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ ١١٦
(116) They say, "Allah has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him,
بَدِيعُ
(The) Originator
ٱلسَّمَٰوَٰتِ
(of) the heavens
وَٱلْأَرْضِ
and the earth
صلے

وَإِذَا
And when

قَضَىٰٓ
He decrees
أَمْرًا
a matter,
فَإِنَّمَا
[so] only
يَقُولُ
He says
لَهُۥ
to it
كُن
"Be,"
فَيَكُونُ
and it becomes.
١١٧
(117)
بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ١١٧
(117) Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.
وَقَالَ
And said
ٱلَّذِينَ
those who
لَا
(do) not
يَعْلَمُونَ
know,
لَوْلَا

"Why not

يُكَلِّمُنَا

Allah speaks to us

ٱللَّهُ

أَوْ

or

تَأْتِينَآ

comes to us

ءَايَةٌ

a sign?"

قلے

كَذَٰلِكَ

Like that

قَالَ

said

ٱلَّذِينَ

those

مِن

before them

قَبْلِهِم

مِّثْلَ

similar

قَوْلِهِمْ

their saying.

م

تَشَٰبَهَتْ

Became alike

قُلُوبُهُمْ

their hearts.

ۚ

قَدْ

Indeed,

بَيَّنَّا

We have made clear

ٱلْـَٔايَـٰتِ

the signs

لِقَوْمٍ

for people

يُوقِنُونَ

(who) firmly believe.

١١٨

(118)

وَقَالَ ٱلَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا ٱللَّهُ أَوْ تَأْتِينَآ ءَايَةٌ ۗ كَذَٰلِكَ قَالَ ٱلَّذِينَ مِن قَبْلِهِم مِّثْلَ قَوْلِهِمْ ۘ تَشَـٰبَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا ٱلْـَٔايَـٰتِ لِقَوْمٍ يُوقِنُونَ

١١٨

(118) Those who do not know say, "Why does Allah not speak to us or there come to us a sign?" Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith].

إِنَّآ

Indeed We

أَرْسَلْنَـٰكَ

[We] have sent you

بِٱلْحَقِّ

with the truth,

بَشِيرًا

(as) a bearer of good news

وَنَذِيرًا

and (as) a warner.

صلے

وَلَا

And not

تُسْـَٔلُ

you will be asked

عَنْ

about

أَصْحَٰبِ

(the) companions

ٱلْجَحِيمِ

(of) the blazing Fire.

١١٩

(119)

إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْـَٔلُ عَنْ أَصْحَٰبِ ٱلْجَحِيمِ ١١٩

(119) Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.

وَلَن

And never

تَرْضَىٰ

will be pleased

عَنكَ

with you

ٱلْيَهُودُ

the Jews

وَلَا

and [not]

ٱلنَّصَٰرَىٰ

the Christians

حَتَّىٰ

until

تَتَّبِعَ

you follow

مِلَّتَهُمْ

their religion.

قلے

قُلْ

Say,

إِنَّ

"Indeed,

هُدَى

(the) Guidance of Allah,

ٱللَّهِ

هُوَ

it

ٱلْهُدَىٰ

(is) the Guidance."

قلے

وَلَئِنِ

And if

ٱتَّبَعْتَ

you follow

أَهْوَآءَهُم

their desires

بَعْدَ

after

ٱلَّذِى

what

جَآءَكَ

has come to you

مِنَ

of

ٱلْعِلْمِ

the knowledge,

لا

مَا

not

لَكَ

for you

مِنَ

from

ٱللَّهِ

Allah

مِن

any

وَلِىٍّ

protector

وَلَا

and not

نَصِيرٍ

any helper.

١٢٠

وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَٰرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى ٱللَّهِ هُوَ ٱلْهُدَىٰ ۗ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْعِلْمِ ۙ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ١٢٠

(120) And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.

ٱلَّذِينَ

Those,

ءَاتَيْنَٰهُمُ

We have given them

ٱلْكِتَٰبَ

the Book

يَتْلُونَهُۥ

recite it

حَقَّ

(as it has the) right

تِلَاوَتِهِۦٓ

(of) its recitation.

أُو۟لَٰٓئِكَ

Those (people)

يُؤْمِنُونَ

believe

بِهِۦ

in it.

ۗ

وَمَن

And whoever

يَكْفُرْ

disbelieves

بِهِۦ

in it,

فَأُوْلَٰٓئِكَ

then those,

هُمُ

they

ٱلْخَٰسِرُونَ

(are) the losers.

١٢١

(121)

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَتْلُونَهُۥ حَقَّ تِلَاوَتِهِۦٓ أُوْلَٰٓئِكَ يُؤْمِنُونَ بِهِۦ ۗ وَمَن يَكْفُرْ بِهِۦ فَأُوْلَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ١٢١

(121) Those to whom We have given the Book recite it with its true recital. They [are the ones who] believe in it. And whoever disbelieves in it - it is they who are the losers.

يَٰبَنِىٓ

O Children

إِسْرَٰٓءِيلَ

(of) Israel

ٱذْكُرُواْ

Remember

نِعْمَتِىَ

My Favor

ٱلَّتِىٓ

which

أَنْعَمْتُ

I bestowed

عَلَيْكُمْ

upon you

وَأَنِّى

and that I

فَضَّلْتُكُمْ

[I] preferred you

عَلَى

over

ٱلْعَٰلَمِينَ

the worlds.

١٢٢

(122)

يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱذْكُرُوا۟ نِعْمَتِىَ ٱلَّتِىٓ أَنْعَمْتُ عَلَيْكُمْ وَأَنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ١٢٢

(122) O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds.

وَٱتَّقُوا۟

And fear

يَوْمًا

a day

لَّا

not

تَجْزِى

will avail

نَفْسٌ

a soul

عَن

(another) soul

نَّفْسٍ

شَيْـًٔا

anything

وَلَا

and not

يُقْبَلُ

will be accepted

مِنْهَا

from it

عَدْلٌ

any compensation,

وَلَا

and not

تَنفَعُهَا

will benefit it

شَفَٰعَةٌ

any intercession,

وَلَا

and not

هُمْ

they

يُنصَرُونَ

will be helped.

١٢٣

(123)

وَٱتَّقُوا۟ يَوْمًا لَّا تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْـًٔا وَلَا

يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَٰعَةٌ وَلَا هُمْ يُنصَرُونَ ١٢٣

(123) And fear a Day when no soul will suffice for another soul at all, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be aided.

وَإِذِ

And when

ٱبْتَلَىٰٓ

tried

إِبْرَٰهِـۧمَ

Ibrahim

رَبُّهُۥ

his Lord

بِكَلِمَٰتٍ

with words

فَأَتَمَّهُنَّ

and he fulfilled them,

صلى

قَالَ

He said,

إِنِّى

"Indeed I

جَاعِلُكَ

(am) the One to make you

لِلنَّاسِ

for the mankind

إِمَامًا

a leader."

ۖ

قَالَ
He said,
وَمِن
"And from
ذُرِّيَّتِى
my offspring?"
ۖ

قَالَ
He said,
لَا
"(Does) not
يَنَالُ
reach
عَهْدِى
My Covenant
ٱلظَّٰلِمِينَ
(to) the wrongdoers."
١٢٤
(124)

وَإِذِ ٱبْتَلَىٰٓ إِبْرَٰهِـۧمَ رَبُّهُۥ بِكَلِمَٰتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّى جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِن ذُرِّيَّتِى ۖ قَالَ لَا يَنَالُ عَهْدِى ٱلظَّٰلِمِينَ ١٢٤

(124) And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers."

وَإِذْ

And when

جَعَلْنَا

We made

ٱلْبَيْتَ

the House

مَثَابَةً

a place of return

لِّلنَّاسِ

for mankind

وَأَمْنًا

and (a place of) security

وَٱتَّخِذُوا۟

and (said), "Take

مِن

[from]

مَّقَامِ

(the) standing place

إِبْرَٰهِـۧمَ

(of) Ibrahim,

مُصَلًّى

(as) a place of prayer."

صلے

وَعَهِدْنَآ

And We made a covenant

إِلَىٰٓ

with

إِبْرَٰهِـۧمَ

Ibrahim

وَإِسْمَٰعِيلَ

and Ismail

أَن

[that],

طَهِّرَا

"[You both] purify

بَيْتِىَ

My House

لِلطَّآئِفِينَ

for those who circumambulate

وَٱلْعَٰكِفِينَ

and those who seclude themselves for devotion and prayer

وَٱلرُّكَّعِ

and those who bow down

ٱلسُّجُودِ

and those who prostrate."

١٢٥

(125)

وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى ۖ وَعَهِدْنَآ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ أَن طَهِّرَا بَيْتِىَ لِلطَّآئِفِينَ وَٱلْعَٰكِفِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ١٢٥

(125) And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]."

وَإِذْ

And when

قَالَ

said

إِبْرَٰهِـۧمُ

Ibrahim,

رَبِّ

"My Lord

ٱجْعَلْ

make

هَٰذَا

this

بَلَدًا

a city

ءَامِنًا

secure

وَٱرْزُقْ

and provide

أَهْلَهُۥ

its people

مِنَ

with

ٱلثَّمَرَٰتِ

fruits,

مَنْ

(to) whoever

ءَامَنَ

believed

مِنْهُم

from them

بِٱللَّهِ

in Allah

وَٱلْيَوْمِ
and the Day
ٱلْءَاخِرِ
the Last,"
صلے

قَالَ
He said,
وَمَن
"And whoever
كَفَرَ
disbelieved,
فَأُمَتِّعُهُۥ
[then] I will grant him enjoyment
قَلِيلًا
a little;
ثُمَّ
then
أَضْطَرُّهُۥٓ
I will force him
إِلَىٰ
to
عَذَابِ
(the) punishment
ٱلنَّارِ
(of) the Fire,
صلے

وَبِئْسَ
and evil

ٱلْمَصِيرُ

(is) the destination.

١٢٦

(126)

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا وَٱرْزُقْ أَهْلَهُۥ مِنَ ٱلثَّمَرَٰتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُۥ قَلِيلًا ثُمَّ أَضْطَرُّهُۥٓ إِلَىٰ عَذَابِ ٱلنَّارِ ۖ وَبِئْسَ ٱلْمَصِيرُ ١٢٦

(126) And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."

وَإِذْ

And when

يَرْفَعُ

Ibrahim (was) raising

إِبْرَٰهِـۧمُ

ٱلْقَوَاعِدَ

the foundations

مِنَ

of the House

ٱلْبَيْتِ

وَإِسْمَٰعِيلُ

and Ismail,

رَبَّنَا

(saying), "Our Lord

تَقَبَّلْ

Accept

مِنَّآ

from us.

صلے

إِنَّكَ

Indeed You

أَنتَ

[You] (are)

ٱلسَّمِيعُ

the All-Hearing,

ٱلْعَلِيمُ

the All-Knowing.

١٢٧

(127)

وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ١٢٧

(127) And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing.

رَبَّنَا

Our Lord

وَٱجْعَلْنَا

[and] Make us

مُسْلِمَيْنِ

both submissive

لَكَ

to You.

وَمِن

And from

ذُرِّيَّتِنَآ

our offspring

أُمَّةً

a community

مُّسْلِمَةً

submissive

لَّكَ

to You.

وَأَرِنَا

And show us

مَنَاسِكَنَا

our ways of worship

وَتُبْ

and turn

عَلَيْنَآ

to us.

صلى

إِنَّكَ

Indeed You

أَنتَ

[You] (are)

ٱلتَّوَّابُ

the Oft-returning,

ٱلرَّحِيمُ

the Most Merciful

١٢٨

(128)

رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ

ٱلتَّوَّابُ ٱلرَّحِيمُ ١٢٨

(128) Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.

رَبَّنَا

Our Lord

وَٱبْعَثْ

[And] raise up

فِيهِمْ

in them

رَسُولًا

a Messenger

مِّنْهُمْ

from them

يَتْلُوا۟

(who) will recite

عَلَيْهِمْ

to them

ءَايَٰتِكَ

Your Verses

وَيُعَلِّمُهُمُ

and will teach them

ٱلْكِتَٰبَ

the Book

وَٱلْحِكْمَةَ

and the wisdom

وَيُزَكِّيهِمْ

and purify them.

ج

إِنَّكَ

Indeed You

أَنتَ

You (are)

ٱلْعَزِيزُ

the All-Mighty

ٱلْحَكِيمُ

the All-Wise."

١٢٩

(129)

رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١٢٩

(129) Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

وَمَن

And who

يَرْغَبُ

will turn away from

عَن

مِّلَّةِ

Ibrahim's religion

إِبْرَٰهِـۧمَ

إِلَّا

except

مَن

who

سَفِهَ

fooled

نَفْسَهُۥ

himself?

ج

وَلَقَدِ

And indeed

ٱصْطَفَيْنَٰهُ

We chose him

فِى

in the world,

ٱلدُّنْيَا

صلے

وَإِنَّهُۥ

and indeed he,

فِى

in,

ٱلْءَاخِرَةِ

the Hereafter

لَمِنَ

surely (will be) among

ٱلصَّٰلِحِينَ

the righteous.

١٣٠

(130)

وَمَن يَرْغَبُ عَن مِّلَّةِ إِبْرَٰهِۦمَ إِلَّا مَن سَفِهَ نَفْسَهُۥ ج
وَلَقَدِ ٱصْطَفَيْنَٰهُ فِى ٱلدُّنْيَا صلے وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ

لَمِنَ ٱلصَّٰلِحِينَ ١٣٠

(130) And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.

إِذْ

When

قَالَ

said

لَهُۥ

to him

رَبُّهُۥٓ

his Lord

أَسْلِمْ

"Submit (yourself),"

صلے

قَالَ

he said,

أَسْلَمْتُ

"I (have) submitted (myself)

لِرَبِّ

to (the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds."

١٣١

(131)

إِذْ قَالَ لَهُۥ رَبُّهُۥٓ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَٰلَمِينَ

١٣١

(131) When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds."

وَوَصَّىٰ

And enjoined

بِهَآ

[it]

إِبْرَٰهِـۧمُ

Ibrahim

بَنِيهِ

(upon) his sons

وَيَعْقُوبُ

and Yaqub,

يَٰبَنِىَّ

"O my sons

إِنَّ

Indeed, Allah

ٱللَّهَ

ٱصْطَفَىٰ

has chosen

لَكُمُ

for you

ٱلدِّينَ

the religion,

فَلَا

so you should not die

تَمُوتُنَّ

إِلَّا

except

وَأَنتُم

while you

مُّسْلِمُونَ

(are) submissive."

١٣٢

(132)

وَوَصَّىٰ بِهَآ إِبْرَٰهِـۧمُ بَنِيهِ وَيَعْقُوبُ يَٰبَنِىَّ إِنَّ ٱللَّهَ ٱصْطَفَىٰ لَكُمُ ٱلدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ١٣٢

(132) And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

أَمْ

Or

كُنتُمْ

were you

شُهَدَآءَ

witnesses

إِذْ

when

حَضَرَ

came to

يَعْقُوبَ

Yaqub

ٱلْمَوْتُ

[the] death,

إِذْ

when

قَالَ

he said

لِبَنِيهِ

to his sons,

مَا

"What

تَعْبُدُونَ

will you worship

مِن

after me?"

بَعْدِى

قَالُوا۟

They said,

نَعْبُدُ

"We will worship

إِلَٰهَكَ

your God

وَإِلَٰهَ

and (the) God

ءَابَآئِكَ

(of) your forefathers,

إِبْرَٰهِـۧمَ

Ibrahim

وَإِسْمَٰعِيلَ

and Ismail

وَإِسْحَٰقَ

and Ishaq -

إِلَٰهًا

God

وَٰحِدًا

One.

وَنَحْنُ

And we

لَهُۥ

to Him

مُسْلِمُونَ

(are) submissive."

١٣٣

(133)

أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِى قَالُوا۟ نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ إِبْرَٰهِۦمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ إِلَٰهًا وَٰحِدًا وَنَحْنُ لَهُۥ مُسْلِمُونَ ١٣٣

(133) Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him."

تِلْكَ

This

أُمَّةٌ

(was) a community

قَدْ

(which) has passed away,

خَلَتْ

صلے

لَهَا

for it

مَا

what it earned

كَسَبَتْ

وَلَكُم

and for you

مَّا

what

كَسَبْتُمْ

you earned.

صلے

وَلَا

And not

تُسْـَٔلُونَ

you will be asked

عَمَّا

about what

كَانُواْ

they used to

يَعْمَلُونَ

do.

١٣٤

(134)

تِلْكَ أُمَّةٌ قَدْ خَلَتْ صلے لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ صلے وَلَا تُسْـَٔلُونَ عَمَّا كَانُواْ يَعْمَلُونَ ١٣٤

(134) That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

وَقَالُواْ

And they said,

كُونُواْ

"Be

هُودًا

Jews

أَوْ

or

نَصَٰرَىٰ

Christians,

تَهْتَدُوا۟

(then) you will be guided."

قلے

قُلْ

Say,

بَلْ

"Nay,

مِلَّةَ

(the) religion

إِبْرَٰهِـۧمَ

(of) Ibrahim,

حَنِيفًا

(the) upright;

صلے

وَمَا

and not

كَانَ

he was

مِنَ

of

ٱلْمُشْرِكِينَ

those who associated partners (with Allah)."

١٣٥

(135)

وَقَالُوا۟ كُونُوا۟ هُودًا أَوْ نَصَٰرَىٰ تَهْتَدُوا۟ ۗ قُلْ بَلْ مِلَّةَ إِبْرَٰهِـۧمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ١٣٥

(135) They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists."

قُولُوٓا۟

Say,

ءَامَنَّا

"We have believed

بِٱللَّهِ

in Allah

وَمَآ

and what

أُنزِلَ

(is) revealed

إِلَيْنَا

to us

وَمَآ

and what

أُنزِلَ

was revealed

إِلَىٰٓ

to

إِبْرَٰهِـۧمَ

Ibrahim

وَإِسْمَٰعِيلَ

and Ismail

وَإِسْحَٰقَ

and Ishaq

وَيَعْقُوبَ

and Yaqub

وَٱلْأَسْبَاطِ

and the descendants,

وَمَآ

and what

أُوتِىَ

was given

مُوسَىٰ

(to) Musa

وَعِيسَىٰ

and Isa

وَمَآ

and what

أُوتِىَ

was given

ٱلنَّبِيُّونَ

(to) the Prophets

مِن

from

رَّبِّهِمْ

their Lord.

لَا

Not

نُفَرِّقُ

we make distinction

بَيْنَ

between

أَحَدٍ

any

مِّنْهُمْ

of them.

وَنَحْنُ

And we

لَهُۥ

to Him

مُسْلِمُونَ

(are) submissive. "

١٣٦

(136)

قُولُوٓا۟ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَمَآ أُوتِىَ ٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ١٣٦

(136) Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."

فَإِنْ

So if

ءَامَنُوا۟

they believe[d]

بِمِثْلِ

in (the) like

مَآ

(of) what

ءَامَنتُم
you have believed
بِهِۦ
in [it],
فَقَدِ
then indeed,
ٱهْتَدَواْ
they are (rightly) guided.
صلے

وَّإِن
But if
تَوَلَّوْاْ
they turn away,
فَإِنَّمَا
then only
هُمْ
they
فِى
(are) in
شِقَاقٍ
dissension.
صلے

فَسَيَكْفِيكَهُمُ
So Allah will suffice you against them,
ٱللَّهُ
ج

وَهُوَ
and He

ٱلسَّمِيعُ

(is) the All-Hearing,

ٱلْعَلِيمُ

the All-Knowing.

١٣٧

(137)

فَإِنْ ءَامَنُوا۟ بِمِثْلِ مَآ ءَامَنتُم بِهِۦ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا هُمْ فِى شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ ٱللَّهُ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ١٣٧

(137) So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.

صِبْغَةَ

(The) color (religion)

ٱللَّهِ

(of) Allah

ۖ

وَمَنْ

And who

أَحْسَنُ

(is) better

مِنَ

than

ٱللَّهِ

Allah at coloring?

صِبْغَةً

ۖ

وَنَحْنُ

And we

لَهُۥ

to Him

عَٰبِدُونَ

(are) worshippers.

١٣٨

(138)

صِبْغَةَ ٱللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُۥ عَٰبِدُونَ ١٣٨

(138) [And say, "Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him."

قُلْ

Say,

أَتُحَآجُّونَنَا

"Do you argue with us

فِى

about

ٱللَّهِ

Allah

وَهُوَ

while He

رَبُّنَا

(is) our Lord

وَرَبُّكُمْ

and your Lord?

وَلَنَآ

And for us

أَعْمَٰلُنَا

(are) our deeds

وَلَكُمْ

and for you

أَعْمَٰلُكُمْ

(are) your deeds

وَنَحْنُ

and we

لَهُۥ

to Him

مُخْلِصُونَ

(are) sincere.

١٣٩

(139)

قُلْ أَتُحَآجُّونَنَا فِى ٱللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ وَنَحْنُ لَهُۥ مُخْلِصُونَ ١٣٩

(139) Say, [O Muhammad], "Do you argue with us about Allah while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere [in deed and intention] to Him."

أَمْ

Or

تَقُولُونَ

(do) you say

إِنَّ

that

إِبْرَٰهِۦمَ

Ibrahim

وَإِسْمَٰعِيلَ

and Ismail

وَإِسْحَٰقَ

and Ishaq

وَيَعْقُوبَ
and Yaqub
وَٱلْأَسْبَاطَ
and the descendants
كَانُواْ
were
هُودًا
Jews
أَوْ
or
نَصَٰرَىٰ
Christians?"
قلے

قُلْ
Say,
ءَأَنتُمْ
"Are you
أَعْلَمُ
better knowing
أَمِ
or (is) Allah?"
ٱللَّهُ
قلے

وَمَنْ
And who
أَظْلَمُ
(is) more unjust
مِمَّن

than (the one) who

كَتَمَ

concealed

شَهَٰدَةً

a testimony

عِندَهُۥ

(that) he has

مِنَ

from

ٱللَّهِ

Allah?

قلے

وَمَا

And not

ٱللَّهُ

(is) Allah

بِغَٰفِلٍ

unaware

عَمَّا

of what

تَعْمَلُونَ

you do.

١٤٠

(140)

أَمْ تَقُولُونَ إِنَّ إِبْرَٰهِۦمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ
وَيَعْقُوبَ وَٱلْأَسْبَاطَ كَانُوا۟ هُودًا أَوْ نَصَٰرَىٰ ۗ قُلْ
ءَأَنتُمْ أَعْلَمُ أَمِ ٱللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّن كَتَمَ شَهَٰدَةً
عِندَهُۥ مِنَ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ١٤٠

(140) Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allah?" And who is more unjust than one who conceals a testimony he has from Allah? And Allah is not unaware of what you do.

تِلْكَ

This

أُمَّةٌ

(was) a community

قَدْ

(which) has passed away.

خَلَتْ

صلے

لَهَا

For it

مَا

what

كَسَبَتْ

it earned

وَلَكُم

and for you

مَّا

what

كَسَبْتُمْ

you have earned.

صلے

وَلَا

And not

تُسْـَٔلُونَ

you will be asked

عَمَّا

about what

كَانُواْ

they used to

يَعْمَلُونَ

do.

١٤١

(141)

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ ۖ وَلَا تُسْـَٔلُونَ عَمَّا كَانُواْ يَعْمَلُونَ ١٤١

(141) That is a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

سَيَقُولُ

Will say

ٱلسُّفَهَآءُ

the foolish ones

مِنَ

from

ٱلنَّاسِ

the people,

مَا

"What

وَلَّىٰهُمْ

(has) turned them

عَن

from

قِبْلَتِهِمُ

their direction of prayer

ٱلَّتِى

which

كَانُوا۟

they were used to

عَلَيْهَا

[on it]."

ج

قُل

Say,

لِّلَّهِ

"For Allah

ٱلْمَشْرِقُ

(is) the east

وَٱلْمَغْرِبُ

and the west.

ج

يَهْدِى

He guides

مَن

whom

يَشَآءُ

He wills

إِلَىٰ

to

صِرَٰطٍ

a path

مُّسْتَقِيمٍ

straight."

١٤٢

(142)

سَيَقُولُ ٱلسُّفَهَآءُ مِنَ ٱلنَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ ٱلَّتِى كَانُوا۟ عَلَيْهَا ۚ قُل لِّلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ ۚ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ١٤٢

(142) The foolish among the people will say, "What has turned them away from their qiblah, which they used to face?" Say, "To Allah belongs the east and the west. He guides whom He wills to a straight path."

وَكَذَٰلِكَ

And thus

جَعَلْنَٰكُمْ

We made you

أُمَّةً

a community

وَسَطًا

(of the) middle way

لِّتَكُونُوا۟

so that you will be

شُهَدَآءَ

witnesses

عَلَى

over

ٱلنَّاسِ

the mankind,

وَيَكُونَ

and will be

ٱلرَّسُولُ

the Messenger

عَلَيْكُمْ

on you

شَهِيدًا

a witness.

قلے

وَمَا

And not

جَعَلْنَا

We made

ٱلْقِبْلَةَ

the direction of prayer

ٱلَّتِى

which

كُنتَ

you were used to

عَلَيْهَآ

[on it]

إِلَّا

except

لِنَعْلَمَ

that We make evident

مَن

(he) who

يَتَّبِعُ

follows

ٱلرَّسُولَ

the Messenger

مِمَّن

from (he) who

يَنقَلِبُ

turns back

عَلَىٰ

on

عَقِبَيْهِ

his heels.

ج

وَإِن

And indeed,

كَانَتْ

it was

لَكَبِيرَةً

certainly a great (test)

إِلَّا

except

عَلَى

for

ٱلَّذِينَ

those whom

هَدَى

Allah guided.

ٱللَّهُ

قلے

وَمَا

And not

كَانَ

will Allah

ٱللَّهُ

لِيُضِيعَ
let go waste

إِيمَٰنَكُمْ
your faith.
ج

إِنَّ
Indeed, Allah
ٱللَّهَ

بِٱلنَّاسِ
(is) to [the] mankind
لَرَءُوفٌ
Full of Kindness,
رَّحِيمٌ
Most Merciful.
١٤٣
(143)

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ
١٤٣

(143) And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except

that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.

قَدْ

Indeed,

نَرَىٰ

We see

تَقَلُّبَ

(the) turning

وَجْهِكَ

(of) your face

فِى

towards

ٱلسَّمَآءِ

the heaven.

صلے

فَلَنُوَلِّيَنَّكَ

So We will surely turn you

قِبْلَةً

(to the) direction of prayer

تَرْضَىٰهَا

you will be pleased with.

ج

فَوَلِّ

So turn

وَجْهَكَ

your face

شَطْرَ

towards the direction

ٱلْمَسْجِدِ
(of) the Al-Masjid Al-Haraam
ٱلْحَرَامِ
ج

وَحَيْثُ
and wherever
مَا
you are
كُنتُمْ
فَوَلُّوا۟
[so] turn
وُجُوهَكُمْ
your faces
شَطْرَهُۥ
(in) its direction.
قلے

وَإِنَّ
And indeed,
ٱلَّذِينَ
those who
أُوتُوا۟
were given
ٱلْكِتَٰبَ
the Book
لَيَعْلَمُونَ
surely know
أَنَّهُ
that it

ٱلْحَقُّ
(is) the truth
مِن
from
رَّبِّهِمْ
their Lord.
قلے

وَمَا
And not
ٱللَّهُ
(is) Allah
بِغَٰفِلٍ
unaware
عَمَّا
of what
يَعْمَلُونَ
they do.
١٤٤
(144)

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِى ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ١٤٤

(144) We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is

the truth from their Lord. And Allah is not unaware of what they do.

وَلَئِنْ

And even if

أَتَيْتَ

you come

ٱلَّذِينَ

(to) those who

أُوتُوا۟

were given

ٱلْكِتَٰبَ

the Book

بِكُلِّ

with all

ءَايَةٍ

(the) signs,

مَّا

not

تَبِعُوا۟

they would follow

قِبْلَتَكَ

your direction of prayer,

ج

وَمَآ

and not

أَنتَ

(will) you (be)

بِتَابِعٍ

a follower

قِبْلَتَهُمْ

(of) their direction of prayer.
ج

وَمَا
And not
بَعْضُهُم
some of them
بِتَابِعٍ
(are) followers
قِبْلَةَ
(of the) direction of prayer
بَعْضٍ
(of each) other.
ج

وَلَئِنِ
And if
ٱتَّبَعْتَ
you followed
أَهْوَآءَهُم
their desires
مِّن
after
بَعْدِ
[what]
مَا
came to you
جَآءَكَ
of
مِنَ
the knowledge,

ٱلْعِلْمِ

indeed, you

ۙ

إِنَّكَ

(would) then

إِذًا

(be) surely among

لَّمِنَ

the wrongdoers.

ٱلظَّٰلِمِينَ

١٤٥

(145)

وَلَئِنْ أَتَيْتَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ بِكُلِّ ءَايَةٍ مَّا تَبِعُوا۟ قِبْلَتَكَ ۚ وَمَآ أَنتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُم بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم مِّن بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ ۙ إِنَّكَ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ١٤٥

(145) And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers.

ٱلَّذِينَ

(To) those whom

ءَاتَيْنَٰهُمُ

We gave [them]

ٱلْكِتَٰبَ

the Book,

يَعْرِفُونَهُۥ

they recognize it

كَمَا

like

يَعْرِفُونَ

they recognize

أَبْنَآءَهُمْ

their sons.

صلے

وَإِنَّ

And indeed,

فَرِيقًا

a group

مِّنْهُمْ

of them

لَيَكْتُمُونَ

surely they conceal

ٱلْحَقَّ

the Truth

وَهُمْ

while they

يَعْلَمُونَ

know.

١٤٦

(146)

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ أَبْنَآءَهُمْ ۖ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ ٱلْحَقَّ وَهُمْ يَعْلَمُونَ ١٤٦

(146) Those to whom We gave the Scripture know him as they know their own sons. But indeed, a party of them conceal the truth while they know [it].

ٱلْحَقُّ

The Truth

مِن

(is) from

رَّبِّكَ

your Lord,

صلے

فَلَا

so (do) not

تَكُونَنَّ

be

مِنَ

among

ٱلْمُمْتَرِينَ

the doubters.

١٤٧

(147)

ٱلْحَقُّ مِن رَّبِّكَ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ١٤٧

(147) The truth is from your Lord, so never be among the doubters.

وَلِكُلٍّ

And for everyone

وِجْهَةٌ

(is) a direction -

هُوَ

he

مُوَلِّيهَا

turns towards it,

صلے

فَٱسْتَبِقُواْ

so race

ٱلْخَيْرَٰتِ

(to) the good.

ج

أَيْنَ

Wherever

مَا

تَكُونُواْ

you will be

يَأْتِ

بِكُمُ

Allah will bring you

ٱللَّهُ

جَمِيعًا

together.

ج

إِنَّ

Indeed, Allah

ٱللَّهَ

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful.

١٤٨

(148)

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ أَيْنَ مَا تَكُونُوا۟ يَأْتِ بِكُمُ ٱللَّهُ جَمِيعًا ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١٤٨

(148) For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent.

وَمِنْ

And from

حَيْثُ

wherever

خَرَجْتَ

you start forth,

فَوَلِّ

[so] turn

وَجْهَكَ

your face

شَطْرَ

(in the) direction

ٱلْمَسْجِدِ

(of) Al-Masjid Al-Haraam.

ٱلْحَرَامِ
ۖ

وَإِنَّهُۥ

And indeed, it

لَلْحَقُّ

(is) surely the truth

مِن

from

رَّبِّكَ

your Lord.

قلے

وَمَا

And not

ٱللَّهُ

(is) Allah

بِغَٰفِلٍ

unaware

عَمَّا

of what

تَعْمَلُونَ

you do.

١٤٩

(149)

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ وَإِنَّهُۥ لَلْحَقُّ مِن رَّبِّكَ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ١٤٩

(149) So from wherever you go out [for prayer, O Muhammad] turn your face toward al- Masjid al-Haram, and indeed, it is the truth from your Lord. And Allah is not unaware of what you do.

وَمِنْ

And from

حَيْثُ

wherever

خَرَجْتَ

you start forth

فَوَلِّ

[so] turn

وَجْهَكَ

your face

شَطْرَ

(in the) direction

ٱلْمَسْجِدِ

(of) Al-Masjid Al-Haraam.

ٱلْحَرَامِ

ج

وَحَيْثُ

And wherever

مَا

you (all) are

كُنتُمْ

فَوَلُّوا۟

[so] turn

وُجُوهَكُمْ

your faces

شَطْرَهُۥ

(in) its direction,

لِئَلَّا

so that not

يَكُونَ

will be

لِلنَّاسِ

for the people

عَلَيْكُمْ

against you

حُجَّةٌ

any argument

إِلَّا

except

ٱلَّذِينَ

those who

ظَلَمُوا۟

wronged

مِنْهُمْ

among them;

فَلَا

so (do) not

تَخْشَوْهُمْ

fear them,

وَٱخْشَوْنِى

but fear Me.

وَلِأُتِمَّ

And that I complete

نِعْمَتِى

My favor

عَلَيْكُمْ

upon you

وَلَعَلَّكُمْ

[and] so that you may

تَهْتَدُونَ

(be) guided.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِى وَلِأُتِمَّ نِعْمَتِى عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ١٥٠

(150) And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I may complete My favor upon you and that you may be guided.

كَمَآ

As

أَرْسَلْنَا

We sent

فِيكُمْ

among you

رَسُولًا

a Messenger

مِّنكُمْ

from you

يَتْلُوا۟

(who) recites

عَلَيْكُمْ

to you

ءَايَـٰتِنَا

Our verses

وَيُزَكِّيكُمْ

and purifies you

وَيُعَلِّمُكُمُ

and teaches you

ٱلْكِتَٰبَ

the Book

وَٱلْحِكْمَةَ

and the wisdom

وَيُعَلِّمُكُم

and teaches you

مَّا

what

لَمْ

not

تَكُونُوا۟

you were

تَعْلَمُونَ

knowing.

١٥١

(151)

كَمَآ أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ١٥١

(151) Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.

فَٱذْكُرُونِىٓ

So remember Me,

أَذْكُرْكُمْ

I will remember you

وَٱشْكُرُوا۟

and be grateful

لِى

to Me

وَلَا

and (do) not be ungrateful to Me.

تَكْفُرُونِ

١٥٢

(152)

فَٱذْكُرُونِىٓ أَذْكُرْكُمْ وَٱشْكُرُوا۟ لِى وَلَا تَكْفُرُونِ ١٥٢

(152) So remember Me; I will remember you. And be grateful to Me and do not deny Me.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe[d]

ٱسْتَعِينُوا۟

Seek help

بِٱلصَّبْرِ

through patience

وَٱلصَّلَوٰةِ

and the prayer.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

مَعَ

(is) with

ٱلصَّٰبِرِينَ

the patient ones.

١٥٣

(153)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ١٥٣

(153) O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.

وَلَا

And (do) not say

تَقُولُوا۟

لِمَن

for (the ones) who

يُقْتَلُ

are slain

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

أَمْوَٰتٌ

"(They are) dead."

ۚ

بَلْ

Nay,

أَحْيَآءٌ

(they are) alive

وَلَٰكِن

[and] but

لَّا

you (do) not perceive.

تَشْعُرُونَ

١٥٤

(154)

وَلَا تَقُولُوا۟ لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتٌۢ ۚ بَلْ أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ ١٥٤

(154) And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not.

وَلَنَبْلُوَنَّكُم

And surely We will test you

بِشَىْءٍ

with something

مِّنَ

of

ٱلْخَوْفِ

[the] fear

وَٱلْجُوعِ

and [the] hunger

وَنَقْصٍ

and loss

مِّنَ

of

ٱلْأَمْوَٰلِ

[the] wealth

وَٱلْأَنفُسِ

and [the] lives

وَٱلثَّمَرَٰتِ

and [the] fruits,

قلے

وَبَشِّرِ

but give good news

ٱلصَّٰبِرِينَ

(to) the patient ones.

١٥٥

(155)

وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ

١٥٥

(155) And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,

ٱلَّذِينَ

Those who,

إِذَآ

when

أَصَٰبَتْهُم

strikes them

مُّصِيبَةٌ

a misfortune,

قَالُوٓاْ

they say,

إِنَّا

"Indeed, we belong to Allah

لِلَّهِ

وَإِنَّآ

and indeed we

إِلَيْهِ

towards Him

رَٰجِعُونَ

will return."

١٥٦

(156)

ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ١٥٦

(156) Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return."

أُو۟لَٰٓئِكَ

Those

عَلَيْهِمْ

on them

صَلَوَٰتٌ

(are) blessings

مِّن

from their Lord

رَّبِّهِمْ

and Mercy.

وَرَحْمَةٌ

And those

صلے

وَأُو۟لَٰٓئِكَ

[they]

هُمُ

(are) the guided ones.

ٱلْمُهْتَدُونَ

١٥٧

(157)

أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ١٥٧

(157) Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.

إِنَّ

Indeed,

ٱلصَّفَا

the Safa

وَٱلْمَرْوَةَ

and the Marwah

مِن

(are) from (the) symbols

شَعَآئِرِ

ٱللَّهِ

(of) Allah.

ۖ

فَمَنْ

So whoever

حَجَّ

performs Hajj

ٱلْبَيْتَ

(of) the House

أَوِ
or
ٱعْتَمَرَ
performs Umrah,
فَلَا
so no
جُنَاحَ
blame
عَلَيْهِ
on him
أَن
that
يَطَّوَّفَ
he walks
بِهِمَا
between [both of] them.
ج

وَمَن
And whoever
تَطَوَّعَ
voluntarily does
خَيْرًا
good,
فَإِنَّ
then indeed, Allah
ٱللَّهَ
شَاكِرٌ
(is) All-Appreciative,

عَلِيمٌ

All-Knowing.

١٥٨

(158)

إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ۖ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ ٱللَّهَ شَاكِرٌ عَلِيمٌ ١٥٨

(158) Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يَكْتُمُونَ

conceal

مَآ

what

أَنزَلْنَا

We revealed

مِنَ

of

ٱلْبَيِّنَٰتِ

the clear proofs,

وَٱلْهُدَىٰ

and the Guidance,

مِن

after

بَعْدِ

مَا

[what] We made clear

بَيَّنَّٰهُ

لِلنَّاسِ

to the people

فِى

in

ٱلْكِتَٰبِ

the Book -

ۙ

أُو۟لَٰٓئِكَ

those,

يَلْعَنُهُمُ

Allah curses them

ٱللَّهُ

وَيَلْعَنُهُمُ

and curse them

ٱللَّٰعِنُونَ

the ones who curse.

١٥٩

(159)

إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلْهُدَىٰ مِنۢ بَعْدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِى ٱلْكِتَٰبِ ۙ أُو۟لَٰٓئِكَ يَلْعَنُهُمُ ٱللَّهُ وَيَلْعَنُهُمُ ٱللَّٰعِنُونَ ١٥٩

(159) Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse,

إِلَّا

Except

ٱلَّذِينَ

those

تَابُواْ

who repent[ed]

وَأَصْلَحُواْ

and reform[ed]

وَبَيَّنُواْ

and openly declar[ed].

فَأُوْلَٰٓئِكَ

Then those,

أَتُوبُ

I will accept repentance

عَلَيْهِمْ

from them,

ج

وَأَنَا

and I (am)

ٱلتَّوَّابُ

the Acceptor of Repentance,

ٱلرَّحِيمُ

the Most Merciful.

١٦٠

(160)

إِلَّا ٱلَّذِينَ تَابُواْ وَأَصْلَحُواْ وَبَيَّنُواْ فَأُوْلَٰٓئِكَ أَتُوبُ عَلَيْهِمْ ج وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ١٦٠

(160) Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance,

and I am the Accepting of repentance, the Merciful.

إِنَّ

Indeed, those who

ٱلَّذِينَ

كَفَرُواْ

disbelieve[d]

وَمَاتُواْ

and die[d]

وَهُمْ

while they

كُفَّارٌ

(were) disbelievers,

أُوْلَٰٓئِكَ

those,

عَلَيْهِمْ

on them

لَعْنَةُ

(is the) curse

ٱللَّهِ

(of) Allah,

وَٱلْمَلَٰٓئِكَةِ

and the Angels,

وَٱلنَّاسِ

and the mankind,

أَجْمَعِينَ

all together.

١٦١

(161)

إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ أُوْلَٰٓئِكَ عَلَيْهِمْ

لَعْنَةُ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ١٦١

(161) Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and the people, all together,

خَٰلِدِينَ

(Will) abide forever

فِيهَا

in it.

صلے

لَا

Will not be lightened

يُخَفَّفُ

عَنْهُمُ

for them

ٱلْعَذَابُ

the punishment

وَلَا

and not

هُمْ

they

يُنظَرُونَ

will be reprieved.

١٦٢

(162)

خَٰلِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ١٦٢

(162) Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.

وَإِلَٰهُكُمْ

And your God

إِلَٰهٌ

(is) one God;

وَٰحِدٌ ۖ

لَّآ

(there is) no god

إِلَٰهَ

إِلَّا

except

هُوَ

Him,

ٱلرَّحْمَٰنُ

the Most Gracious,

ٱلرَّحِيمُ

the Most Merciful.

١٦٣

(163)

وَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ

١٦٣

(163) And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.

إِنَّ

Indeed,

فِى

in

خَلْقِ

(the) creation

ٱلسَّمَٰوَٰتِ
(of) the heavens
وَٱلْأَرْضِ
and the earth,
وَٱخْتِلَٰفِ
and alternation
ٱلَّيْلِ
of the night
وَٱلنَّهَارِ
and the day,
وَٱلْفُلْكِ
and the ships
ٱلَّتِى
which
تَجْرِى
sail
فِى
in
ٱلْبَحْرِ
the sea
بِمَا
with what
يَنفَعُ
benefits
ٱلنَّاسَ
[the] people,
وَمَآ
and what
أَنزَلَ

Allah (has) sent down

ٱللَّهُ

مِنَ

from the sky

ٱلسَّمَآءِ

مِن

[of] water,

مَّآءٍ

فَأَحْيَا

giving life thereby

بِهِ

(to) the earth

ٱلْأَرْضَ

after

بَعْدَ

its death,

مَوْتِهَا

and dispersing

وَبَثَّ

therein

فِيهَا

[of] every

مِن

كُلِّ

moving creature,

دَآبَّةٍ

and directing

وَتَصْرِيفِ

(of) the winds

ٱلرِّيَٰحِ

and the clouds

وَٱلسَّحَابِ

[the] controlled

ٱلْمُسَخَّرِ

between

بَيْنَ

the sky

ٱلسَّمَآءِ

and the earth,

وَٱلْأَرْضِ

surely (are) Signs

لَءَايَٰتٍ

for a people

لِّقَوْمٍ

who use their intellect.

يَعْقِلُونَ

١٦٤

(164)

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِ ٱلَّتِى تَجْرِى فِى ٱلْبَحْرِ بِمَا يَنفَعُ ٱلنَّاسَ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن مَّآءٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ وَتَصْرِيفِ ٱلرِّيَٰحِ وَٱلسَّحَابِ ٱلْمُسَخَّرِ بَيْنَ ٱلسَّمَآءِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ١٦٤

(164) Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail

through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.

وَمِنَ

And among

ٱلنَّاسِ

the mankind

مَن

who

يَتَّخِذُ

takes

مِن

besides

دُونِ

ٱللَّهِ

Allah

أَندَادًا

equals.

يُحِبُّونَهُمْ

They love them

كَحُبِّ

as (they should) love Allah.

ٱللَّهِ

صلے

وَٱلَّذِينَ

And those who

ءَامَنُوٓا۟

believe[d]

أَشَدُّ

(are) stronger

حُبًّا

(in) love

لِّلَّهِ

for Allah.

قلے

وَلَوْ

And if

يَرَى

would see

ٱلَّذِينَ

those who

ظَلَمُوٓاْ

wronged,

إِذْ

when

يَرَوْنَ

they will see

ٱلْعَذَابَ

the punishment

أَنَّ

that

ٱلْقُوَّةَ

all the power belongs to Allah

لِلَّهِ

جَمِيعًا

وَأَنَّ

and [that] Allah

ٱللَّهَ

شَدِيدُ

(is) severe

ٱلْعَذَابِ

(in) [the] punishment.

١٦٥

(165)

وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ ٱللَّهِ ۖ وَٱلَّذِينَ ءَامَنُوٓا۟ أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى ٱلَّذِينَ ظَلَمُوٓا۟ إِذْ يَرَوْنَ ٱلْعَذَابَ أَنَّ ٱلْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ١٦٥

(165) And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment.

إِذْ

When

تَبَرَّأَ

will disown

ٱلَّذِينَ

those who

ٱتُّبِعُوا۟

were followed

مِنَ

[from] those

ٱلَّذِينَ
ٱتَّبَعُواْ
who followed
وَرَأَوُاْ
and they will see
ٱلْعَذَابَ
the punishment,
وَتَقَطَّعَتْ
[and] will be cut off
بِهِمُ
for them
ٱلْأَسْبَابُ
the relations.
١٦٦
(166)
إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُواْ مِنَ ٱلَّذِينَ ٱتَّبَعُواْ وَرَأَوُاْ ٱلْعَذَابَ وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ١٦٦
(166) [And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship],
وَقَالَ
And said
ٱلَّذِينَ
those who
ٱتَّبَعُواْ
followed,
لَوْ
"(Only) if [that]

أَنَّ
لَنَا
for us
كَرَّةً
a return,
فَنَتَبَرَّأَ
then we will disown
مِنْهُمْ
[from] them
كَمَا
as
تَبَرَّءُواْ
they disown
مِنَّا
[from] us."
قلے

كَذَٰلِكَ
Thus
يُرِيهِمُ
Allah will show them
ٱللَّهُ
أَعْمَٰلَهُمْ
their deeds
حَسَرَٰتٍ
(as) regrets
عَلَيْهِمْ
for them.
صلے

وَمَا

And not

هُم

they

بِخَٰرِجِينَ

will come out

مِنَ

from

ٱلنَّارِ

the Fire.

١٦٧

(167)

وَقَالَ ٱلَّذِينَ ٱتَّبَعُواْ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُواْ مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ ٱللَّهُ أَعْمَٰلَهُمْ حَسَرَٰتٍ عَلَيْهِمْ ۖ وَمَا هُم بِخَٰرِجِينَ مِنَ ٱلنَّارِ ١٦٧

(167) Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire.

يَٰٓأَيُّهَا

O mankind

ٱلنَّاسُ

كُلُواْ

Eat

مِمَّا

of what

فِى

(is) in the earth -

ٱلْأَرْضِ

حَلَٰلًا

lawful

طَيِّبًا

(and) good.

وَلَا

And (do) not

تَتَّبِعُوا۟

follow

خُطُوَٰتِ

(the) footsteps (of)

ٱلشَّيْطَٰنِ

the Shaitaan.

ج

إِنَّهُۥ

Indeed, he

لَكُمْ

(is) to you

عَدُوٌّ

an enemy

مُّبِينٌ

clear.

١٦٨

(168)

يَٰٓأَيُّهَا ٱلنَّاسُ كُلُوا۟ مِمَّا فِى ٱلْأَرْضِ حَلَٰلًا طَيِّبًا وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ

١٦٨

(168) O mankind, eat from whatever is on earth [that is] lawful and

good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

إِنَّمَا

Only

يَأْمُرُكُم

he commands you

بِٱلسُّوٓءِ

to (do) the evil

وَٱلْفَحْشَآءِ

and the shameful

وَأَن

and that

تَقُولُوا۟

you say

عَلَى

about

ٱللَّهِ

Allah

مَا

what

لَا

not

تَعْلَمُونَ

you know.

١٦٩

(169)

إِنَّمَا يَأْمُرُكُم بِٱلسُّوٓءِ وَٱلْفَحْشَآءِ وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ١٦٩

(169) He only orders you to evil and immorality and to say about Allah what you do not know.

وَإِذَا

And when

قِيلَ

it is said

لَهُمُ

to them,

ٱتَّبِعُواْ

"Follow

مَآ

what

أَنزَلَ

Allah has revealed,"

ٱللَّهُ

قَالُواْ

they said,

بَلْ

"Nay

نَتَّبِعُ

we follow

مَآ

what

أَلْفَيْنَا

we found

عَلَيْهِ

[on it]

ءَابَآءَنَآ

our forefathers (following)".

قلے

أَوَلَوْ

Even though

كَانَ

[were]

ءَابَآؤُهُمْ

their forefathers

لَا

(did) not understand

يَعْقِلُونَ

شَيْـًٔا

anything

وَلَا

and they were not guided?

يَهْتَدُونَ

١٧٠

(170)

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ

مَآ أَلْفَيْنَا عَلَيْهِ ءَابَآءَنَآ ۗ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْقِلُونَ شَيْـًٔا وَلَا يَهْتَدُونَ ١٧٠

(170) And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?

وَمَثَلُ

And (the) example

ٱلَّذِينَ

(of) those who

كَفَرُوا۟

disbelieve[d]

كَمَثَلِ

(is) like (the) example

ٱلَّذِى

(of) the one who

يَنْعِقُ

shouts

بِمَا

at what

لَا

(does) not hear

يَسْمَعُ

إِلَّا

except

دُعَآءً

calls

وَنِدَآءً

and cries -

ج

صُمٌّۢ

deaf

بُكْمٌ

dumb,

عُمْىٌ

(and) blind,

فَهُمْ

[so] they

لَا

(do) not understand.

يَعْقِلُونَ

١٧١

(171)

وَمَثَلُ ٱلَّذِينَ كَفَرُوا۟ كَمَثَلِ ٱلَّذِى يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَآءً وَنِدَآءً ۚ صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَعْقِلُونَ ١٧١

(171) The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries cattle or sheep - deaf, dumb and blind, so they do not understand.

يَٰٓأَيُّهَا

O you who

ٱلَّذِينَ

ءَامَنُوا۟

believe[d]

كُلُوا۟

Eat

مِن

from (the) good

طَيِّبَٰتِ

مَا

what

رَزَقْنَٰكُمْ

We have provided you

وَٱشْكُرُواْ

and be grateful

لِلَّهِ

to Allah

إِن

if

كُنتُمْ

you

إِيَّاهُ

worship Him alone.

تَعْبُدُونَ

١٧٢

(172)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَٱشْكُرُواْ لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ١٧٢

(172) O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.

إِنَّمَا

Only

حَرَّمَ

He has forbidden

عَلَيْكُمُ

to you

ٱلْمَيْتَةَ

the dead animals,

وَٱلدَّمَ

and [the] blood,

وَلَحْمَ

and flesh,

ٱلْخِنزِيرِ

(of) swine,

وَمَآ

and what has been dedicated

أُهِلَّ

بِهِۦ

[with it]

لِغَيْرِ

to other than

ٱللَّهِ

Allah.

صلے

فَمَنِ

So whoever

ٱضْطُرَّ

(is) forced by necessity

غَيْرَ

without

بَاغٍ

(being) disobedient

وَلَا

and not

عَادٍ

transgressor,

فَلَآ

then no

إِثْمَ

sin

عَلَيْهِ

on him.

ج

إِنَّ

Indeed, Allah

ٱللَّهَ

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

١٧٣

(173)

إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ بِهِۦ لِغَيْرِ ٱللَّهِ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١٧٣

(173) He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

إِنَّ

Indeed, those who

ٱلَّذِينَ

يَكْتُمُونَ

conceal

مَآ

what Allah (has) revealed

أَنزَلَ

ٱللَّهُ

مِنَ

of the Book,

ٱلْكِتَٰبِ

وَيَشْتَرُونَ

and they purchase

بِهِۦ

there with

ثَمَنًا

a gain

قَلِيلًا

little.

لا

أُو۟لَٰٓئِكَ

Those,

مَا

not they eat

يَأْكُلُونَ

فِى

in their bellies

بُطُونِهِمْ

إِلَّا

except

ٱلنَّارَ

the Fire.

وَلَا

And Allah will not speak to them

يُكَلِّمُهُمُ

ٱللَّهُ

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) [the] Judgment

وَلَا

and He will not purify them,

يُزَكِّيهِمْ

وَلَهُمْ

and for them

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful.

١٧٤

(174)

إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَآ أَنزَلَ ٱللَّهُ مِنَ ٱلْكِتَٰبِ وَيَشْتَرُونَ بِهِۦ ثَمَنًا قَلِيلًا ۙ أُو۟لَٰٓئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللَّهُ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ١٧٤

(174) Indeed, they who conceal what Allah has sent down of the Book and exchange it for a small price - those consume not into their bellies

except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment.

أُو۟لَٰٓئِكَ

Those

ٱلَّذِينَ

(are) they who

ٱشْتَرَوُا۟

purchase[d]

ٱلضَّلَٰلَةَ

[the] astraying

بِٱلْهُدَىٰ

for [the] Guidance,

وَٱلْعَذَابَ

and [the] punishment

بِٱلْمَغْفِرَةِ

for [the] forgiveness.

ۚ

فَمَآ

So what (is)

أَصْبَرَهُمْ

their endurance

عَلَى

on

ٱلنَّارِ

the Fire

١٧٥

(175)

أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلضَّلَٰلَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ

بِٱلْمَغْفِرَةِ ۚ فَمَآ أَصْبَرَهُمْ عَلَى ٱلنَّارِ ١٧٥

(175) Those are the ones who have exchanged guidance for error and forgiveness for punishment. How patient they are in pursuit of the Fire!

ذَٰلِكَ

That

بِأَنَّ

(is) because

ٱللَّهَ

Allah

نَزَّلَ

revealed

ٱلْكِتَٰبَ

the Book

بِٱلْحَقِّ

with [the] Truth.

ۗ

وَإِنَّ

And indeed,

ٱلَّذِينَ

those

ٱخْتَلَفُوا۟

who differed

فِى

in

ٱلْكِتَٰبِ

the Book

لَفِى

(are) surely in

شِقَاقٍ

schism

بَعِيدٍ

far.

١٧٦

(176)

ذَٰلِكَ بِأَنَّ ٱللَّهَ نَزَّلَ ٱلْكِتَٰبَ بِٱلْحَقِّ ۗ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِى ٱلْكِتَٰبِ لَفِى شِقَاقٍۭ بَعِيدٍ ١٧٦

(176) That is [deserved by them] because Allah has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension.

لَّيْسَ

It is not

ٱلْبِرَّ

[the] righteousness

أَن

that

تُوَلُّوا۟

you turn

وُجُوهَكُمْ

your faces

قِبَلَ

towards

ٱلْمَشْرِقِ

the east

وَٱلْمَغْرِبِ

and the west,

وَلَٰكِنَّ

[and] but

ٱلْبِرَّ

the righteous[ness]

مَنْ

(is he) who

ءَامَنَ

believes

بِٱللَّهِ

in Allah

وَٱلْيَوْمِ

and the Day

ٱلْءَاخِرِ

[the] Last,

وَٱلْمَلَٰٓئِكَةِ

and the Angels,

وَٱلْكِتَٰبِ

and the Book,

وَٱلنَّبِيِّۦنَ

and the Prophets,

وَءَاتَى

and gives

ٱلْمَالَ

the wealth

عَلَىٰ

in spite of his love (for it)

حُبِّهِۦ

ذَوِى

(to) the near relatives,

ٱلْقُرْبَىٰ

وَٱلْيَتَٰمَىٰ

and the orphans,

وَٱلْمَسَٰكِينَ

and the needy,

وَٱبْنَ

and the wayfarer,

ٱلسَّبِيلِ

and those who ask,

وَٱلسَّآئِلِينَ

and in

وَفِى

freeing the necks (slaves)

ٱلرِّقَابِ

and (who) establish

وَأَقَامَ

the prayer,

ٱلصَّلَوٰةَ

and give

وَءَاتَى

the zakah,

ٱلزَّكَوٰةَ

and those who fulfill

وَٱلْمُوفُونَ

their covenant

بِعَهْدِهِمْ

when

إِذَا

they make it;

عَٰهَدُوا۟

and those who are patient
صلے

وَٱلصَّٰبِرِينَ
in [the] suffering
فِى
and [the] hardship,
ٱلْبَأْسَآءِ
وَٱلضَّرَّآءِ
at (the) time
وَحِينَ
(of) [the] stress.
ٱلْبَأْسِ
Those
قلے

أُو۟لَٰٓئِكَ
(are) the ones who
ٱلَّذِينَ
صَدَقُوا۟
are true
صلے

وَأُو۟لَٰٓئِكَ
and those,
هُمُ
[they]
ٱلْمُتَّقُونَ
(are) the righteous .
١٧٧
(177)

۞ لَّيۡسَ ٱلۡبِرَّ أَن تُوَلُّواْ وُجُوهَكُمۡ قِبَلَ ٱلۡمَشۡرِقِ وَٱلۡمَغۡرِبِ وَلَٰكِنَّ ٱلۡبِرَّ مَنۡ ءَامَنَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَٱلۡمَلَٰٓئِكَةِ وَٱلۡكِتَٰبِ وَٱلنَّبِيِّـۧنَ وَءَاتَى ٱلۡمَالَ عَلَىٰ حُبِّهِۦ ذَوِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ وَٱلۡمَسَٰكِينَ وَٱبۡنَ ٱلسَّبِيلِ وَٱلسَّآئِلِينَ وَفِي ٱلرِّقَابِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَٱلۡمُوفُونَ بِعَهۡدِهِمۡ إِذَا عَٰهَدُواْۖ وَٱلصَّٰبِرِينَ فِي ٱلۡبَأۡسَآءِ وَٱلضَّرَّآءِ وَحِينَ ٱلۡبَأۡسِۗ أُوْلَٰٓئِكَ ٱلَّذِينَ صَدَقُواْۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُتَّقُونَ ١٧٧

(177) Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُواْ

believe[d]

كُتِبَ

Prescribed

عَلَيۡكُمُ

for you

ٱلۡقِصَاصُ

(is) the legal retribution

فِى

in (the matter of) the murdered,

ٱلْقَتْلَى

صلے

ٱلْحُرُّ

the freeman

بِٱلْحُرِّ

for the freeman,

وَٱلْعَبْدُ

and the slave

بِٱلْعَبْدِ

for the slave,

وَٱلْأُنثَىٰ

and the female

بِٱلْأُنثَىٰ

for the female.

ج

فَمَنْ

But whoever

عُفِىَ

is pardoned

لَهُۥ

[for it]

مِنْ

from his brother

أَخِيهِ

شَىْءٌ

anything,

فَٱتِّبَاعٌۢ

then follows up

بِٱلْمَعْرُوفِ

with suitable

وَأَدَآءٌ

[and] payment

إِلَيْهِ

to him

بِإِحْسَٰنٍۗ

with kindness.

قلے

ذَٰلِكَ

That (is)

تَخْفِيفٌ

a concession

مِّن

from

رَّبِّكُمْ

your Lord

وَرَحْمَةٌۗ

and mercy.

قلے

فَمَنِ

Then whoever

ٱعْتَدَىٰ

transgresses

بَعْدَ

after

ذَٰلِكَ

that,

فَلَهُۥ

then for him

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful.

١٧٨

(178)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ۖ ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ ۚ فَمَنْ عُفِىَ لَهُۥ مِنْ أَخِيهِ شَىْءٌ فَٱتِّبَاعٌۢ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ١٧٨

(178) O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.

وَلَكُمْ

And for you

فِى

in the legal retribution

ٱلْقِصَاصِ

حَيَوٰةٌ

(is) life,

يَٰٓأُو۟لِى

O men of understanding

ٱلْأَلْبَٰبِ

لَعَلَّكُمْ

تَتَّقُونَ

So that you may

١٧٩

(179)

وَلَكُمْ فِى ٱلْقِصَاصِ حَيَوٰةٌ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ تَتَّقُونَ ١٧٩

(179) And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.

كُتِبَ

Prescribed

عَلَيْكُمْ

for you

إِذَا

when

حَضَرَ

approaches

أَحَدَكُمُ

any of you

ٱلْمَوْتُ

[the] death,

إِن

if

تَرَكَ

he leaves

خَيْرًا

good

ٱلْوَصِيَّةُ

(making) the will

لِلْوَٰلِدَيْنِ

for the parents

وَٱلْأَقْرَبِينَ

and the near relatives

بِٱلْمَعْرُوفِ

with due fairness

صلى

حَقًّا

a duty

عَلَى

on

ٱلْمُتَّقِينَ

the righteous ones.

١٨٠

(180)

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ لِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ بِٱلْمَعْرُوفِ صلى حَقًّا عَلَى ٱلْمُتَّقِينَ ١٨٠

(180) Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous.

فَمَنۢ

Then whoever

بَدَّلَهُۥ

changes it

بَعْدَمَا

after what

سَمِعَهُۥ

he (has) heard [it],

فَإِنَّمَآ

so only

إِثْمُهُۥ

its sin

عَلَى

(would be) on

ٱلَّذِينَ

those who

يُبَدِّلُونَهُۥٓ

alter it.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

سَمِيعٌ

(is) All-Hearing,

عَلِيمٌ

All-Knowing.

١٨١

(181)

فَمَن بَدَّلَهُۥ بَعْدَمَا سَمِعَهُۥ فَإِنَّمَآ إِثْمُهُۥ عَلَى ٱلَّذِينَ يُبَدِّلُونَهُۥٓ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ١٨١

(181) Then whoever alters the bequest after he has heard it - the sin is

only upon those who have altered it. Indeed, Allah is Hearing and Knowing.

فَمَنْ

But whoever

خَافَ

fears

مِن

from

مُّوصٍ

(the) testator

جَنَفًا

(any) error

أَوْ

or

إِثْمًا

sin,

فَأَصْلَحَ

then reconciles

بَيْنَهُمْ

between them,

فَلَآ

then (there is) no

إِثْمَ

sin

عَلَيْهِ

on him.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

All-Merciful.

١٨٢

(182)

فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَآ إِثْمَ عَلَيْهِ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١٨٢

(182) But if one fears from the bequeather [some] error or sin and corrects that which is between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe[d]

كُتِبَ

Is prescribed

عَلَيْكُمُ

for you

ٱلصِّيَامُ

[the] fasting

كَمَا

as

كُتِبَ

was prescribed

عَلَى
to
ٱلَّذِينَ
those
مِن
before you,
قَبْلِكُمْ
لَعَلَّكُمْ
so that you may
تَتَّقُونَ
(become) righteous.
١٨٣
(183)
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُتِبَ عَلَيْكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ١٨٣
(183) O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -
أَيَّامًا
(Fasting for) days
مَّعْدُودَٰتٍ
numbered.
ج

فَمَن
So whoever
كَانَ
among you is
مِنكُم
مَّرِيضًا

sick

أَوْ

or

عَلَىٰ

on

سَفَرٍ

a journey,

فَعِدَّةٌ

then a prescribed number

مِّنْ

of

أَيَّامٍ

days

أُخَرَ

other.

ج

وَعَلَى

And on

ٱلَّذِينَ

those who

يُطِيقُونَهُۥ

can afford it,

فِدْيَةٌ

a ransom

طَعَامُ

(of) feeding

مِسْكِينٍ

a poor.

صلے

فَمَن
And whoever
تَطَوَّعَ
volunteers
خَيْرًا
good
فَهُوَ
then it
خَيْرٌ
(is) better
لَّهُۥ
for him.
ج

وَأَن
And to
تَصُومُوا۟
fast
خَيْرٌ
(is) better
لَّكُمْ
for you,
صلے

إِن
if
كُنتُمْ
you
تَعْلَمُونَ
know.

١٨٤

(184)

أَيَّامًا مَّعْدُودَٰتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۚ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهُۥ ۚ وَأَن تَصُومُوا۟ خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ١٨٤

(184) [Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.

شَهْرُ

Month

رَمَضَانَ

(of) Ramadhaan

ٱلَّذِىٓ

(is) that

أُنزِلَ

was revealed

فِيهِ

therein

ٱلْقُرْءَانُ

the Quran,

هُدًى

a Guidance

لِّلنَّاسِ

for mankind

وَبَيِّنَٰتٍ
and clear proofs
مِّنَ
of
ٱلْهُدَىٰ
[the] Guidance
وَٱلْفُرْقَانِ
and the Criterion.
ج

فَمَن
So whoever
شَهِدَ
witnesses
مِنكُمُ
among you
ٱلشَّهْرَ
the month,
فَلْيَصُمْهُ
then he should fast in it,
صلى

وَمَن
and whoever
كَانَ
is
مَرِيضًا
sick
أَوْ
or

عَلَىٰ

on

سَفَرٍ

a journey

فَعِدَّةٌ

then prescribed number (should be made up)

مِّنْ

from

أَيَّامٍ

days

أُخَرَ

other.

قلے

يُرِيدُ

Allah intends

ٱللَّهُ

بِكُمُ

for you

ٱلْيُسْرَ

[the] ease

وَلَا

and not

يُرِيدُ

intends

بِكُمُ

for you

ٱلْعُسْرَ

[the] hardship,

وَلِتُكْمِلُوا۟
so that you complete
ٱلْعِدَّةَ
the prescribed period
وَلِتُكَبِّرُوا۟
and that you magnify
ٱللَّهَ
Allah
عَلَىٰ
for
مَا
[what]
هَدَىٰكُمْ
He guided you
وَلَعَلَّكُمْ
so that you may
تَشْكُرُونَ
(be) grateful.
١٨٥
(185)

شَهْرُ رَمَضَانَ ٱلَّذِىٓ أُنزِلَ فِيهِ ٱلْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَٰتٍ مِّنَ ٱلْهُدَىٰ وَٱلْفُرْقَانِ ۚ فَمَن شَهِدَ مِنكُمُ ٱلشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ ٱللَّهُ بِكُمُ ٱلْيُسْرَ وَلَا يُرِيدُ بِكُمُ ٱلْعُسْرَ وَلِتُكْمِلُوا۟ ٱلْعِدَّةَ وَلِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ١٨٥

(185) The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and

criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

وَإِذَا

And when

سَأَلَكَ

ask you

عِبَادِى

My servants

عَنِّى

about Me,

فَإِنِّى

then indeed I am

قَرِيبٌ

near.

صلے

أُجِيبُ

I respond

دَعْوَةَ

(to the) invocation

ٱلدَّاعِ

(of) the supplicant

إِذَا

when

دَعَانِ

he calls Me.

صلے

فَلْيَسْتَجِيبُوا۟

So let them respond to Me

لِى

وَلْيُؤْمِنُوا۟

and let them believe in Me,

بِى

لَعَلَّهُمْ

so that they may

يَرْشُدُونَ

(be) led aright.

١٨٦

(186)

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ١٨٦

(186) And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.

أُحِلَّ

Permitted

لَكُمْ

for you

لَيْلَةَ

(in the) nights

ٱلصِّيَامِ

(of) fasting

ٱلرَّفَثُ

(is) the approach

إِلَىٰ

to

نِسَآئِكُمْ

your wives.

ج

هُنَّ

They

لِبَاسٌ

(are) garments

لَّكُمْ

for you

وَأَنتُمْ

and you

لِبَاسٌ

(are) garments

لَّهُنَّ

for them.

قلے

عَلِمَ

Allah knows

ٱللَّهُ

أَنَّكُمْ

that you

كُنتُمْ

used to

تَخْتَانُونَ

deceive

أَنفُسَكُمْ

yourselves,

فَتَابَ

so He turned

عَلَيْكُمْ

towards you

وَعَفَا

and He forgave

عَنكُمْ

[on] you.

صلے

فَٱلْـَٔـٰنَ

So now

بَٰشِرُوهُنَّ

have relations with them

وَٱبْتَغُوا۟

and seek

مَا

what

كَتَبَ

Allah has ordained

ٱللَّهُ

لَكُمْ

for you.

ج

وَكُلُوا۟

And eat

وَٱشْرَبُوا۟

and drink

حَتَّىٰ

until

يَتَبَيَّنَ

becomes distinct

لَكُمُ

to you

ٱلْخَيْطُ

the thread

ٱلْأَبْيَضُ

[the] white

مِنَ

from

ٱلْخَيْطِ

the thread

ٱلْأَسْوَدِ

[the] black

مِنَ

of

ٱلْفَجْرِ

[the] dawn.

صلے

ثُمَّ

Then

أَتِمُّواْ

complete

ٱلصِّيَامَ

the fast

إِلَى

till

ٱلَّيْلِ

the night.
ج

وَلَا
And (do) not have relations with them
تُبَٰشِرُوهُنَّ
وَأَنتُمْ
while you
عَٰكِفُونَ
(are) secluded
فِى
in
ٱلْمَسَٰجِدِ
the masajid.
قلے

تِلْكَ
These
حُدُودُ
(are the) limits (set by) Allah,
ٱللَّهِ
فَلَا
so (do) not
تَقْرَبُوهَا
approach them.
قلے

كَذَٰلِكَ
Thus
يُبَيِّنُ
Allah makes clear

ٱللَّهُ

ءَايَٰتِهِۦ

His verses

لِلنَّاسِ

for [the] people

لَعَلَّهُمْ

so that they may

يَتَّقُونَ

(become) righteous.

١٨٧

(187)

أُحِلَّ لَكُمْ لَيْلَةَ ٱلصِّيَامِ ٱلرَّفَثُ إِلَىٰ نِسَآئِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ لَّهُنَّ ۗ عَلِمَ ٱللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنكُمْ ۖ فَٱلْـَٰٔنَ بَٰشِرُوهُنَّ وَٱبْتَغُوا۟ مَا كَتَبَ ٱللَّهُ لَكُمْ ۚ وَكُلُوا۟ وَٱشْرَبُوا۟ حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ مِنَ ٱلْفَجْرِ ۖ ثُمَّ أَتِمُّوا۟ ٱلصِّيَامَ إِلَى ٱلَّيْلِ ۚ وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِى ٱلْمَسَٰجِدِ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَقْرَبُوهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ١٨٧

(187) It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah,

so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.

وَلَا

And (do) not eat

تَأْكُلُوٓا۟

أَمْوَٰلَكُم

your properties

بَيْنَكُم

among yourselves

بِٱلْبَٰطِلِ

wrongfully

وَتُدْلُوا۟

and present

بِهَآ

[with] it

إِلَى

to

ٱلْحُكَّامِ

the authorities

لِتَأْكُلُوا۟

so that you may eat

فَرِيقًا

a portion

مِّنْ

from

أَمْوَٰلِ

(the) wealth

ٱلنَّاسِ

(of) the people

بِٱلْإِثْمِ

sinfully

وَأَنتُمْ

while you

تَعْلَمُونَ

know.

١٨٨

(188)

وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ وَتُدْلُوا۟ بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا۟ فَرِيقًا مِّنْ أَمْوَٰلِ ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ١٨٨

(188) And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].

يَسْـَٔلُونَكَ

They ask you

عَنِ

about

ٱلْأَهِلَّةِ

the new moons.

صلى

قُلْ

Say,

هِىَ

"They

مَوَٰقِيتُ

(are) indicators of periods

لِلنَّاسِ
for the people,
وَٱلْحَجِّ
and (for) the Hajj."
قلے

وَلَيْسَ
And it is not
ٱلْبِرُّ
[the] righteousness
بِأَن
that
تَأْتُواْ
you come
ٱلْبُيُوتَ
(to) the houses
مِن
from
ظُهُورِهَا
their backs,
وَلَٰكِنَّ
[and] but
ٱلْبِرَّ
[the] righteous
مَنِ
(is one) who
ٱتَّقَىٰ
fears (Allah).
قلے

وَأْتُوا۟

And come

ٱلْبُيُوتَ

(to) the houses

مِنْ

from

أَبْوَٰبِهَا

their doors.

ج

وَٱتَّقُوا۟

And fear

ٱللَّهَ

Allah

لَعَلَّكُمْ

so that you may

تُفْلِحُونَ

(be) successful.

١٨٩

(189)

يَسْـَٔلُونَكَ عَنِ ٱلْأَهِلَّةِ ۖ قُلْ هِىَ مَوَٰقِيتُ لِلنَّاسِ وَٱلْحَجِّ ۗ وَلَيْسَ ٱلْبِرُّ بِأَن تَأْتُوا۟ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَٰكِنَّ ٱلْبِرَّ مَنِ ٱتَّقَىٰ ۗ وَأْتُوا۟ ٱلْبُيُوتَ مِنْ أَبْوَٰبِهَا ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ١٨٩

(189) They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not righteousness to enter houses from the back, but righteousness is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed.

وَقَٰتِلُوا۟

And fight

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

ٱلَّذِينَ

those who

يُقَٰتِلُونَكُمْ

fight you

وَلَا

and (do) not transgress.

تَعْتَدُوٓا۟

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not like

يُحِبُّ

ٱلْمُعْتَدِينَ

the transgressors.

١٩٠

(190)

وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمْ وَلَا
تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ ١٩٠

(190) Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors.

وَٱقْتُلُوهُمْ

And kill them

حَيْثُ

wherever

ثَقِفْتُمُوهُمْ

you find them,

وَأَخْرِجُوهُم

and drive them out

مِّنْ

from

حَيْثُ

wherever

أَخْرَجُوكُمْ

they drove you out,

ج

وَٱلْفِتْنَةُ

and [the] oppression

أَشَدُّ

(is) worse

مِنَ

than

ٱلْقَتْلِ

[the] killing.

ج

وَلَا

And (do) not

تُقَٰتِلُوهُمْ

fight them

عِندَ

near

ٱلْمَسْجِدِ

Al-Masjid Al-Haraam

ٱلْحَرَامِ

حَتَّىٰ

until

يُقَٰتِلُوكُمْ

they fight you

فِيهِ

in it.

صلے

فَإِن

Then if

قَٰتَلُوكُمْ

they fight you,

فَٱقْتُلُوهُمْ

then kill them.

قلے

كَذَٰلِكَ

Such

جَزَآءُ

(is the) reward

ٱلْكَٰفِرِينَ

(of) the disbelievers.

١٩١

(191)

وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَٱلْفِتْنَةُ أَشَدُّ مِنَ ٱلْقَتْلِ ۚ وَلَا تُقَٰتِلُوهُمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمْ فِيهِ ۖ فَإِن قَٰتَلُوكُمْ فَٱقْتُلُوهُمْ ۗ كَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ١٩١

(191) And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al- Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.

فَإِنِ

Then if

ٱنتَهَوْا۟

they cease,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

١٩٢

(192)

فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١٩٢

(192) And if they cease, then indeed, Allah is Forgiving and Merciful.

وَقَٰتِلُوهُمْ

And fight (against) them

حَتَّىٰ

until

لَا

(there) is no

تَكُونَ

فِتْنَةٌ

oppression,

وَيَكُونَ

and becomes

ٱلدِّينُ

the religion

لِلَّهِ

for Allah

صلے

فَإِنِ

Then if

ٱنتَهَوْا۟

they cease

فَلَا

then (let there be) no

عُدْوَٰنَ

hostility

إِلَّا

except

عَلَى

against

ٱلظَّٰلِمِينَ

the oppressors.

١٩٣

(193)

وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ ۖ فَإِنِ ٱنتَهَوْا۟ فَلَا عُدْوَٰنَ إِلَّا عَلَى ٱلظَّٰلِمِينَ ١٩٣

(193) Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.

ٱلشَّهْرُ

The month

ٱلْحَرَامُ

[the] sacred

بِٱلشَّهْرِ

(is) for the month

ٱلْحَرَامِ

[the] sacred,

وَٱلْحُرُمَٰتُ

and for all the violations

قِصَاصٌ

(is) legal retribution.

ج

فَمَنِ

Then whoever

ٱعْتَدَىٰ

transgressed

عَلَيْكُمْ

upon you

فَٱعْتَدُوا۟

then you transgress

عَلَيْهِ

on him

بِمِثْلِ

in (the) same manner

مَا

(as)

ٱعْتَدَىٰ

he transgressed

عَلَيْكُمْ

upon you.

ج

وَٱتَّقُوا۟

And fear

ٱللَّهَ

Allah

وَٱعْلَمُوٓا۟

and know

أَنَّ

that

ٱللَّهَ

Allah

مَعَ

(is) with

ٱلْمُتَّقِينَ

those who fear (Him).

١٩٤

(194)

ٱلشَّهْرُ ٱلْحَرَامُ بِٱلشَّهْرِ ٱلْحَرَامِ وَٱلْحُرُمَٰتُ قِصَاصٌ ۚ فَمَنِ ٱعْتَدَىٰ عَلَيْكُمْ فَٱعْتَدُوا۟ عَلَيْهِ بِمِثْلِ مَا ٱعْتَدَىٰ عَلَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ١٩٤

(194) [Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him.

وَأَنفِقُوا۟

And spend

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

وَلَا

and (do) not

تُلْقُوا۟

throw (yourselves)

بِأَيْدِيكُمْ

[with your hands]

إِلَى

into

ٱلتَّهْلُكَةِ

[the] destruction.

ۛ

وَأَحْسِنُوٓا۟

And do good;

ۛ

إِنَّ

indeed,

ٱللَّهَ

Allah

يُحِبُّ

loves

ٱلْمُحْسِنِينَ

the good-doers.

١٩٥

(195)

وَأَنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلَا تُلْقُوا۟ بِأَيْدِيكُمْ إِلَى ٱلتَّهْلُكَةِ ۛ وَأَحْسِنُوٓا۟ ۛ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ١٩٥

(195) And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good; indeed, Allah loves the doers of good.

وَأَتِمُّوا۟

And complete

ٱلْحَجَّ

the Hajj

وَٱلْعُمْرَةَ

and the Umrah

لِلَّهِ

for Allah.

ج

فَإِنْ

And if

أُحْصِرْتُمْ

you are held back

فَمَا

then (offer) whatever

ٱسْتَيْسَرَ

(can be) obtained with ease

مِنَ
of
ٱلْهَدْيِ
the sacrificial animal.
صلے

وَلَا
And (do) not
تَحْلِقُوا۟
shave
رُءُوسَكُمْ
your heads
حَتَّىٰ
until
يَبْلُغَ
reaches
ٱلْهَدْىُ
the sacrificial animal
مَحِلَّهُۥ
(to) its destination.
ج

فَمَن
Then whoever
كَانَ
is
مِنكُم
among you
مَّرِيضًا
ill

أَوْ

or

بِهِۦٓ

he (has)

أَذًى

an ailment

مِّن

of

رَّأْسِهِۦ

his head

فَفِدْيَةٌ

then a ransom

مِّن

of

صِيَامٍ

fasting

أَوْ

or

صَدَقَةٍ

charity

أَوْ

or

نُسُكٍ

sacrifice.

ج

فَإِذَآ

Then when

أَمِنتُمْ

you are secure

فَمَن

then whoever

تَمَتَّعَ

took advantage

بِٱلْعُمْرَةِ

of the Umrah

إِلَى

followed

ٱلْحَجِّ

(by) the Hajj,

فَمَا

then (offer) whatever

ٱسْتَيْسَرَ

(can be) obtained with ease

مِنَ

of

ٱلْهَدْىِ

the sacrificial animal.

ج

فَمَن

But whoever

لَّمْ

(can)not

يَجِدْ

find -

فَصِيَامُ

then a fast

ثَلَٰثَةِ

(of) three

أَيَّامٍ
days
فِى
during
ٱلْحَجِّ
the Hajj
وَسَبْعَةٍ
and seven (days)
إِذَا
when
رَجَعْتُمْ
you return.
قلے

تِلْكَ
This
عَشَرَةٌ
(is) ten (days)
كَامِلَةٌ
in all.
قلے

ذَٰلِكَ
That
لِمَن
(is) for (the one) whose,
لَّمْ
not
يَكُنْ
is

أَهْلُهُۥ

his family

حَاضِرِى

present

ٱلْمَسْجِدِ

(near) Al-Masjid Al-Haraam.

ٱلْحَرَامِ

ج

وَٱتَّقُوا۟

And fear Allah

ٱللَّهَ

وَٱعْلَمُوٓا۟

and know

أَنَّ

that

ٱللَّهَ

Allah

شَدِيدُ

(is) severe

ٱلْعِقَابِ

(in) retribution.

١٩٦

(196)

وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۖ وَلَا تَحْلِقُوا۟ رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ

أَوْ نُسُكٍ ۚ فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْيِ ۚ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ١٩٦

(196) And complete the Hajj and 'umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs 'umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] - then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Haram. And fear Allah and know that Allah is severe in penalty.

ٱلْحَجُّ

(For) the Hajj

أَشْهُرٌ

(are) months

مَّعْلُومَٰتٌ

well known,

ۚ

فَمَن

then whoever

فَرَضَ

undertakes

فِيهِنَّ

therein

ٱلْحَجَّ

the Hajj

فَلَا

then no

رَفَثَ

sexual relations

وَلَا

and no

فُسُوقَ

wickedness

وَلَا

and no

جِدَالَ

quarrelling

فِى

during

ٱلْحَجِّ

the Hajj.

قلے

وَمَا

And whatever

تَفْعَلُوا۟

you do

مِنْ

of

خَيْرٍ

good

يَعْلَمْهُ

Allah knows it.

ٱللَّهُ

قلے

وَتَزَوَّدُواْ

And take provision,

فَإِنَّ

(but) indeed,

خَيْرَ

(the) best

ٱلزَّادِ

provision

ٱلتَّقْوَىٰ

(is) righteousness.

ج

وَٱتَّقُونِ

And fear Me,

يَٰٓأُوْلِى

O men

ٱلْأَلْبَٰبِ

(of) understanding

١٩٧

(197)

ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ج فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ قلے وَمَا تَفْعَلُواْ مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّهُ قلے وَتَزَوَّدُواْ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ج وَٱتَّقُونِ يَٰٓأُوْلِى ٱلْأَلْبَٰبِ ١٩٧

(197) Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there

is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.

لَيْسَ

Not is

عَلَيْكُمْ

on you

جُنَاحٌ

any sin

أَن

that

تَبْتَغُوا۟

you seek

فَضْلًا

bounty

مِّن

from

رَّبِّكُمْ

your Lord.

ج

فَإِذَآ

And when

أَفَضْتُم

you depart

مِّنْ

from

عَرَفَٰتٍ

(Mount) Arafat

فَٱذْكُرُوا۟

then remember

ٱللَّهَ

Allah

عِندَ

near

ٱلْمَشْعَرِ

the Monument

ٱلْحَرَامِ

[the] Sacred.

صلے

وَٱذْكُرُوهُ

And remember Him

كَمَا

as

هَدَىٰكُمْ

He (has) guided you,

وَإِن

[and] though

كُنتُم

you were

مِّن

[from]

قَبْلِهِۦ

before [it],

لَمِنَ

surely among

ٱلضَّآلِّينَ

those who went astray.

١٩٨

(198)

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ عَرَفَٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ لَمِنَ ٱلضَّآلِّينَ ١٩٨

(198) There is no blame upon you for seeking bounty from your Lord [during Hajj]. But when you depart from 'Arafat, remember Allah at al-Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray.

ثُمَّ

Then

أَفِيضُوا۟

depart

مِنْ

from

حَيْثُ

wherever

أَفَاضَ

depart

ٱلنَّاسُ

the people

وَٱسْتَغْفِرُوا۟

and ask forgiveness

ٱللَّهَ

(of) Allah.

ۚ

إِنَّ

Indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

All-Merciful.

١٩٩

(199)

ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١٩٩

(199) Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.

فَإِذَا

Then when

قَضَيْتُم

you complete[d]

مَّنَٰسِكَكُمْ

your acts of worship

فَٱذْكُرُوا۟

then remember

ٱللَّهَ

Allah

كَذِكْرِكُمْ

as you remember

ءَابَآءَكُمْ

your forefathers

أَوْ

or

أَشَدَّ

(with) greater

ذِكْرًا
remembrance.
قلے

فَمِنَ
And from
ٱلنَّاسِ
the people
مَن
who
يَقُولُ
say,
رَبَّنَآ
"Our Lord
ءَاتِنَا
Grant us
فِى
in
ٱلدُّنْيَا
the world."
وَمَا
And not
لَهُۥ
for him
فِى
in
ٱلْءَاخِرَةِ
the Hereafter
مِنْ
[of]

خَلَٰقٍ

anỹ share.

٢٠٠

(200)

فَإِذَا قَضَيْتُم مَّنَٰسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ ٱلنَّاسِ مَن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ خَلَٰقٍ ٢٠٠

(200) And when you have completẽd your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.

وَمِنْهُم

And from those

مَّن

who

يَقُولُ

say,

رَبَّنَآ

"Our Lord

ءَاتِنَا

Grant us

فِى

in

ٱلدُّنْيَا

the world

حَسَنَةً

good

وَفِى

and in

ٱلْءَاخِرَةِ

the Hereafter

حَسَنَةً

good,

وَقِنَا

and save us

عَذَابَ

(from the) punishment

ٱلنَّارِ

(of) the Fire."

٢٠١

(201)

وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ٢٠١

(201) But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

أُو۟لَٰٓئِكَ

Those -

لَهُمْ

for them

نَصِيبٌ

(is) a share

مِّمَّا

of what

كَسَبُوا۟

they earned,

ج

وَٱللَّهُ

and Allah

سَرِيعُ

(is) swift

ٱلْحِسَابِ

(in taking) account.

٢٠٢

(202)

أُوْلَٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا۟ ۚ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ٢٠٢

(202) Those will have a share of what they have earned, and Allah is swift in account.

وَٱذْكُرُوا۟

And remember

ٱللَّهَ

Allah

فِىٓ

during

أَيَّامٍ

days

مَّعْدُودَٰتٍ

numbered.

ۚ

فَمَن

Then (he) who

تَعَجَّلَ

hurries

فِى
in
يَوْمَيْنِ
two days
فَلَآ
then no
إِثْمَ
sin
عَلَيْهِ
upon him,
وَمَن
and whoever
تَأَخَّرَ
delays
فَلَآ
then no
إِثْمَ
sin
عَلَيْهِ
upon him
ج

لِمَنِ
for (the one) who
ٱتَّقَىٰ
fears.
قلے

وَٱتَّقُوا۟
And fear

ٱللَّهَ

Allah

وَٱعْلَمُوٓا۟

and know

أَنَّكُمْ

that you

إِلَيْهِ

unto Him

تُحْشَرُونَ

will be gathered.

٢٠٣

(203)

وَٱذْكُرُوا۟ ٱللَّهَ فِىٓ أَيَّامٍ مَّعْدُودَٰتٍ ۚ فَمَن تَعَجَّلَ فِى يَوْمَيْنِ فَلَآ إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَآ إِثْمَ عَلَيْهِ ۚ لِمَنِ ٱتَّقَىٰ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ٢٠٣

(203) And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah. And fear Allah and know that unto Him you will be gathered.

وَمِنَ

And of

ٱلنَّاسِ

the people

مَن

(is the one) who

يُعْجِبُكَ

pleases you

قَوْلُهُۥ

(with) his speech

فِى

in

ٱلْحَيَوٰةِ

the life

ٱلدُّنْيَا

(of) the world,

وَيُشْهِدُ

and he calls to witness

ٱللَّهَ

Allah

عَلَىٰ

on

مَا

what

فِى

(is) in

قَلْبِهِۦ

his heart,

وَهُوَ

and he

أَلَدُّ

(is) the most quarrelsome of opponents.

ٱلْخِصَامِ

٢٠٤

(204)

وَمِنَ ٱلنَّاسِ مَن يُعْجِبُكَ قَوْلُهُۥ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا

وَيُشْهِدُ ٱللَّهَ عَلَىٰ مَا فِى قَلْبِهِۦ وَهُوَ أَلَدُّ ٱلْخِصَامِ
٢٠٤

(204) And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents.

وَإِذَا
And when

تَوَلَّىٰ
he turns away

سَعَىٰ
he strives

فِى
in

ٱلْأَرْضِ
the earth

لِيُفْسِدَ
to spread corruption

فِيهَا
[in it],

وَيُهْلِكَ
and destroys

ٱلْحَرْثَ
the crops

وَٱلنَّسْلَ
and progeny.
قلے

وَٱللَّهُ
And Allah

لَا

(does) not

يُحِبُّ

love

ٱلْفَسَادَ

[the] corruption.

٢٠٥

(205)

وَإِذَا تَوَلَّىٰ سَعَىٰ فِى ٱلْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَٱلنَّسْلَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلْفَسَادَ ٢٠٥

(205) And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.

وَإِذَا

And when

قِيلَ

it is said

لَهُ

to him

ٱتَّقِ

"Fear

ٱللَّهَ

Allah,"

أَخَذَتْهُ

takes him

ٱلْعِزَّةُ

(his) pride

بِٱلْإِثْمِ

to [the] sins.

ج

فَحَسْبُهُۥ

Then enough for him

جَهَنَّمُ

(is) Hell -

ج

وَلَبِئْسَ

[and] surely an evil

ٱلْمِهَادُ

[the] resting-place.

٢٠٦

(206)

وَإِذَا قِيلَ لَهُ ٱتَّقِ ٱللَّهَ أَخَذَتْهُ ٱلْعِزَّةُ بِٱلْإِثْمِ ۚ فَحَسْبُهُۥ جَهَنَّمُ ۚ وَلَبِئْسَ ٱلْمِهَادُ ٢٠٦

(206) And when it is said to him, "Fear Allah," pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place.

وَمِنَ

And of

ٱلنَّاسِ

the people

مَن

(is the one) who

يَشْرِى

sells

نَفْسَهُ

his own self

ٱبْتِغَآءَ

seeking

مَرْضَاتِ

pleasure

ٱللَّهِ

(of) Allah.

قلے

وَٱللَّهُ

And Allah

رَءُوفٌۢ

(is) full of Kindness

بِٱلْعِبَادِ

to His servants.

٢٠٧

(207)

وَمِنَ ٱلنَّاسِ مَن يَشْرِى نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ ۗ وَٱللَّهُ رَءُوفٌۢ بِٱلْعِبَادِ ٢٠٧

(207) And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe[d]

ٱدْخُلُوا۟

Enter

فِى

in

ٱلسِّلْمِ

Islam

كَآفَّةً

completely,

وَلَا

and (do) not

تَتَّبِعُواْ

follow

خُطُوَٰتِ

footsteps

ٱلشَّيْطَٰنِ

(of) the Shaitaan.

ج

إِنَّهُۥ

Indeed, he

لَكُمْ

(is) for you

عَدُوٌّ

an enemy

مُّبِينٌ

open.

٢٠٨

(208)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدْخُلُواْ فِى ٱلسِّلْمِ كَآفَّةً وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ

٢٠٨

(208) O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

فَإِن

Then if

زَلَلْتُم

you slip

مِّن

after

بَعْدِ

[what]

مَا

came to you

جَآءَتْكُمُ

(from) the clear proofs,

ٱلْبَيِّنَٰتُ

then know

فَٱعْلَمُوٓا۟

that

أَنَّ

Allah

ٱللَّهَ

(is) All-Mighty,

عَزِيزٌ

All-Wise.

حَكِيمٌ

٢٠٩

(209)

فَإِن زَلَلْتُم مِّن بَعْدِ مَا جَآءَتْكُمُ ٱلْبَيِّنَٰتُ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ٢٠٩

(209) But if you deviate after clear proofs have come to you, then know that Allah is Exalted in Might and Wise.

هَلْ

Are

يَنظُرُونَ

they waiting

إِلَّآ

[except]

أَن

that

يَأْتِيَهُمُ

Allah comes to them

ٱللَّهُ

فِى

in (the) shadows

ظُلَلٍ

مِّنَ

of

ٱلْغَمَامِ

[the] clouds,

وَٱلْمَلَٰٓئِكَةُ

and the Angels,

وَقُضِىَ

and the matter is decreed?

ٱلْأَمْرُ

ج

وَإِلَى

And to

ٱللَّهِ

Allah

تُرْجَعُ

return

ٱلْأُمُورُ

(all) the matters.

٢١٠

(210)

هَلْ يَنظُرُونَ إِلَّآ أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلٍ مِّنَ ٱلْغَمَامِ وَٱلْمَلَٰٓئِكَةُ وَقُضِىَ ٱلْأَمْرُ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ٢١٠

(210) Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned.

سَلْ

Ask

بَنِىٓ

(the) Children

إِسْرَٰٓءِيلَ

(of) Israel,

كَمْ

how many

ءَاتَيْنَٰهُم

We gave them

مِّنْ

of

ءَايَةٍ

(the) clear Sign(s).

بَيِّنَةٍ

قلے

وَمَن

And whoever

يُبَدِّلْ

changes

نِعْمَةَ

Favor

ٱللَّهِ

(of) Allah

مِن

after

بَعْدِ

مَا

[what]

جَآءَتْهُ

it (has) come to him -

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

شَدِيدُ

(is) severe

ٱلْعِقَابِ

in [the] chastising.

٢١١

(211)

سَلْ بَنِىٓ إِسْرَٰٓءِيلَ كَمْ ءَاتَيْنَٰهُم مِّنْ ءَايَةٍۭ بَيِّنَةٍ ۗ وَمَن يُبَدِّلْ نِعْمَةَ ٱللَّهِ مِنۢ بَعْدِ مَا جَآءَتْهُ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ٢١١

(211) Ask the Children of Israel how many a sign of evidence We have given them. And whoever exchanges the favor of Allah [for disbelief] after it has come to him - then indeed, Allah is severe in penalty.

زُيِّنَ

Beautified

لِلَّذِينَ
for those who
كَفَرُواْ
disbelieve[d]
ٱلْحَيَوٰةُ
(is) the life
ٱلدُّنْيَا
(of) the world,
وَيَسْخَرُونَ
and they ridicule
مِنَ
[of]
ٱلَّذِينَ
those who
ءَامَنُواْ
believe[d].
مۘ

وَٱلَّذِينَ
And those who
ٱتَّقَوْاْ
fear (Allah),
فَوْقَهُمْ
(they will be) above them
يَوْمَ
(on the) Day
ٱلْقِيَٰمَةِ
(of) Resurrection.
قلے

وَٱللَّهُ
And Allah
يَرْزُقُ
provides
مَن
whom
يَشَآءُ
He wills
بِغَيْرِ
without
حِسَابٍ
measure.
٢١٢
(212)

زُيِّنَ لِلَّذِينَ كَفَرُوا۟ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَيَسْخَرُونَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ ۘ وَٱلَّذِينَ ٱتَّقَوْا۟ فَوْقَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ٢١٢

(212) Beautified for those who disbelieve is the life of this world, and they ridicule those who believe. But those who fear Allah are above them on the Day of Resurrection. And Allah gives provision to whom He wills without account.

كَانَ
Was
ٱلنَّاسُ
mankind
أُمَّةً
a community
وَٰحِدَةً
single,

فَبَعَثَ
then Allah raised up
ٱللَّهُ
ٱلنَّبِيِّـۧنَ
[the] Prophets
مُبَشِّرِينَ
(as) bearers of glad tidings
وَمُنذِرِينَ
and (as) warners,
وَأَنزَلَ
and sent down
مَعَهُمُ
with them
ٱلْكِتَٰبَ
the Book
بِٱلْحَقِّ
in [the] truth
لِيَحْكُمَ
to judge
بَيْنَ
between
ٱلنَّاسِ
[the] people
فِيمَا
in what
ٱخْتَلَفُوا۟
they differed
فِيهِ
[in it].

ج

وَمَا
And (did) not
ٱخْتَلَفَ
differ[ed]
فِيهِ
in it
إِلَّا
except
ٱلَّذِينَ
those who
أُوتُوهُ
were given it

مِن
after
بَعْدِ
مَا
[what]
جَآءَتْهُمُ
came to them
ٱلْبَيِّنَٰتُ
the clear proofs,
بَغْيًا
(out of) jealousy
بَيْنَهُمْ
among themselves.
صلے

فَهَدَى

And Allah guided

ٱللَّهُ

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe[d]

لِمَا

regarding what

ٱخْتَلَفُوا۟

they differed

فِيهِ

[in it]

مِنَ

of

ٱلْحَقِّ

the Truth

بِإِذْنِهِۦ

with His permission.

قلے

وَٱللَّهُ

And Allah

يَهْدِى

guides

مَن

whom

يَشَآءُ

He wills

إِلَىٰ

to

صِرَٰطٖ

a straight path.

مُّسْتَقِيمٍ

٢١٣

(213)

كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً فَبَعَثَ ٱللَّهُ ٱلنَّبِيِّـۧنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنزَلَ مَعَهُمُ ٱلْكِتَٰبَ بِٱلْحَقِّ لِيَحْكُمَ بَيْنَ ٱلنَّاسِ فِيمَا ٱخْتَلَفُوا۟ فِيهِ ۚ وَمَا ٱخْتَلَفَ فِيهِ إِلَّا ٱلَّذِينَ أُوتُوهُ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ بَغْيًۢا بَيْنَهُمْ ۖ فَهَدَى ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ لِمَا ٱخْتَلَفُوا۟ فِيهِ مِنَ ٱلْحَقِّ بِإِذْنِهِۦ ۗ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٢١٣

(213) Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.

أَمْ

Or

حَسِبْتُمْ

(do) you think

أَن

that

تَدْخُلُوا۟

you will enter

ٱلْجَنَّةَ

Paradise

وَلَمَّا

while not

يَأْتِكُم

(has) come to you

مَّثَلُ

like (came to)

ٱلَّذِينَ

those who

خَلَوْا۟

passed away

مِن

before you?

قَبْلِكُم

صلے

مَّسَّتْهُمُ

Touched them

ٱلْبَأْسَآءُ

[the] adversity

وَٱلضَّرَّآءُ

and [the] hardship,

وَزُلْزِلُوا۟

and they were shaken

حَتَّىٰ

until

يَقُولَ

said

ٱلرَّسُولُ

the Messenger

وَٱلَّذِينَ

and those who

ءَامَنُوا۟

believed

مَعَهُۥ

with him,

مَتَىٰ

"When

نَصْرُ

(will) Allah's help (come)?"

ٱللَّهِ

قلے

أَلَآ

Unquestionably,

إِنَّ

[Indeed]

نَصْرَ

help

ٱللَّهِ

(of) Allah

قَرِيبٌ

(is) near.

٢١٤

(214)

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا۟ ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُم ۖ مَّسَّتْهُمُ ٱلْبَأْسَآءُ وَٱلضَّرَّآءُ

وَزُلْزِلُوا۟ حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ مَتَىٰ نَصْرُ ٱللَّهِ ۗ أَلَآ إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ ٢١٤

(214) Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near.

يَسْـَٔلُونَكَ

They ask you

مَاذَا

what

يُنفِقُونَ

they (should) spend.

ۖ

قُلْ

Say,

مَآ

"Whatever

أَنفَقْتُم

you spend

مِّنْ

of

خَيْرٍ

good,

فَلِلْوَٰلِدَيْنِ

(is) for parents,

وَٱلْأَقْرَبِينَ

and the relatives,

وَٱلْيَتَٰمَىٰ

and the orphans,

وَٱلْمَسَٰكِينِ
and the needy,
وَٱبْنِ
and the wayfarer.
ٱلسَّبِيلِ
قلے

وَمَا
And whatever
تَفْعَلُوا۟
you do
مِنْ
of
خَيْرٍ
good.
فَإِنَّ
So indeed,
ٱللَّهَ
Allah
بِهِۦ
of it
عَلِيمٌ
(is) All-Aware.
٢١٥
(215)

يَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ ۖ قُلْ مَآ أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ

٢١٥

(215) They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good - indeed, Allah is Knowing of it."

كُتِبَ

Is prescribed

عَلَيْكُمُ

upon you

ٱلْقِتَالُ

[the] fighting

وَهُوَ

while it

كُرْهٌ

(is) hateful

لَّكُمْ

to you.

صلے

وَعَسَىٰٓ

But perhaps

أَن

[that]

تَكْرَهُوا۟

you dislike

شَيْـًٔا

a thing

وَهُوَ

and it

خَيْرٌ

(is) good

لَّكُمْ

for you;

صلے

وَعَسَىٰٓ

and perhaps

أَن

[that]

تُحِبُّواْ

you love

شَيْـًٔا

a thing

وَهُوَ

and it

شَرٌّ

(is) bad

لَّكُمْ

for you.

قلے

وَٱللَّهُ

And Allah

يَعْلَمُ

knows

وَأَنتُمْ

while you

لَا

(do) not know.

تَعْلَمُونَ

٢١٦

(216)

كُتِبَ عَلَيْكُمُ ٱلْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَهُوَ خَيْرٌ لَّكُمْ ۖ وَعَسَىٰٓ أَن تُحِبُّوا۟ شَيْـًٔا وَهُوَ شَرٌّ لَّكُمْ ۗ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ٢١٦

(216) Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.

يَسْـَٔلُونَكَ

They ask you

عَنِ

about

ٱلشَّهْرِ

the month

ٱلْحَرَامِ

[the] sacred -

قِتَالٍ

(concerning) fighting

فِيهِ

in it.

ۖ

قُلْ

Say,

قِتَالٌ

"Fighting

فِيهِ

therein

كَبِيرٌ

(is) a great (sin);
صلے

وَصَدٌّ
but hindering (people)
عَن
from
سَبِيلِ
(the) way
ٱللَّهِ
(of) Allah,
وَكُفْرٌ
and disbelief
بِهِۦ
in Him
وَٱلْمَسْجِدِ
and (preventing access to) Al-Masjid Al-Haraam,
ٱلْحَرَامِ
وَإِخْرَاجُ
and driving out
أَهْلِهِۦ
its people
مِنْهُ
from it,
أَكْبَرُ
(is) greater (sin)
عِندَ
near
ٱللَّهِ
Allah.

ج

وَٱلْفِتْنَةُ
And [the] oppression
أَكْبَرُ
(is) greater
مِنَ
than
ٱلْقَتْلِ
[the] killing."
قلے

وَلَا
And not
يَزَالُونَ
they will cease
يُقَٰتِلُونَكُمْ
(to) fight with you
حَتَّىٰ
until
يَرُدُّوكُمْ
they turn you away
عَن
from
دِينِكُمْ
your religion,
إِنِ
if
ٱسْتَطَٰعُوا۟
they are able.

وَمَن
And whoever
يَرْتَدِدْ
turns away
مِنكُمْ
among you
عَن
from
دِينِهِۦ
his religion,
فَيَمُتْ
then dies
وَهُوَ
while he
كَافِرٌ
(is) a disbeliever
فَأُو۟لَٰٓئِكَ
for those
حَبِطَتْ
became worthless
أَعْمَٰلُهُمْ
their deeds
فِى
in
ٱلدُّنْيَا
the world
وَٱلْءَاخِرَةِ
and the Hereafter.

صلے

وَأُو۟لَـٰٓئِكَ
And those
أَصْحَـٰبُ
(are) companions
ٱلنَّارِ
(of) the Fire,
صلے

هُمْ
they
فِيهَا
in it
خَـٰلِدُونَ
(will) abide forever.
٢١٧
(217)

يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِ ۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِ ۗ وَلَا يَزَالُونَ يُقَـٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَـٰعُوا۟ ۚ وَمَن يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَـٰٓئِكَ حَبِطَتْ أَعْمَـٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ وَأُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ٢١٧

(217) They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-

Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ءَامَنُوا۟

believed

وَٱلَّذِينَ

and those who

هَاجَرُوا۟

emigrated

وَجَٰهَدُوا۟

and strove

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah -

أُو۟لَٰٓئِكَ

those,

يَرْجُونَ

they hope

رَحْمَتَ

(for) Mercy

ٱللَّهِ

(of) Allah.

ج

وَٱللَّهُ

And Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

All-Merciful.

٢١٨

(218)

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٢١٨

(218) Indeed, those who have believed and those who have emigrated and fought in the cause of Allah - those expect the mercy of Allah. And Allah is Forgiving and Merciful.

۞

يَسْـَٔلُونَكَ

They ask you

عَنِ

about

ٱلْخَمْرِ

[the] intoxicants

وَٱلْمَيْسِرِ

and [the] games of chance

صلے

قُلْ

Say,

فِيهِمَآ

"In both of them

إِثْمٌ

(is) a sin

كَبِيرٌ

great,

وَمَنَٰفِعُ

and (some) benefits

لِلنَّاسِ

for [the] people.

وَإِثْمُهُمَآ

But sin of both of them

أَكْبَرُ

(is) greater

مِن

than

نَّفْعِهِمَا

(the) benefit of (the) two."

قلے

وَيَسْـَٔلُونَكَ

And they ask you

مَاذَا

what

يُنفِقُونَ

they (should) spend.

قُلِ

Say,

ٱلْعَفْوَ

"The surplus."

قلے

كَذَٰلِكَ

Thus

يُبَيِّنُ

Allah makes clear

ٱللَّهُ

لَكُمُ

to you

ٱلْءَايَٰتِ

[the] Verses

لَعَلَّكُمْ

so that you may

تَتَفَكَّرُونَ

ponder,

٢١٩

(219)

يَسْـَٔلُونَكَ عَنِ ٱلْخَمْرِ وَٱلْمَيْسِرِ ۖ قُلْ فِيهِمَآ إِثْمٌ كَبِيرٌ وَمَنَٰفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ٢١٩

(219) They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought.

فِى

Concerning

ٱلدُّنْيَا

the world

وَٱلْءَاخِرَةِ

and the Hereafter.

قلے

وَيَسْـَٔلُونَكَ

They ask you

عَنِ

about

ٱلْيَتَٰمَىٰ

the orphans.

صلے

قُلْ

Say,

إِصْلَاحٌ

"Setting right (their affairs)

لَّهُمْ

for them

خَيْرٌ

(is) best.

صلے

وَإِن

And if

تُخَالِطُوهُمْ

you associate with them

فَإِخْوَٰنُكُمْ

then they (are) your brothers.

ج

وَٱللَّهُ

And Allah

يَعْلَمُ

knows

ٱلْمُفْسِدَ

the corrupter

مِنَ

from

ٱلْمُصْلِحِ

the amender.

ج

وَلَوْ

And if

شَآءَ

Allah (had) willed

ٱللَّهُ

لَأَعْنَتَكُمْ

surely He (could have) put you in difficulties.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

عَزِيزٌ

(is) All-Mighty,

حَكِيمٌ

All-Wise."

٢٢٠

(220)

فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۗ وَيَسْـَٔلُونَكَ عَنِ ٱلْيَتَٰمَىٰ ۖ
قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ ۖ وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ ۚ
وَٱللَّهُ يَعْلَمُ ٱلْمُفْسِدَ مِنَ ٱلْمُصْلِحِ ۚ وَلَوْ شَآءَ ٱللَّهُ
لَأَعْنَتَكُمْ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ٢٢٠

(220) To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise.

وَلَا

And (do) not

تَنكِحُوا۟

[you] marry

ٱلْمُشْرِكَٰتِ

[the] polytheistic women

حَتَّىٰ

until

يُؤْمِنَّ

they believe.

ۚ

وَلَأَمَةٌ

And a believing bondwoman

مُّؤْمِنَةٌ

خَيْرٌ

(is) better

مِّن

than

مُّشْرِكَةٍ

a polytheistic woman

وَلَوْ

[and] even if

أَعْجَبَتْكُمْ

she pleases you.

قلے

وَلَا

And (do) not

تُنكِحُواْ

give in marriage (your women)

ٱلْمُشْرِكِينَ

(to) [the] polytheistic men

حَتَّىٰ

until

يُؤْمِنُواْ

they believe,

ج

وَلَعَبْدٌ

and a believing bondman

مُّؤْمِنٌ

خَيْرٌ

(is) better

مِّن

than

مُّشْرِكٍ

a polytheistic man

وَلَوْ

[and] even if

أَعْجَبَكُمْ

he pleases you.
قلے

أُوْلَٰٓئِكَ
[Those]
يَدْعُونَ
they invite
إِلَى
to
ٱلنَّارِ
the Fire,
صلے

وَٱللَّهُ
and Allah
يَدْعُوٓاْ
invites
إِلَى
to
ٱلْجَنَّةِ
Paradise
وَٱلْمَغْفِرَةِ
and [the] forgiveness
بِإِذْنِهِۦ
by His permission.
صلے

وَيُبَيِّنُ
And He makes clear
ءَايَٰتِهِۦ
His Verses

لِلنَّاسِ

for the people

لَعَلَّهُمْ

so that they may

يَتَذَكَّرُونَ

take heed.

٢٢١

(221)

وَلَا تَنكِحُوا۟ ٱلْمُشْرِكَٰتِ حَتَّىٰ يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّن مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تُنكِحُوا۟ ٱلْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا۟ ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّن مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۗ أُو۟لَٰٓئِكَ يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَٱللَّهُ يَدْعُوٓا۟ إِلَى ٱلْجَنَّةِ وَٱلْمَغْفِرَةِ بِإِذْنِهِۦ ۖ وَيُبَيِّنُ ءَايَٰتِهِۦ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

٢٢١

(221) And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.

وَيَسْـَٔلُونَكَ

And they ask you

عَنِ

about

ٱلْمَحِيضِ

[the] menstruation.

ۖ

قُلْ

Say,

هُوَ

"It

أَذًى

(is) a hurt,

فَٱعْتَزِلُوا۟

so keep away (from)

ٱلنِّسَآءَ

[the] women

فِى

during

ٱلْمَحِيضِ

(their) [the] menstruation.

صلے

وَلَا

And (do) not

تَقْرَبُوهُنَّ

approach them

حَتَّىٰ

until

يَطْهُرْنَ

they are cleansed

صلے

فَإِذَا

Then when

تَطَهَّرْنَ

they are purified,

فَأْتُوهُنَّ
then come to them
مِنْ
from
حَيْثُ
where
أَمَرَكُمُ
Allah has ordered you."
ٱللَّهُ
ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
يُحِبُّ
loves
ٱلتَّوَّٰبِينَ
those who turn in repentance
وَيُحِبُّ
and loves
ٱلْمُتَطَهِّرِينَ
those who purify themselves.
٢٢٢
(222)
وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟
ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ
يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ

ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ٢٢٢

(222) And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

نِسَآؤُكُمْ

Your wives

حَرْثٌ

(are) a tilth

لَّكُمْ

for you,

فَأْتُوا۟

so come

حَرْثَكُمْ

(to) your tilth

أَنَّىٰ

when

شِئْتُمْ

you wish,

صلے

وَقَدِّمُوا۟

and send forth (good deeds)

لِأَنفُسِكُمْ

for yourselves.

ج

وَٱتَّقُوا۟

And be conscious (of) Allah

ٱللَّهَ

وَٱعْلَمُوٓا۟

and know

أَنَّكُم

that you

مُّلَٰقُوهُ

(will) meet Him.

قلے

وَبَشِّرِ

And give glad tidings

ٱلْمُؤْمِنِينَ

(to) the believers.

٢٢٣

(223)

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا۟ حَرْثَكُمْ أَنَّىٰ شِئْتُمْ ۖ وَقَدِّمُوا۟ لِأَنفُسِكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّكُم مُّلَٰقُوهُ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ٢٢٣

(223) Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers.

وَلَا

And (do) not

تَجْعَلُوا۟

make

ٱللَّهَ

Allah's (name)

عُرْضَةً

an excuse

لِّأَيۡمَٰنِكُمۡ
in your oaths
أَن
that
تَبَرُّواْ
you do good,
وَتَتَّقُواْ
and be righteous
وَتُصۡلِحُواْ
and make peace
بَيۡنَ
between
ٱلنَّاسِۚ
[the] people.
ۚ

وَٱللَّهُ
And Allah
سَمِيعٌ
(is) All-Hearing,
عَلِيمٌ
All-Knowing.
٢٢٤
(224)
وَلَا تَجۡعَلُواْ ٱللَّهَ عُرۡضَةً لِّأَيۡمَٰنِكُمۡ أَن تَبَرُّواْ وَتَتَّقُواْ وَتُصۡلِحُواْ بَيۡنَ ٱلنَّاسِۚ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٢٢٤
(224) And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing.
لَّا

Not

يُؤَاخِذُكُمُ

will Allah take you to task

ٱللَّهُ

بِٱللَّغْوِ

for (what is) unintentional

فِىٓ

in

أَيْمَٰنِكُمْ

your oaths,

وَلَٰكِن

[and] but

يُؤَاخِذُكُم

He takes you to task

بِمَا

for what

كَسَبَتْ

(have) earned

قُلُوبُكُمْ

your hearts.

قلے

وَٱللَّهُ

And Allah

غَفُورٌ

(is) Oft-Forgiving,

حَلِيمٌ

Most Forbearing.

٢٢٥

(225)

لَّا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَـٰنِكُمْ وَلَـٰكِن يُؤَاخِذُكُم بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ

٢٢٥

(225) Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing.

لِّلَّذِينَ

For those who

يُؤْلُونَ

swear (off)

مِن

from

نِّسَآئِهِمْ

their wives

تَرَبُّصُ

(is a) waiting (of)

أَرْبَعَةِ

four

أَشْهُرٍ

months,

صلے

فَإِن

then if

فَآءُو

they return -

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٢٢٦

(226)

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَآئِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۖ فَإِن فَآءُو فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٢٢٦

(226) For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return [to normal relations] - then indeed, Allah is Forgiving and Merciful.

وَإِنْ

And if

عَزَمُوا۟

they resolve

ٱلطَّلَٰقَ

(on) [the] divorce -

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

سَمِيعٌ

(is) All-Hearing,

عَلِيمٌ

All-Knowing.

٢٢٧

(227)

وَإِنْ عَزَمُوا۟ ٱلطَّلَٰقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ٢٢٧

(227) And if they decide on divorce - then indeed, Allah is Hearing and Knowing.

وَٱلْمُطَلَّقَٰتُ

And the women who are divorced

يَتَرَبَّصْنَ

shall wait

بِأَنفُسِهِنَّ

concerning themselves

ثَلَٰثَةَ

(for) three

قُرُوٓءٍ

monthly periods.

ج

وَلَا

And (it is) not

يَحِلُّ

lawful

لَهُنَّ

for them

أَن

that

يَكْتُمْنَ

they conceal

مَا

what

خَلَقَ

Allah (has) created

ٱللَّهُ

فِىٓ

in

أَرْحَامِهِنَّ
their wombs,
إِن
if
كُنَّ
they
يُؤْمِنَّ
believe
بِٱللَّهِ
in Allah
وَٱلْيَوْمِ
and the Day
ٱلْءَاخِرِ
[the] Last.
ج

وَبُعُولَتُهُنَّ
And their husbands
أَحَقُّ
(have) better right
بِرَدِّهِنَّ
to take them back
فِى
in
ذَٰلِكَ
that (period)
إِنْ
if
أَرَادُوٓا۟
they wish

إِصْلَٰحًا

(for) reconciliation.

ج

وَلَهُنَّ

And for them (wives)

مِثْلُ

(is) the like

ٱلَّذِى

(of) that which

عَلَيْهِنَّ

(is) on them

بِٱلْمَعْرُوفِ

in a reasonable manner,

ج

وَلِلرِّجَالِ

and for the men

عَلَيْهِنَّ

over them (wives)

دَرَجَةٌ

(is) a degree.

قلے

وَٱللَّهُ

And Allah

عَزِيزٌ

(is) All-Mighty,

حَكِيمٌ

All-Wise.

٢٢٨

وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ ۚ وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ ٱللَّهُ فِىٓ أَرْحَامِهِنَّ إِن كُنَّ يُؤْمِنَّ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِى ذَٰلِكَ إِنْ أَرَادُوٓا۟ إِصْلَٰحًا ۚ وَلَهُنَّ مِثْلُ ٱلَّذِى عَلَيْهِنَّ بِٱلْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ٢٢٨

(228) Divorced women remain in waiting for three periods, and it is not lawful for them to conceal what Allah has created in their wombs if they believe in Allah and the Last Day. And their husbands have more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.

ٱلطَّلَٰقُ

The divorce

مَرَّتَانِ

(is) twice.

صلے

فَإِمْسَاكٌۢ

Then to retain

بِمَعْرُوفٍ

in a reasonable manner

أَوْ

or

تَسْرِيحٌۢ

to release (her)

بِإِحْسَٰنٍ

with kindness.

وَلَا
And (it is) not
يَحِلُّ
lawful
لَكُمْ
for you
أَن
that
تَأْخُذُوا۟
you take (back)
مِمَّآ
whatever
ءَاتَيْتُمُوهُنَّ
you have given them (wives)
شَيْـًٔا
anything,
إِلَّآ
except
أَن
if
يَخَافَآ
both fear
أَلَّا
that not
يُقِيمَا
they both (can) keep
حُدُودَ
(the) limits of Allah.

ٱللَّهِ
صلے

فَإِنْ
But if
خِفْتُمْ
you fear
أَلَّا
that not
يُقِيمَا
they both (can) keep
حُدُودَ
(the) limits of Allah
ٱللَّهِ
فَلَا
then (there is) no
جُنَاحَ
sin
عَلَيْهِمَا
on both of them
فِيمَا
in what
ٱفْتَدَتْ
she ransoms
بِهِۦ
concerning it.
قلے

تِلْكَ
These

حُدُودُ

(are the) limits of Allah,

ٱللَّهِ

فَلَا

so (do) not

تَعْتَدُوهَا

transgress them.

ج

وَمَن

And whoever

يَتَعَدَّ

transgresses

حُدُودَ

(the) limits of Allah

ٱللَّهِ

فَأُو۟لَٰٓئِكَ

then those -

هُمُ

they

ٱلظَّٰلِمُونَ

the wrongdoers.

٢٢٩

(229)

ٱلطَّلَٰقُ مَرَّتَانِ ۖ فَإِمْسَاكٌۢ بِمَعْرُوفٍ أَوْ تَسْرِيحٌۢ بِإِحْسَٰنٍ ۗ وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا۟ مِمَّآ ءَاتَيْتُمُوهُنَّ شَيْـًٔا إِلَّآ أَن يَخَافَآ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ ۖ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ ٱللَّهِ فَلَا جُنَاحَ

عَلَيْهِمَا فِيمَا ٱفْتَدَتْ بِهِۦ ۗ تِلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَا ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَأُو۟لَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ ٢٢٩

(229) Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.

فَإِن

Then if

طَلَّقَهَا

he divorces her,

فَلَا

then (she is) not

تَحِلُّ

lawful

لَهُۥ

for him

مِن

after (that)

بَعْدُ

حَتَّىٰ

until

تَنكِحَ

she marries

زَوْجًا

a spouse

غَيْرَهُۥ

other than him.

قلے

فَإِن

Then if

طَلَّقَهَا

he divorces her

فَلَا

then no

جُنَاحَ

sin

عَلَيْهِمَآ

on them

أَن

if

يَتَرَاجَعَآ

they return to each other

إِن

if

ظَنَّآ

they believe

أَن

that

يُقِيمَا

they (will be able to) keep

حُدُودَ

(the) limits of Allah.

ٱللَّهِ

ۚ

وَتِلْكَ

And these

حُدُودُ

(are the) limits of Allah.

ٱللَّهِ

يُبَيِّنُهَا

He makes them clear

لِقَوْمٍ

to a people

يَعْلَمُونَ

who know.

٢٣٠

(230)

فَإِن طَلَّقَهَا فَلَا تَحِلُّ لَهُۥ مِنۢ بَعْدُ حَتَّىٰ تَنكِحَ زَوْجًا غَيْرَهُۥ ۗ فَإِن طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يَتَرَاجَعَآ إِن ظَنَّآ أَن يُقِيمَا حُدُودَ ٱللَّهِ ۗ وَتِلْكَ حُدُودُ ٱللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ٢٣٠

(230) And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him. And if the latter husband divorces her [or dies], there is no blame upon the woman and her former husband for returning to each other if they think that they can keep [within] the limits of Allah. These are the limits of Allah, which He makes clear to a people who know.

وَإِذَا

And when

طَلَّقْتُمُ

you divorce

ٱلنِّسَآءَ

the women

فَبَلَغْنَ

and they reach

أَجَلَهُنَّ

their (waiting) term,

فَأَمْسِكُوهُنَّ

then retain them

بِمَعْرُوفٍ

in a fair manner

أَوْ

or

سَرِّحُوهُنَّ

release them

بِمَعْرُوفٍ

in a fair manner.

ج

وَلَا

And (do) not

تُمْسِكُوهُنَّ

retain them

ضِرَارًا

to hurt

لِّتَعْتَدُوا۟

so that you transgress.

ج

وَمَن

And whoever

يَفْعَلْ

does

ذَٰلِكَ

that,

فَقَدْ

then indeed,

ظَلَمَ

he wronged

نَفْسَهُۥ

himself.

ج

وَلَا

And (do) not

تَتَّخِذُوٓاْ

take

ءَايَٰتِ

(the) Verses

ٱللَّهِ

(of) Allah

هُزُوًا

(in) jest,

ج

وَٱذْكُرُواْ

and remember

نِعْمَتَ

(the) Favors of Allah

ٱللَّهِ

عَلَيْكُمْ

upon you

وَمَآ

and what

أَنزَلَ

(is) revealed

عَلَيْكُم

to you

مِّنَ

of

ٱلْكِتَٰبِ

the Book

وَٱلْحِكْمَةِ

and [the] wisdom;

يَعِظُكُم

He instructs you

بِهِۦ

with it.

ج

وَٱتَّقُوا۟

And fear Allah

ٱللَّهَ

وَٱعْلَمُوٓا۟

and know

أَنَّ

that

ٱللَّهَ

Allah (is)

بِكُلِّ

of every

شَىْءٍ

thing

عَلِيمٌ

All-Knower.

٢٣١

(231)

وَإِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا۟ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ وَلَا تَتَّخِذُوٓا۟ ءَايَٰتِ ٱللَّهِ هُزُوًا ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ وَمَآ أَنزَلَ عَلَيْكُم مِّنَ ٱلْكِتَٰبِ وَٱلْحِكْمَةِ يَعِظُكُم بِهِۦ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ٢٣١

(231) And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.

وَإِذَا

And when

طَلَّقْتُمُ

you divorce

ٱلنِّسَآءَ

[the] women

فَبَلَغْنَ

and they reached

أَجَلَهُنَّ

their (waiting) term,

فَلَا

then (do) not

تَعْضُلُوهُنَّ

hinder them

أَن

from [that]

يَنكِحْنَ

marrying

أَزْوَٰجَهُنَّ

their husbands

إِذَا

when

تَرَٰضَوْا۟

they agree

بَيْنَهُم

between themselves

بِٱلْمَعْرُوفِ

in a fair manner.

قلے

ذَٰلِكَ

That

يُوعَظُ

is admonished

بِهِۦ

with it

مَن

whoever

كَانَ

[is]

مِنكُمْ

among you

يُؤْمِنُ

believes

بِٱللَّهِ

in Allah

وَٱلْيَوْمِ

and the Day

ٱلْءَاخِرِ

[the] Last;

قلے

ذَٰلِكُمْ

that

أَزْكَىٰ

(is) more virtuous

لَكُمْ

for you

وَأَطْهَرُ

and more purer.

قلے

وَٱللَّهُ

And Allah

يَعْلَمُ

knows

وَأَنتُمْ

and you

لَا

(do) not know.

تَعۡلَمُونَ

٢٣٢

(232)

وَإِذَا طَلَّقۡتُمُ ٱلنِّسَآءَ فَبَلَغۡنَ أَجَلَهُنَّ فَلَا تَعۡضُلُوهُنَّ أَن يَنكِحۡنَ أَزۡوَٰجَهُنَّ إِذَا تَرَٰضَوۡاْ بَيۡنَهُم بِٱلۡمَعۡرُوفِۗ ذَٰلِكَ يُوعَظُ بِهِۦ مَن كَانَ مِنكُمۡ يُؤۡمِنُ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۗ ذَٰلِكُمۡ أَزۡكَىٰ لَكُمۡ وَأَطۡهَرُۚ وَٱللَّهُ يَعۡلَمُ وَأَنتُمۡ لَا تَعۡلَمُونَ ٢٣٢

(232) And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows and you know not.

وَٱلۡوَٰلِدَٰتُ

And the mothers

يُرۡضِعۡنَ

shall suckle

أَوۡلَٰدَهُنَّ

their children

حَوۡلَيۡنِ

(for) two years

كَامِلَيۡنِ

complete,

ۖ

لِمَنۡ

for whoever

أَرَادَ

wishes

أَن

to

يُتِمَّ

complete

ٱلرَّضَاعَةَ

the suckling.

ج

وَعَلَى

And upon

ٱلْمَوْلُودِ

the father

لَهُۥ

(is) their provision

رِزْقُهُنَّ

وَكِسْوَتُهُنَّ

and their clothing

بِٱلْمَعْرُوفِ

in a fair manner.

ج

لَا

Not

تُكَلَّفُ

is burdened

نَفْسٌ

any soul

إِلَّا

except

وُسْعَهَا

its capacity

ج

لَا

Not

تُضَآرَّ

made to suffer

وَٰلِدَةٌۢ

(the) mother

بِوَلَدِهَا

because of her child

وَلَا

and not

مَوْلُودٌ

(the) father

لَّهُۥ

because of his child.

بِوَلَدِهِۦ

ج

وَعَلَى

And on

ٱلْوَارِثِ

the heirs

مِثْلُ

(is a duty) like

ذَٰلِكَ

that.

قلے

فَإِنْ

Then if

أَرَادَا

they both desire

فِصَالًا

weaning

عَن

through

تَرَاضٍ

mutual consent

مِّنْهُمَا

of both of them

وَتَشَاوُرٍ

and consultation,

فَلَا

then no

جُنَاحَ

blame

عَلَيْهِمَا

on both of them.

قلے

وَإِنْ

And if

أَرَدتُّمْ

you want

أَن

to ask another women to suckle

تَسْتَرْضِعُوٓاْ

أَوْلَٰدَكُمْ

your child

فَلَا

then (there is) no

جُنَاحَ

blame

عَلَيْكُمْ

on you,

إِذَا

when

سَلَّمْتُم

you pay

مَّآ

what

ءَاتَيْتُم

(is) due (from) you

بِٱلْمَعْرُوفِ

in a fair manner.

قلى

وَٱتَّقُواْ

And fear Allah

ٱللَّهَ

وَٱعْلَمُوٓاْ

and know

أَنَّ

that

ٱللَّهَ

Allah

بِمَا

of what

تَعْمَلُونَ

you do

بَصِيرٌ

(is) All-Seer.

٢٣٣

(233)

وَٱلْوَٰلِدَٰتُ يُرْضِعْنَ أَوْلَٰدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ لِمَنْ أَرَادَ أَن يُتِمَّ ٱلرَّضَاعَةَ ۚ وَعَلَى ٱلْمَوْلُودِ لَهُۥ

رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِٱلْمَعْرُوفِ ۚ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ وَٰلِدَةٌۢ بِوَلَدِهَا وَلَا مَوْلُودٌ لَّهُۥ بِوَلَدِهِۦ ۚ وَعَلَى ٱلْوَارِثِ مِثْلُ ذَٰلِكَ ۗ فَإِنْ أَرَادَا فِصَالًا عَن تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ وَإِنْ أَرَدتُّمْ أَن تَسْتَرْضِعُوٓا۟ أَوْلَٰدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُم مَّآ ءَاتَيْتُم بِٱلْمَعْرُوفِ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ٢٣٣

(233) Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do.

وَٱلَّذِينَ

And those who

يُتَوَفَّوْنَ

pass away

مِنكُمْ

among you

وَيَذَرُونَ

and leave behind

أَزْوَٰجًا

wives,

يَتَرَبَّصْنَ

(the widows) should wait for themselves

بِأَنفُسِهِنَّ

أَرْبَعَةَ

(for) four

أَشْهُرٍ

months

وَعَشْرًا

and ten (days).

صلى

فَإِذَا

Then when

بَلَغْنَ

they reach

أَجَلَهُنَّ

their (specified) term,

فَلَا

then (there is) no

جُنَاحَ

blame

عَلَيْكُمْ

upon you

فِيمَا

for what

فَعَلْنَ

they do

فِىٓ

concerning themselves

أَنفُسِهِنَّ
بِٱلْمَعْرُوفِ
in a fair manner.
قلے

وَٱللَّهُ
And Allah
بِمَا
of what
تَعْمَلُونَ
you do
خَبِيرٌ
(is) All-Aware.
٢٣٤
(234)

وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ بِٱلْمَعْرُوفِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ٢٣٤

(234) And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] Acquainted with what you do.

وَلَا
And (there is) no
جُنَاحَ
blame
عَلَيْكُمْ
upon you

فِيمَا
in what
عَرَّضْتُم
you hint
بِهِۦ
[with it] of
مِنْ
خِطْبَةِ
marriage proposal
ٱلنِّسَآءِ
[to] the women
أَوْ
or
أَكْنَنتُمْ
you concealed it
فِىٓ
in
أَنفُسِكُمْ
yourselves.
ج

عَلِمَ
Allah knows
ٱللَّهُ
أَنَّكُمْ
that you
سَتَذْكُرُونَهُنَّ
will mention them,
وَلَٰكِن

[and] but

لَّا

(do) not

تُوَاعِدُوهُنَّ

promise them (widows)

سِرًّا

secretly

إِلَّآ

except

أَن

that

تَقُولُواْ

you say

قَوْلًا

a saying

مَّعْرُوفًا

honorable.

ج

وَلَا

And (do) not

تَعْزِمُواْ

resolve (on)

عُقْدَةَ

the marriage knot

ٱلنِّكَاحِ

حَتَّىٰ

until

يَبْلُغَ

reaches

ٱلْكِتَٰبُ

the prescribed term

أَجَلَهُۥ

its end.

ج

وَٱعْلَمُوٓا۟

And know

أَنَّ

that

ٱللَّهَ

Allah

يَعْلَمُ

knows

مَا

what

فِىٓ

(is) within

أَنفُسِكُمْ

yourselves

فَٱحْذَرُوهُ

so beware of Him.

ج

وَٱعْلَمُوٓا۟

And know

أَنَّ

that

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

حَلِيمٌ

Most Forbearing.

٢٣٥

(235)

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنْ خِطْبَةِ ٱلنِّسَآءِ أَوْ أَكْنَنتُمْ فِىٓ أَنفُسِكُمْ ۚ عَلِمَ ٱللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَٰكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّآ أَن تَقُولُوا۟ قَوْلًا مَّعْرُوفًا ۚ وَلَا تَعْزِمُوا۟ عُقْدَةَ ٱلنِّكَاحِ حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِىٓ أَنفُسِكُمْ فَٱحْذَرُوهُ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ٢٣٥

(235) There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.

لَّا

(There is) no

جُنَاحَ

blame

عَلَيْكُمْ

upon you

إِن

if

طَلَّقْتُمُ

you divorce

ٱلنِّسَآءَ

[the] women

مَا

whom

لَمْ

you have not touched

تَمَسُّوهُنَّ

أَوْ

nor

تَفْرِضُواْ

you specified

لَهُنَّ

for them

فَرِيضَةً

an obligation (dower).

ج

وَمَتِّعُوهُنَّ

And make provision for them -

عَلَى

upon

ٱلْمُوسِعِ

the wealthy

قَدَرُهُۥ

according to his means

وَعَلَى

and upon

ٱلْمُقْتِرِ

the poor

قَدَرُهُۥ

according to his means -

مَتَٰعًا

a provision

بِٱلْمَعْرُوفِ

in a fair manner,

صلے

حَقًّا

a duty

عَلَى

upon

ٱلْمُحْسِنِينَ

the good-doers.

٢٣٦

(236)

لَّا جُنَاحَ عَلَيْكُمْ إِن طَلَّقْتُمُ ٱلنِّسَآءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفْرِضُوا۟ لَهُنَّ فَرِيضَةً ۚ وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ قَدَرُهُۥ وَعَلَى ٱلْمُقْتِرِ قَدَرُهُۥ مَتَٰعًۢا بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُحْسِنِينَ ٢٣٦

(236) There is no blame upon you if you divorce women you have not touched nor specified for them an obligation. But give them [a gift of] compensation - the wealthy according to his capability and the poor according to his capability - a provision according to what is acceptable, a duty upon the doers of good.

وَإِن

And if

طَلَّقْتُمُوهُنَّ

you divorce them

مِن

before

قَبْلِ

أَن

[that]

تَمَسُّوهُنَّ

you (have) touched them

وَقَدْ

while already

فَرَضْتُمْ

you have specified

لَهُنَّ

for them

فَرِيضَةً

an obligation (dower),

فَنِصْفُ

then (give) half

مَا

(of) what

فَرَضْتُمْ

you have specified,

إِلَّآ

unless

أَن

[that]

يَعْفُونَ

they (women) forgo (it)

أَوْ

or

يَعْفُوَاْ

forgoes

ٱلَّذِى

the one

بِيَدِهِۦ

in whose hands

عُقْدَةُ

(is the) knot

ٱلنِّكَاحِ

(of) the marriage.

ج

وَأَن

And that

تَعْفُوٓا۟

you forgo,

أَقْرَبُ

(is) nearer

لِلتَّقْوَىٰ

to [the] righteousness.

ج

وَلَا

And (do) not

تَنسَوُا۟

forget

ٱلْفَضْلَ

the graciousness

بَيْنَكُمْ

among you.

ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
بِمَا
of what
تَعْمَلُونَ
you do
بَصِيرٌ
(is) All-Seer.
٢٣٧
(237)
وَإِن طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّآ أَن يَعْفُونَ أَوْ يَعْفُوَا۟ ٱلَّذِى بِيَدِهِۦ عُقْدَةُ ٱلنِّكَاحِ ۚ وَأَن تَعْفُوٓا۟ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَلَا تَنسَوُا۟ ٱلْفَضْلَ بَيْنَكُمْ ۚ إِنَّ ٱللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ٢٣٧
(237) And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified - unless they forego the right or the one in whose hand is the marriage contract foregoes it. And to forego it is nearer to righteousness. And do not forget graciousness between you. Indeed Allah, of whatever you do, is Seeing.
حَٰفِظُوا۟
Guard strictly
عَلَى
[on]
ٱلصَّلَوَٰتِ
the prayers,

وَٱلصَّلَوٰةِ

and the prayer -

ٱلْوُسْطَىٰ

[the] middle,

وَقُومُوا۟

and stand up

لِلَّهِ

for Allah

قَٰنِتِينَ

devoutly obedient.

٢٣٨

(238)

حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُوا۟ لِلَّهِ قَٰنِتِينَ ٢٣٨

(238) Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.

فَإِنْ

And if

خِفْتُمْ

you fear

فَرِجَالًا

then (pray) on foot

أَوْ

or

رُكْبَانًا

riding.

صلے

فَإِذَآ

Then when

أَمِنتُمْ

you are secure

فَٱذْكُرُوا۟

then remember

ٱللَّهَ

Allah

كَمَا

as

عَلَّمَكُم

He (has) taught you

مَّا

what

لَمْ

you were not

تَكُونُوا۟

تَعْلَمُونَ

knowing.

٢٣٩

(239)

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَآ أَمِنتُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا۟ تَعْلَمُونَ ٢٣٩

(239) And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember Allah [in prayer], as He has taught you that which you did not [previously] know.

وَٱلَّذِينَ

And those who

يُتَوَفَّوْنَ

they die

مِنكُمْ

among you

وَيَذَرُونَ

and leave behind

أَزْوَٰجًا

(their) wives

وَصِيَّةً

(should make) a will

لِّأَزْوَٰجِهِم

for their wives,

مَّتَٰعًا

provision

إِلَى

for

ٱلْحَوْلِ

the year

غَيْرَ

without

إِخْرَاجٍ

driving (them) out.

ج

فَإِنْ

But if

خَرَجْنَ

they leave

فَلَا

then no

جُنَاحَ

blame

عَلَيْكُمْ

upon you

فِى

in

مَا

what

فَعَلْنَ

they do

فِىٓ

concerning

أَنفُسِهِنَّ

themselves

مِن

[of]

مَّعْرُوفٍ

honorably.

قلے

وَٱللَّهُ

And Allah

عَزِيزٌ

(is) All-Mighty,

حَكِيمٌ

All-Wise.

٢٤٠

(240)

وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِى مَا فَعَلْنَ فِىٓ أَنفُسِهِنَّ مِن مَّعْرُوفٍ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ٢٤٠

(240) And those who are taken in death among you and leave wives behind - for their wives is a bequest: maintenance for one year without turning [them] out. But if they leave [of their own accord], then there is no blame upon you for what they do with themselves in an acceptable way. And Allah is Exalted in Might and Wise.

وَلِلْمُطَلَّقَٰتِ

And for the divorced women,

مَتَٰعٌۢ

(is) a provision

بِٱلْمَعْرُوفِ

in a fair manner -

صلے

حَقًّا

a duty

عَلَى

upon

ٱلْمُتَّقِينَ

the righteous.

٢٤١

(241)

وَلِلْمُطَلَّقَٰتِ مَتَٰعٌۢ بِٱلْمَعْرُوفِ ۖ حَقًّا عَلَى ٱلْمُتَّقِينَ

٢٤١

(241) And for divorced women is a provision according to what is acceptable - a duty upon the righteous.

كَذَٰلِكَ

Thus

يُبَيِّنُ

Allah makes clear

ٱللَّهُ

لَكُمْ

for you

ءَايَٰتِهِۦ

His Verses

لَعَلَّكُمْ

so that you may

تَعْقِلُونَ

use your intellect.

٢٤٢

(242)

كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ٢٤٢

(242) Thus does Allah make clear to you His verses that you might use reason.

۞

أَلَمْ

Did you not see

تَرَ

إِلَى

[to]

ٱلَّذِينَ

those who

خَرَجُواْ

went out

مِن

from

دِيَٰرِهِمْ

their homes

وَهُمْ

and they

أُلُوفٌ

(were in) thousands

حَذَرَ

(in) fear

ٱلْمَوْتِ

(of) [the] death?

فَقَالَ

Then said

لَهُمُ

to them

ٱللَّهُ

Allah,

مُوتُوا۟

"Die;"

ثُمَّ

then

أَحْيَـٰهُمْ

He restored them to life.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَذُو

(is) surely Possessor of bounty

فَضْلٍ

عَلَى

for

ٱلنَّاسِ

[the] mankind

وَلَٰكِنَّ

[and] but

أَكْثَرَ

most

ٱلنَّاسِ

(of) the people

لَا

are not grateful.

يَشْكُرُونَ

٢٤٣

(243)

أَلَمْ تَرَ إِلَى ٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِمْ وَهُمْ أُلُوفٌ حَذَرَ ٱلْمَوْتِ فَقَالَ لَهُمُ ٱللَّهُ مُوتُوا۟ ثُمَّ أَحْيَٰهُمْ ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ٢٤٣

(243) Have you not considered those who left their homes in many thousands, fearing death? Allah said to them, "Die"; then He restored them to life. And Allah is full of bounty to the people, but most of the people do not show gratitude.

وَقَٰتِلُوا۟

And fight

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah,

وَٱعْلَمُوٓا۟

and know

أَنَّ

that

ٱللَّهَ

Allah

سَمِيعٌ

(is) All-Hearing,

عَلِيمٌ

All-Knowing.

٢٤٤

(244)

وَقَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ٢٤٤

(244) And fight in the cause of Allah and know that Allah is Hearing and Knowing.

مَّن

Who

ذَا

(is) the one who

ٱلَّذِى

يُقْرِضُ

will lend

ٱللَّهَ

(to) Allah -

قَرْضًا

a loan

حَسَنًا

good,

فَيُضَٰعِفَهُۥ

so (that) He multiplies it

لَهُۥٓ

for him -

أَضْعَافًا

manifolds

كَثِيرَةً ۚ

وَٱللَّهُ

And Allah

يَقْبِضُ

withholds

وَيَبْصُۜطُ

and grants abundance,

وَإِلَيْهِ

and to Him

تُرْجَعُونَ

you will be returned.

٢٤٥

(245)

مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥٓ أَضْعَافًا كَثِيرَةً ۚ وَٱللَّهُ يَقْبِضُ وَيَبْصُۜطُ وَإِلَيْهِ تُرْجَعُونَ ٢٤٥

(245) Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.

أَلَمْ

Did you not see

تَرَ

إِلَى

[towards]

ٱلْمَلَإِ

the chiefs

مِن

of

بَنِىٓ

(the) Children

إِسْرَٰٓءِيلَ

(of) Israel

مِن

after

بَعْدِ

مُوسَىٰٓ

Musa,

إِذْ

when

قَالُوا۟

they said

لِنَبِىٍّ

to a Prophet

لَّهُمُ

of theirs,

ٱبْعَثْ

"Appoint

لَنَا

for us

مَلِكًا

a king,

نُّقَٰتِلْ

we may fight

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah?"

صلے

قَالَ

He said,

هَلْ

"Would

عَسَيْتُمْ

you perhaps -

إِن

if

كُتِبَ

prescribed

عَلَيْكُمُ

upon you

ٱلْقِتَالُ

[the] fighting,

أَلَّا

that not

تُقَٰتِلُوا۟

you fight?"

صلے

قَالُوا۟

They said,

وَمَا

"And what

لَنَآ

for us

أَلَّا

that not

نُقَٰتِلَ

we fight

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

وَقَدْ

while surely

أُخْرِجْنَا

we have been driven out

مِن

from

دِيَٰرِنَا

our homes

وَأَبْنَآئِنَا

and our children?"

صلے

فَلَمَّا

Yet, when

كُتِبَ

was prescribed

عَلَيْهِمُ

upon them

ٱلْقِتَالُ

the fighting

تَوَلَّوْا۟

they turned away,

إِلَّا

except

قَلِيلًا

a few

مِّنْهُمْ

among them.

قلے

وَٱللَّهُ

And Allah

عَلِيمٌۢ

(is) All-Knowing

بِٱلظَّٰلِمِينَ

of the wrongdoers.

٢٤٦

(246)

أَلَمْ تَرَ إِلَى ٱلْمَلَإِ مِنۢ بَنِىٓ إِسْرَٰٓءِيلَ مِنۢ بَعْدِ
مُوسَىٰٓ إِذْ قَالُوا۟ لِنَبِىٍّ لَّهُمُ ٱبْعَثْ لَنَا مَلِكًا نُّقَٰتِلْ
فِى سَبِيلِ ٱللَّهِ ۖ قَالَ هَلْ عَسَيْتُمْ إِن كُتِبَ عَلَيْكُمُ
ٱلْقِتَالُ أَلَّا تُقَٰتِلُوا۟ ۖ قَالُوا۟ وَمَا لَنَآ أَلَّا نُقَٰتِلَ فِى
سَبِيلِ ٱللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيَٰرِنَا وَأَبْنَآئِنَا ۖ فَلَمَّا
كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ تَوَلَّوْا۟ إِلَّا قَلِيلًا مِّنْهُمْ ۗ وَٱللَّهُ

عَلِيمٌۢ بِٱلظَّٰلِمِينَ ٢٤٦

(246) Have you not considered the assembly of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah "? He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?" But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers.

وَقَالَ

And said

لَهُمْ

to them

نَبِيُّهُمْ

their Prophet,

إِنَّ

"Indeed,

ٱللَّهَ

Allah

قَدْ

(has) surely

بَعَثَ

raised

لَكُمْ

for you

طَالُوتَ

Talut

مَلِكًا

(as) a king."

ج

قَالُوٓا۟

They said,

أَنَّىٰ

How can be

يَكُونُ

لَهُ

for him

ٱلْمُلْكُ

the kingship

عَلَيْنَا

over us,

وَنَحْنُ

while we

أَحَقُّ

(are) more entitled

بِٱلْمُلْكِ

to kingship

مِنْهُ

than him,

وَلَمْ

and he has not been given

يُؤْتَ

سَعَةً

abundance

مِّنَ

of

ٱلْمَالِ

[the] wealth?"

ج

قَالَ
He said,
إِنَّ
"Indeed,
ٱللَّهَ
Allah
ٱصْطَفَىٰهُ
has chosen him
عَلَيْكُمْ
over you
وَزَادَهُۥ
and increased him
بَسْطَةً
abundantly
فِى
in
ٱلْعِلْمِ
[the] knowledge
وَٱلْجِسْمِ
and [the] physique.
صلے

وَٱللَّهُ
And Allah
يُؤْتِى
gives
مُلْكَهُۥ
His kingdom
مَن
(to) whom

يَشَآءُ

He wills.

ج

وَٱللَّهُ

And Allah

وَٰسِعٌ

(is) All-Encompassing,

عَلِيمٌ

All-Knowing."

٢٤٧

(247)

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ٱللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوٓا۟ أَنَّىٰ يَكُونُ لَهُ ٱلْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِٱلْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ ٱلْمَالِ ۚ قَالَ إِنَّ ٱللَّهَ ٱصْطَفَىٰهُ عَلَيْكُمْ وَزَادَهُۥ بَسْطَةً فِى ٱلْعِلْمِ وَٱلْجِسْمِ ۖ وَٱللَّهُ يُؤْتِى مُلْكَهُۥ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٤٧

(247) And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favor] and Knowing."

وَقَالَ

And said

لَهُمْ

to them

نَبِيُّهُمْ

their Prophet,

إِنَّ

"Indeed,

ءَايَةَ

a sign

مُلْكِهِۦٓ

(of) his kingship

أَن

(is) that

يَأْتِيَكُمُ

will come to you

ٱلتَّابُوتُ

the ark,

فِيهِ

in it

سَكِينَةٌ

(is) a tranquility

مِّن

from

رَّبِّكُمْ

your Lord,

وَبَقِيَّةٌ

and a remnant

مِّمَّا

of what

تَرَكَ

(was) left

ءَالُ

(by the) family

مُوسَىٰ
(of) Musa
وَءَالُ
and family
هَٰرُونَ
(of) Harun
تَحْمِلُهُ
will carry it
ٱلْمَلَٰٓئِكَةُ
the Angels.
ج

إِنَّ
Indeed,
فِى
in
ذَٰلِكَ
that
لَءَايَةً
(is) surely a sign
لَّكُمْ
for you
إِن
if
كُنتُم
you are
مُّؤْمِنِينَ
believers."
٢٤٨
(248)

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ ءَايَةَ مُلْكِهِۦٓ أَن يَأْتِيَكُمُ ٱلتَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ ءَالُ مُوسَىٰ وَءَالُ هَٰرُونَ تَحْمِلُهُ ٱلْمَلَٰٓئِكَةُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ٢٤٨

(248) And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers."

فَلَمَّا

Then when

فَصَلَ

set out

طَالُوتُ

Talut

بِٱلْجُنُودِ

with the forces

قَالَ

he said,

إِنَّ

"Indeed,

ٱللَّهَ

Allah

مُبْتَلِيكُم

will test you

بِنَهَرٍ

with a river.

فَمَن

So whoever

شَرِبَ
drinks
مِنْهُ
from it
فَلَيْسَ
then he is not
مِنِّى
from me,
وَمَن
and whoever
لَّمْ
(does) not
يَطْعَمْهُ
taste it
فَإِنَّهُۥ
then indeed, he
مِنِّىٓ
(is) from me
إِلَّا
except
مَنِ
whoever
ٱغْتَرَفَ
takes
غُرْفَةًۢ
(in the) hollow
بِيَدِهِۦ
(of) his hand."
ج

فَشَرِبُواْ

Then they drank

مِنْهُ

from it

إِلَّا

except

قَلِيلًا

a few

مِّنْهُمْ

of them.

ج

فَلَمَّا

Then when

جَاوَزَهُۥ

he crossed it

هُوَ

وَٱلَّذِينَ

and those who

ءَامَنُواْ

believed

مَعَهُۥ

with him,

قَالُواْ

they said,

لَا

"No

طَاقَةَ

strength

لَنَا

for us

ٱلْيَوْمَ

today

بِجَالُوتَ

against Jalut

وَجُنُودِهِۦ

and his troops."

ج

قَالَ

Said

ٱلَّذِينَ

those who

يَظُنُّونَ

were certain

أَنَّهُم

that they

مُّلَٰقُواْ

(would) meet

ٱللَّهِ

Allah,

كَم

"How many

مِّن

of

فِئَةٍ

a small company

قَلِيلَةٍ

غَلَبَتْ
overcame
فِئَةً
a large company
كَثِيرَةًۢ
بِإِذْنِ
by (the) permission
ٱللَّهِ
(of) Allah.
قلے

وَٱللَّهُ
And Allah
مَعَ
(is) with
ٱلصَّٰبِرِينَ
the patient ones."
٢٤٩
(249)

فَلَمَّا فَصَلَ طَالُوتُ بِٱلْجُنُودِ قَالَ إِنَّ ٱللَّهَ مُبْتَلِيكُم بِنَهَرٍ فَمَن شَرِبَ مِنْهُ فَلَيْسَ مِنِّى وَمَن لَّمْ يَطْعَمْهُ فَإِنَّهُۥ مِنِّىٓ إِلَّا مَنِ ٱغْتَرَفَ غُرْفَةًۢ بِيَدِهِۦ ۚ فَشَرِبُوا۟ مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۚ فَلَمَّا جَاوَزَهُۥ هُوَ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ قَالُوا۟ لَا طَاقَةَ لَنَا ٱلْيَوْمَ بِجَالُوتَ وَجُنُودِهِۦ ۚ قَالَ ٱلَّذِينَ يَظُنُّونَ أَنَّهُم مُّلَٰقُوا۟ ٱللَّهِ كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ٢٤٩

(249) And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, excepting one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient."

وَلَمَّا

And when

بَرَزُواْ

they went forth

لِجَالُوتَ

to (face) Jalut

وَجُنُودِهِۦ

and his troops

قَالُواْ

they said,

رَبَّنَآ

"Our Lord

أَفْرِغْ

Pour

عَلَيْنَا

on us

صَبْرًا

patience

وَثَبِّتْ

and make firm

أَقْدَامَنَا

our feet,

وَٱنصُرْنَا

and help us

عَلَى

against

ٱلْقَوْمِ

the disbelieving people."

ٱلْكَٰفِرِينَ

٢٥٠

(250)

وَلَمَّا بَرَزُوا۟ لِجَالُوتَ وَجُنُودِهِۦ قَالُوا۟ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ٢٥٠

(250) And when they went forth to [face] Goliath and his soldiers, they said, "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people."

فَهَزَمُوهُم

So they defeated them

بِإِذْنِ

by (the) permission

ٱللَّهِ

of Allah,

وَقَتَلَ

and killed

دَاوُۥدُ

Dawood

جَالُوتَ

Jalut,

وَءَاتَىٰهُ

and Allah gave him

ٱللَّهُ

ٱلْمُلْكَ

the kingdom

وَٱلْحِكْمَةَ

and the wisdom

وَعَلَّمَهُۥ

and taught him

مِمَّا

that which

يَشَآءُ

He willed.

قلے

وَلَوْلَا

And if not

دَفْعُ

(for) Allah's repelling

ٱللَّهِ

ٱلنَّاسَ

[the] people -

بَعْضَهُم

some of them

بِبَعْضٍ

with others,

لَّفَسَدَتِ

certainly the earth (would have been) corrupted,

ٱلْأَرْضُ

وَلَٰكِنَّ

[and] but

ٱللَّهَ

Allah

ذُو

(is) Possessor of bounty

فَضْلٍ

عَلَى

to

ٱلْعَٰلَمِينَ

the worlds.

٢٥١

(251)

فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ دَاوُۥدُ جَالُوتَ وَءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ وَٱلْحِكْمَةَ وَعَلَّمَهُۥ مِمَّا يَشَآءُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ ٱلْأَرْضُ وَلَٰكِنَّ ٱللَّهَ ذُو فَضْلٍ عَلَى ٱلْعَٰلَمِينَ ٢٥١

(251) So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.

تِلْكَ

These

ءَايَٰتُ

(are the) Verses

ٱللَّهِ

(of) Allah,

نَتْلُوهَا

We recite them

عَلَيْكَ

to you

بِٱلْحَقِّ

in [the] truth.

ج

وَإِنَّكَ

And indeed, you

لَمِنَ

(are) surely of

ٱلْمُرْسَلِينَ

the Messengers.

٢٥٢

(252)

تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ ۚ وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ٢٥٢

(252) These are the verses of Allah which We recite to you, [O Muhammad], in truth. And indeed, you are from among the messengers.

۞

تِلْكَ

These (are) the Messengers

ٱلرُّسُلُ

فَضَّلْنَا

We (have) preferred

بَعْضَهُمْ

some of them

عَلَىٰ

over

بَعْضٍ

others.

مۘ

مِّنْهُم

Among them

مَّن

(were those to) who(m)

كَلَّمَ

Allah spoke,

ٱللَّهُ

صلے

وَرَفَعَ

and He raised

بَعْضَهُمْ

some of them

دَرَجَٰتٍ

(in) degrees.

ج

وَءَاتَيْنَا

And We gave

عِيسَى

Isa,

ٱبْنَ

son

مَرْيَمَ

(of) Maryam,

ٱلْبَيِّنَٰتِ

the clear proofs

وَأَيَّدْنَٰهُ

and We supported him

بِرُوحِ

with Spirit

ٱلْقُدُسِ

[the] Holy.

قلے

وَلَوْ

And if

شَآءَ

Allah (had) willed

ٱللَّهُ

مَا

(would have) not fought each other

ٱقْتَتَلَ

ٱلَّذِينَ

those who

مِن

(came) after them,

بَعْدِهِم

مِّن

after

بَعْدِ

[what]

مَا

came to them

جَآءَتْهُمُ

clear proofs.

ٱلْبَيِّنَٰتُ

[And] but

وَلَٰكِنِ

they differed,

ٱخْتَلَفُوا۟

[so] of them

فَمِنْهُم

(are) some who

مَّنْ

believed

ءَامَنَ

and of them

وَمِنْهُم

(are) some who

مَّن

denied.

كَفَرَ

And if

ۚ

وَلَوْ

Allah (had) willed

شَآءَ

ٱللَّهُ

they (would have) not fought each other,

مَا

ٱقْتَتَلُوا۟

[and] but

وَلَٰكِنَّ

Allah

ٱللَّهَ

does

يَفْعَلُ

what

مَا

He intends.

يُرِيدُ

٢٥٣

(253)

تِلْكَ ٱلرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِّنْهُم مَّن كَلَّمَ ٱللَّهُ ۖ وَرَفَعَ بَعْضَهُمْ دَرَجَٰتٍ ۚ وَءَاتَيْنَا عِيسَى ٱبْنَ مَرْيَمَ ٱلْبَيِّنَٰتِ وَأَيَّدْنَٰهُ بِرُوحِ ٱلْقُدُسِ ۗ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلَ ٱلَّذِينَ مِن بَعْدِهِم مِّن بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ وَلَٰكِنِ ٱخْتَلَفُوا۟ فَمِنْهُم مَّنْ ءَامَنَ وَمِنْهُم مَّن كَفَرَ ۚ وَلَوْ شَآءَ ٱللَّهُ مَا ٱقْتَتَلُوا۟ وَلَٰكِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ٢٥٣

(253) Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the Son of Mary, clear proofs, and We supported him with the Pure Spirit. If Allah had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوٓا۟

believe[d]

أَنفِقُواْ

Spend

مِمَّا

of what

رَزَقْنَٰكُم

We (have) provided you,

مِّن

before

قَبْلِ

[that]

أَن

comes

يَأْتِىَ

a Day

يَوْمٌ

no

لَّا

bargaining

بَيْعٌ

in it

فِيهِ

and no

وَلَا

friendship

خُلَّةٌ

and no

وَلَا

intercession.

شَفَٰعَةٌ

And the deniers -

ۚ

وَٱلْكَٰفِرُونَ

they

هُمُ

(are) the wrongdoers.

ٱلظَّٰلِمُونَ

٢٥٤

(254)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِمَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَٰعَةٌ ۗ وَٱلْكَٰفِرُونَ هُمُ ٱلظَّٰلِمُونَ ٢٥٤

(254) O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers.

ٱللَّهُ

Allah -

لَآ

(there is) no

إِلَٰهَ

God

إِلَّا

except

هُوَ

Him,

ٱلْحَىُّ

the Ever-Living,

ٱلْقَيُّومُ

the Sustainer of all that exists.
ج

لَا
Not
تَأْخُذُهُۥ
overtakes Him
سِنَةٌ
slumber
وَلَا
[and] not
نَوْمٌ
sleep.
ج

لَّهُۥ
To Him (belongs)
مَا
what(ever)
فِى
(is) in
ٱلسَّمَٰوَٰتِ
the heavens
وَمَا
and what(ever)
فِى
(is) in
ٱلْأَرْضِ
the earth.
قلے

مَن
Who
ذَا
(is) that who
ٱلَّذِى
يَشْفَعُ
intercedes
عِندَهُۥٓ
with Him
إِلَّا
except
بِإِذْنِهِۦ
by His permission.
ج

يَعْلَمُ
He knows
مَا
what
بَيْنَ
(is) before them
أَيْدِيهِمْ
وَمَا
and what
خَلْفَهُمْ
(is) behind them.
صلے

وَلَا
And not

يُحِيطُونَ
they encompass

بِشَىْءٍ
anything

مِّنْ
of

عِلْمِهِۦٓ
His Knowledge

إِلَّا
except

بِمَا
[of] what

شَآءَ
He willed.

ج

وَسِعَ
Extends

كُرْسِيُّهُ
His Throne

ٱلسَّمَٰوَٰتِ
(to) the heavens

وَٱلْأَرْضَ
and the earth.

صلے

وَلَا
And not

يَـُٔودُهُۥ
tires Him

حِفْظُهُمَا

the guarding of (both of) them.

ج

وَهُوَ

And He

ٱلْعَلِىُّ

(is) the Most High,

ٱلْعَظِيمُ

the Most Great.

٢٥٥

(255)

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ۚ لَا تَأْخُذُهُۥ سِنَةٌ وَلَا نَوْمٌ ۚ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ مَن ذَا ٱلَّذِى يَشْفَعُ عِندَهُۥٓ إِلَّا بِإِذْنِهِۦ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۖ وَلَا يُحِيطُونَ بِشَىْءٍ مِّنْ عِلْمِهِۦٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۖ وَلَا يَـُٔودُهُۥ حِفْظُهُمَا ۚ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ٢٥٥

(255) Allah - there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

لَآ

(There is) no

إِكْرَاهَ
compulsion
فِى
in
ٱلدِّينِ
the religion.
صلے

قَد
Surely
تَّبَيَّنَ
became distinct
ٱلرُّشْدُ
the right (path)
مِنَ
from
ٱلْغَىِّ
the wrong.
ج

فَمَن
Then whoever
يَكْفُرْ
disbelieves
بِٱلطَّٰغُوتِ
in false deities
وَيُؤْمِن
and believes
بِٱللَّهِ
in Allah,

فَقَدِ

then surely

ٱسْتَمْسَكَ

he grasped

بِٱلْعُرْوَةِ

the handhold -

ٱلْوُثْقَىٰ

[the] firm,

لَا

(which will) not break

ٱنفِصَامَ

لَهَا

[for it].

قلے

وَٱللَّهُ

And Allah

سَمِيعٌ

(is) All-Hearing,

عَلِيمٌ

All-Knowing.

٢٥٦

(256)

لَآ إِكْرَاهَ فِى ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِن بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ

٢٥٦

(256) There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves

in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

ٱللَّهُ

Allah

وَلِىُّ

(is) the Protecting Guardian

ٱلَّذِينَ

of those who

ءَامَنُوا۟

believe[d].

يُخْرِجُهُم

He brings them out

مِّنَ

from

ٱلظُّلُمَٰتِ

[the] darkness

إِلَى

towards

ٱلنُّورِ

[the] light.

ۖ

وَٱلَّذِينَ

And those who

كَفَرُوٓا۟

disbelieve(d)

أَوْلِيَآؤُهُمُ

their guardians

ٱلطَّٰغُوتُ

(are) the evil ones,

يُخْرِجُونَهُم

they bring them out

مِّنَ

from

ٱلنُّورِ

the light

إِلَى

towards

ٱلظُّلُمَٰتِ

[the] darkness.

قلے

أُو۟لَٰٓئِكَ

Those

أَصْحَٰبُ

(are) the companions

ٱلنَّارِ

(of) the Fire,

صلے

هُمْ

they

فِيهَا

in it

خَٰلِدُونَ

will abide forever.

٢٥٧

(257)

ٱللَّهُ وَلِىُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ

إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ

يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ۗ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ٢٥٧

(257) Allah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein.

أَلَمْ

Did not

تَرَ

you see

إِلَى

[towards]

ٱلَّذِى

the one who

حَآجَّ

argued

إِبْرَٰهِۦمَ

(with) Ibrahim

فِى

concerning

رَبِّهِۦٓ

his Lord,

أَنْ

because

ءَاتَىٰهُ

Allah gave him

ٱللَّهُ

ٱلْمُلْكَ

the kingdom?

إِذْ

When

قَالَ

Ibrahim said,

إِبْرَٰهِـۧمُ

رَبِّىَ

'My Lord

ٱلَّذِى

(is) the One Who

يُحْىِۦ

grants life

وَيُمِيتُ

and causes death.'

قَالَ

He said,

أَنَا۠

'I

أُحْىِۦ

give life

وَأُمِيتُ

and cause death.'

صلے

قَالَ

Said

إِبْرَٰهِـۧمُ

Ibrahim,

فَإِنَّ

'[Then] indeed

ٱللَّهَ

Allah

يَأْتِى

brings up

بِٱلشَّمْسِ

the sun

مِنَ

from

ٱلْمَشْرِقِ

the East,

فَأْتِ

so you bring

بِهَا

it

مِنَ

from

ٱلْمَغْرِبِ

the West'.

فَبُهِتَ

So became dumbfounded

ٱلَّذِى

the one who

كَفَرَ

disbelieved,

قلے

وَٱللَّهُ

and Allah

لَا

(does) not

يَهْدِى
guide
ٱلْقَوْمَ
the people
ٱلظَّٰلِمِينَ
(who are) [the] wrongdoers.
٢٥٨
(258)
أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ٢٥٨
(258) Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people.
أَوْ
Or
كَٱلَّذِى
like the one who
مَرَّ
passed
عَلَىٰ
by

قَرْيَةٍ

a township,

وَهِىَ

and it

خَاوِيَةٌ

(had) overturned

عَلَىٰ

on

عُرُوشِهَا

its roofs.

قَالَ

He said,

أَنَّىٰ

'How

يُحْىِۦ

(will) bring to life

هَٰذِهِ

this (town)

ٱللَّهُ

Allah

بَعْدَ

after

مَوْتِهَا

its death?'

صلے

فَأَمَاتَهُ

Then Allah caused him to die

ٱللَّهُ

مِا۟ئَةَ
(for) a hundred
عَامٍ
year(s),
ثُمَّ
then
بَعَثَهُۥ
He raised him.
صلے

قَالَ
He said,
كَمْ
'How long
لَبِثْتَ
(have) you remained?'
صلے

قَالَ
He said,
لَبِثْتُ
'I remained
يَوْمًا
(for) a day
أَوْ
or
بَعْضَ
a part
يَوْمٍ
(of) a day.'

صلے

قَالَ

He said,

بَل

'Nay,

لَّبِثْتَ

you (have) remained

مِاْئَةَ

one hundred

عَامٍ

year(s).

فَٱنظُرْ

Then look

إِلَىٰ

at

طَعَامِكَ

your food

وَشَرَابِكَ

and your drink,

لَمْ

(they did) not

يَتَسَنَّهْ

change with time,

صلے

وَٱنظُرْ

and look

إِلَىٰ

at

حِمَارِكَ

your donkey,

وَلِنَجْعَلَكَ

and We will make you

ءَايَةً

a sign

لِّلنَّاسِ

for the people.

صلے

وَٱنظُرْ

And look

إِلَى

at

ٱلْعِظَامِ

the bones

كَيْفَ

how

نُنشِزُهَا

We raise them,

ثُمَّ

then

نَكْسُوهَا

We cover them

لَحْمًا

(with) flesh.'

ج

فَلَمَّا

Then when

تَبَيَّنَ
became clear
لَهُۥ
to him
قَالَ
he said,
أَعْلَمُ
'I know
أَنَّ
that
ٱللَّهَ
Allah
عَلَىٰ
(is) on
كُلِّ
every
شَىْءٍ
thing
قَدِيرٌ
All-Powerful.'
٢٥٩
(259)
أَوْ كَٱلَّذِى مَرَّ عَلَىٰ قَرْيَةٍ وَهِىَ خَاوِيَةٌ عَلَىٰ
عُرُوشِهَا قَالَ أَنَّىٰ يُحْىِۦ هَٰذِهِ ٱللَّهُ بَعْدَ مَوْتِهَا ۖ
فَأَمَاتَهُ ٱللَّهُ مِا۟ئَةَ عَامٍ ثُمَّ بَعَثَهُۥ ۖ قَالَ كَمْ لَبِثْتَ ۖ
قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ
مِا۟ئَةَ عَامٍ فَٱنظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ

وَٱنظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ ءَايَةً لِّلنَّاسِ ۖ وَٱنظُرْ إِلَى ٱلْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُۥ قَالَ أَعْلَمُ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٥٩

(259) Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] - how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent."

وَإِذْ

And when

قَالَ

said

إِبْرَٰهِـۧمُ

Ibrahim,

رَبِّ

'My Lord

أَرِنِى

show me

كَيْفَ

how

تُحْىِ

You give life

ٱلْمَوْتَىٰ

(to) the dead.'

صلے

قَالَ

He said,

أَوَلَمْ

'Have not

تُؤْمِن

you believed?'

صلے

قَالَ

He said,

بَلَىٰ

'Yes

وَلَٰكِن

[and] but

لِّيَطْمَئِنَّ

to satisfy

قَلْبِى

my heart.'

صلے

قَالَ

He said

فَخُذْ

'Then take

أَرْبَعَةً

four

مِّنَ

of

ٱلطَّيْرِ

the birds

فَصُرْهُنَّ

and incline them

إِلَيْكَ

towards you,

ثُمَّ

then

ٱجْعَلْ

put

عَلَىٰ

on

كُلِّ

each

جَبَلٍ

hill

مِّنْهُنَّ

a portion of them;

جُزْءًا

ثُمَّ

then

ٱدْعُهُنَّ

call them,

يَأْتِينَكَ

they will come to you

سَعْيًا

(in) haste.

ج

وَٱعْلَمْ

And know

أَنَّ

that

ٱللَّهَ

Allah

عَزِيزٌ

(is) All-Mighty,

حَكِيمٌ

All-Wise.

٢٦٠

(260)

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَـٰكِن لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ٢٦٠

(260) And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."

مَّثَلُ

Example

ٱلَّذِينَ

(of) those who

يُنفِقُونَ

spend

أَمْوَٰلَهُمْ

their wealth

فِى
in
سَبِيلِ
the way
ٱللَّهِ
(of) Allah,
كَمَثَلِ
(is) like
حَبَّةٍ
a grain
أَنۢبَتَتْ
(which) grows
سَبْعَ
seven
سَنَابِلَ
ears,
فِى
in
كُلِّ
each
سُنۢبُلَةٍ
ear
مِّا۟ئَةُ
hundred
حَبَّةٍ
grain(s).
قلے
وَٱللَّهُ
And Allah

يُضَٰعِفُ

gives manifold

لِمَن

to whom

يَشَآءُ

He wills.

قلى

وَٱللَّهُ

And Allah

وَٰسِعٌ

(is) All-Encompassing,

عَلِيمٌ

All-Knowing.

٢٦١

(261)

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتْ سَبْعَ سَنَابِلَ فِى كُلِّ سُنۢبُلَةٍ مِّا۟ئَةُ حَبَّةٍ ۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

(261) The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

ٱلَّذِينَ

Those who

يُنفِقُونَ

spend

أَمْوَٰلَهُمْ

their wealth

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

ثُمَّ

then

لَا

not

يُتْبِعُونَ

they follow

مَآ

what

أَنفَقُواْ

they spend

مَنًّا

(with) reminder of generosity

وَلَآ

and not

أَذًى

hurt -

لا

لَّهُمْ

for them

أَجْرُهُمْ

their reward

عِندَ

(is) with

رَبِّهِمْ

their Lord,

وَلَا

and (there will be) no

خَوْفٌ

fear

عَلَيْهِمْ

on them

وَلَا

and not

هُمْ

they

يَحْزَنُونَ

will grieve.

٢٦٢

(262)

ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟ مَنًّا وَلَآ أَذًى ۙ لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٢٦٢

(262) Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

قَوْلٌ

A word

مَّعْرُوفٌ

kind

وَمَغْفِرَةٌ

and (seeking) forgiveness

خَيْرٌ

(are) better

مِّن

than

صَدَقَةٍ

a charity

يَتْبَعُهَآ

followed [it]

أَذًى

(by) hurt.

قلے

وَٱللَّهُ

And Allah

غَنِىٌّ

(is) All-Sufficient,

حَلِيمٌ

All-Forbearing.

٢٦٣

(263)

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّن صَدَقَةٍ يَتْبَعُهَآ أَذًى ۗ وَٱللَّهُ غَنِىٌّ حَلِيمٌ ٢٦٣

(263) Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوٓا۟

believe[d]

لَا

(Do) not

تُبْطِلُوا۟

render in vain

صَدَقَٰتِكُم

your charities

بِٱلْمَنِّ

with reminders (of it)

وَٱلْأَذَىٰ

or [the] hurt,

كَٱلَّذِى

like the one who

يُنفِقُ

spends

مَالَهُۥ

his wealth

رِئَآءَ

to be seen

ٱلنَّاسِ

(of) the people,

وَلَا

and (does) not

يُؤْمِنُ

believe

بِٱللَّهِ

in Allah

وَٱلْيَوْمِ

and the Day

ٱلْءَاخِرِ

[the] Last.
صلے

فَمَثَلُهُۥ
Then his example
كَمَثَلِ
(is) like that
صَفْوَانٍ
(of) the smooth rock
عَلَيْهِ
upon it
تُرَابٌ
(is) dust,
فَأَصَابَهُۥ
then fell on it
وَابِلٌ
heavy rain,
فَتَرَكَهُۥ
then left it
صَلْدًا
bare.
صلے

لَّا
Not
يَقْدِرُونَ
they have control
عَلَىٰ
on
شَىْءٍ
anything

مِّمَّا

of what

كَسَبُواْ

they (have) earned.

قلے

وَٱللَّهُ

And Allah

لَا

(does) not

يَهْدِى

guide

ٱلْقَوْمَ

the people

ٱلْكَٰفِرِينَ

[the] disbelieving.

٢٦٤

(264)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُبْطِلُواْ صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۖ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ فَتَرَكَهُۥ صَلْدًا ۖ لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُواْ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ٢٦٤

(264) O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the

disbelieving people.

وَمَثَلُ

And the example

ٱلَّذِينَ

of those who

يُنفِقُونَ

spend

أَمْوَٰلَهُمُ

their wealth

ٱبْتِغَآءَ

seeking

مَرْضَاتِ

(the) pleasure

ٱللَّهِ

(of) Allah,

وَتَثْبِيتًا

and certainty

مِّنْ

from

أَنفُسِهِمْ

their (inner) souls,

كَمَثَلِ

(is) like

جَنَّةٍۭ

a garden

بِرَبْوَةٍ

on a height,

أَصَابَهَا

fell on it

وَابِلٌ

heavy rain

فَـَٔاتَتْ

so it yielded

أُكُلَهَا

its harvest

ضِعْفَيْنِ

double.

فَإِن

Then if

لَّمْ

(does) not

يُصِبْهَا

fall (on) it

وَابِلٌ

heavy rain,

فَطَلٌّ

then a drizzle.

قلے

وَٱللَّهُ

And Allah

بِمَا

of what

تَعْمَلُونَ

you do

بَصِيرٌ

(is) All-Seer.

٢٦٥

(265)

وَمَثَلُ ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمُ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍۭ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَـَٔاتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٢٦٥

(265) And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing.

أَيَوَدُّ

Would like

أَحَدُكُمْ

any of you

أَن

that

تَكُونَ

it be

لَهُۥ

for him

جَنَّةٌ

a garden,

مِّن

of

نَّخِيلٍ

date-palms

وَأَعْنَابٍ

and grapevines

تَجْرِى

flowing

مِن

[from]

تَحْتِهَا

underneath it

ٱلْأَنْهَٰرُ

the rivers,

لَهُۥ

for him

فِيهَا

in it

مِن

of

كُلِّ

all (kinds)

ٱلثَّمَرَٰتِ

of [the] fruits,

وَأَصَابَهُ

and falls on him

ٱلْكِبَرُ

[the] old age

وَلَهُۥ

and [for him] (his)

ذُرِّيَّةٌ

children

ضُعَفَآءُ

(are) weak

فَأَصَابَهَآ

then falls on it

إِعْصَارٌ

whirlwind,

فِيهِ

in it

نَارٌ

(is) fire

فَٱحْتَرَقَتْ

then it is burnt.

قلے

كَذَٰلِكَ

Thus

يُبَيِّنُ

Allah makes clear

ٱللَّهُ

لَكُمُ

for you

ٱلْءَايَٰتِ

(His) Signs

لَعَلَّكُمْ

so that you may

تَتَفَكَّرُونَ

ponder.

٢٦٦

(266)

أَيَوَدُّ أَحَدُكُمْ أَن تَكُونَ لَهُۥ جَنَّةٌ مِّن نَّخِيلٍ
وَأَعْنَابٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ لَهُۥ فِيهَا مِن كُلِّ
ٱلثَّمَرَٰتِ وَأَصَابَهُ ٱلْكِبَرُ وَلَهُۥ ذُرِّيَّةٌ ضُعَفَآءُ
فَأَصَابَهَآ إِعْصَارٌ فِيهِ نَارٌ فَٱحْتَرَقَتْ ۗ كَذَٰلِكَ يُبَيِّنُ

ٱللَّهُ لَكُمُ ٱلْـَٔايَٰتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ٢٦٦

(266) Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوٓاْ

believe[d]

أَنفِقُواْ

Spend

مِن

from

طَيِّبَٰتِ

the good things

مَا

that

كَسَبْتُمْ

you have earned

وَمِمَّآ

and whatever

أَخْرَجْنَا

We brought forth

لَكُم

for you

مِّنَ

from

ٱلْأَرْضِ

the earth.

صلے

وَلَا

And (do) not

تَيَمَّمُواْ

aim at

ٱلْخَبِيثَ

the bad

مِنْهُ

of it

تُنفِقُونَ

you spend,

وَلَسْتُم

while you (would) not

بِـَٔاخِذِيهِ

take it

إِلَّآ

except

أَن

[that]

تُغْمِضُواْ

(with) close(d) eyes

فِيهِ

[in it],

ج

وَٱعْلَمُوٓاْ

and know

أَنَّ

that

ٱللَّهَ

Allah

غَنِىٌّ

(is) Self-Sufficient,

حَمِيدٌ

Praiseworthy.

٢٦٧

(267)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَنفِقُوا۟ مِن طَيِّبَٰتِ مَا كَسَبْتُمْ وَمِمَّآ أَخْرَجْنَا لَكُم مِّنَ ٱلْأَرْضِ ۖ وَلَا تَيَمَّمُوا۟ ٱلْخَبِيثَ مِنْهُ تُنفِقُونَ وَلَسْتُم بِـَٔاخِذِيهِ إِلَّآ أَن تُغْمِضُوا۟ فِيهِ ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ٢٦٧

(267) O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.

ٱلشَّيْطَٰنُ

The Shaitaan

يَعِدُكُمُ

promises you

ٱلْفَقْرَ

[the] poverty

وَيَأْمُرُكُم

and orders you

بِٱلْفَحْشَآءِ

to immorality,

صلے

وَٱللَّهُ

while Allah

يَعِدُكُم

promises you

مَّغْفِرَةً

forgiveness

مِّنْهُ

from Him

وَفَضْلًا

and bounty.

قلے

وَٱللَّهُ

And Allah

وَٰسِعٌ

(is) All-Encompassing,

عَلِيمٌ

All-Knowing.

٢٦٨

(268)

ٱلشَّيْطَٰنُ يَعِدُكُمُ ٱلْفَقْرَ وَيَأْمُرُكُم بِٱلْفَحْشَآءِ ۖ وَٱللَّهُ
يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ

٢٦٨

(268) Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.

يُؤْتِى

He grants

ٱلْحِكْمَةَ

[the] wisdom

مَن

(to) whom

يَشَآءُ

He wills,

ج

وَمَن

and whoever

يُؤْتَ

(is) granted

ٱلْحِكْمَةَ

[the] wisdom,

فَقَدْ

then certainly

أُوتِىَ

he is granted

خَيْرًا

good

كَثِيرًا

abundant.

قلے

وَمَا

And none

يَذَّكَّرُ

remembers

إِلَّآ

except

أُو۟لُوا۟

the people of understanding.

ٱلْأَلْبَٰبِ

٢٦٩

(269)

يُؤْتِى ٱلْحِكْمَةَ مَن يَشَآءُ ۚ وَمَن يُؤْتَ ٱلْحِكْمَةَ فَقَدْ أُوتِىَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ

٢٦٩

(269) He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

وَمَآ

And whatever

أَنفَقْتُم

you spend

مِّن

(out) of

نَّفَقَةٍ

(your) expenditures

أَوْ

or

نَذَرْتُم

you vow

مِّن

of

نَّذْرٍ

vow(s),

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

يَعْلَمُهُۥ

knows it,

قلے

وَمَا

and not

لِلظَّٰلِمِينَ

for the wrongdoers

مِنْ

any

أَنصَارٍ

helpers.

٢٧٠

(270)

وَمَآ أَنفَقْتُم مِّن نَّفَقَةٍ أَوْ نَذَرْتُم مِّن نَّذْرٍ فَإِنَّ ٱللَّهَ يَعْلَمُهُۥ ۗ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ٢٧٠

(270) And whatever you spend of expenditures or make of vows - indeed, Allah knows of it. And for the wrongdoers there are no helpers.

إِن

If

تُبْدُوا۟

you disclose

ٱلصَّدَقَٰتِ

the charities

فَنِعِمَّا

then well

هِىَ

it (is).

صلے

وَإِن
But if
تُخْفُوهَا
you keep it secret
وَتُؤْتُوهَا
and give it
ٱلْفُقَرَآءَ
(to) the poor,
فَهُوَ
then it
خَيْرٌ
(is) better
لَّكُمْ
for you.
ج

وَيُكَفِّرُ
And He will remove
عَنكُم
from you
مِّن
[of]
سَيِّـَٔاتِكُمْ
your evil deeds.
قلے

وَٱللَّهُ
And Allah
بِمَا

with what

تَعْمَلُونَ

you do

خَبِيرٌ

(is) All-Aware.

٢٧١

(271)

إِن تُبْدُوا۟ ٱلصَّدَقَٰتِ فَنِعِمَّا هِىَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّـَٔاتِكُمْ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ٢٧١

(271) If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted.

لَّيْسَ

Not

عَلَيْكَ

on you

هُدَىٰهُمْ

(is) their guidance

وَلَٰكِنَّ

[and] but

ٱللَّهَ

Allah

يَهْدِى

guides

مَن

whom

يَشَآءُ

He wills.

قلے

وَمَا

And whatever

تُنفِقُواْ

you spend

مِنْ

of

خَيْرٍ

good

فَلِأَنفُسِكُمْ

then it is for yourself,

ج

وَمَا

and not

تُنفِقُونَ

you spend

إِلَّا

except

ٱبْتِغَآءَ

seeking

وَجْهِ

(the) face of Allah.

ٱللَّهِ

ج

وَمَا

And whatever

تُنفِقُواْ
you spend
مِنْ
of
خَيْرٍ
good,
يُوَفَّ
will be repaid in full
إِلَيْكُمْ
to you
وَأَنتُمْ
and you
لَا
(will) not
تُظْلَمُونَ
be wronged.
٢٧٢
(272)
۞ لَّيْسَ عَلَيْكَ هُدَىٰهُمْ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۗ وَمَا تُنفِقُواْ مِنْ خَيْرٍ فَلِأَنفُسِكُمْ ۚ وَمَا تُنفِقُونَ إِلَّا ٱبْتِغَآءَ وَجْهِ ٱللَّهِ ۚ وَمَا تُنفِقُواْ مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ٢٧٢
(272) Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged.
لِلْفُقَرَآءِ
For the poor,

ٱلَّذِينَ
those who
أُحْصِرُوا۟
are wrapped up
فِى
in
سَبِيلِ
the way
ٱللَّهِ
of Allah,
لَا
not
يَسْتَطِيعُونَ
they (are) able
ضَرْبًا
(to) move about
فِى
in
ٱلْأَرْضِ
the earth.
يَحْسَبُهُمُ
Think (about) them,
ٱلْجَاهِلُ
the ignorant one,
أَغْنِيَآءَ
(that they are) self-sufficient
مِنَ
(because) of
ٱلتَّعَفُّفِ

[the] (their) restraint,

تَعْرِفُهُم

you recognize them

بِسِيمَٰهُمْ

by their mark.

لَا

They (do) not ask

يَسْـَٔلُونَ

ٱلنَّاسَ

the people

إِلْحَافًا

with importunity.

قلے

وَمَا

And whatever

تُنفِقُوا۟

you spend

مِنْ

of

خَيْرٍ

good,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

بِهِۦ

of it

عَلِيمٌ

(is) All-Knower.

٢٧٣

(273)

لِلْفُقَرَآءِ ٱلَّذِينَ أُحْصِرُوا۟ فِى سَبِيلِ ٱللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِى ٱلْأَرْضِ يَحْسَبُهُمُ ٱلْجَاهِلُ أَغْنِيَآءَ مِنَ ٱلتَّعَفُّفِ تَعْرِفُهُم بِسِيمَٰهُمْ لَا يَسْـَٔلُونَ ٱلنَّاسَ إِلْحَافًا ۗ وَمَا تُنفِقُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ٢٧٣

(273) [Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good - indeed, Allah is Knowing of it.

ٱلَّذِينَ

Those who

يُنفِقُونَ

spend

أَمْوَٰلَهُم

their wealth

بِٱلَّيْلِ

by night

وَٱلنَّهَارِ

and day

سِرًّا

secretly

وَعَلَانِيَةً

and openly,

فَلَهُمْ

then for them

أَجْرُهُمْ
(is) their reward
عِندَ
with
رَبِّهِمْ
their Lord,
وَلَا
and no
خَوْفٌ
fear
عَلَيْهِمْ
on them
وَلَا
and not
هُمْ
they
يَحْزَنُونَ
will grieve.
٢٧٤
(274)
ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُم بِٱلَّيْلِ وَٱلنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٢٧٤
(274) Those who spend their wealth [in Allah 's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.
ٱلَّذِينَ
Those who
يَأْكُلُونَ

consume

ٱلرِّبَوٰا۟

[the] usury

لَا

not

يَقُومُونَ

they can stand

إِلَّا

except

كَمَا

like

يَقُومُ

stands

ٱلَّذِى

the one who,

يَتَخَبَّطُهُ

confounds him

ٱلشَّيْطَٰنُ

the Shaitaan

مِنَ

with

ٱلْمَسِّ

his touch.

ج

ذَٰلِكَ

That

بِأَنَّهُمْ

(is) because they

قَالُوٓا۟

say,

إِنَّمَا

'Only

ٱلْبَيْعُ

the trade

مِثْلُ

(is) like

ٱلرِّبَوٰا۟

[the] usury.'

قلے

وَأَحَلَّ

While Allah has permitted

ٱللَّهُ

ٱلْبَيْعَ

[the] trade

وَحَرَّمَ

but (has) forbidden

ٱلرِّبَوٰا۟

[the] usury.

ج

فَمَن

Then whoever -

جَآءَهُۥ

comes to him

مَوْعِظَةٌ

(the) admonition

مِّن

from

رَّبِّهِۦ

His Lord

فَٱنتَهَىٰ

and he refrained,

فَلَهُۥ

then for him

مَا

what

سَلَفَ

(has) passed,

وَأَمْرُهُۥٓ

[and] his case

إِلَى

(is) with

ٱللَّهِ

Allah,

صلے

وَمَنْ

and whoever

عَادَ

repeated

فَأُو۟لَٰٓئِكَ

then those

أَصْحَٰبُ

(are) the companions

ٱلنَّارِ

(of) the Fire,

صلے

هُمْ
they
فِيهَا
in it
خَٰلِدُونَ
will abide forever.

٢٧٥

(275)

ٱلَّذِينَ يَأْكُلُونَ ٱلرِّبَوٰا۟ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ٱلَّذِى يَتَخَبَّطُهُ ٱلشَّيْطَٰنُ مِنَ ٱلْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوٓا۟ إِنَّمَا ٱلْبَيْعُ مِثْلُ ٱلرِّبَوٰا۟ ۗ وَأَحَلَّ ٱللَّهُ ٱلْبَيْعَ وَحَرَّمَ ٱلرِّبَوٰا۟ ۚ فَمَن جَآءَهُۥ مَوْعِظَةٌ مِّن رَّبِّهِۦ فَٱنتَهَىٰ فَلَهُۥ مَا سَلَفَ وَأَمْرُهُۥٓ إِلَى ٱللَّهِ ۖ وَمَنْ عَادَ فَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ٢٧٥

(275) Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein.

يَمْحَقُ
Allah destroys
ٱللَّهُ
ٱلرِّبَوٰا۟
the usury
وَيُرْبِى
and (gives) increase

ٱلصَّدَقَٰتِ

(for) the charities.

قلے

وَٱللَّهُ

And Allah

لَا

(does) not

يُحِبُّ

love

كُلَّ

every

كَفَّارٍ

ungrateful

أَثِيمٍ

sinner.

٢٧٦

(276)

يَمْحَقُ ٱللَّهُ ٱلرِّبَوٰاْ وَيُرْبِى ٱلصَّدَقَٰتِ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ٢٧٦

(276) Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ءَامَنُواْ

believe[d]

وَعَمِلُواْ

and did

ٱلصَّٰلِحَٰتِ
good deeds
وَأَقَامُواْ
and established
ٱلصَّلَوٰةَ
the prayer
وَءَاتَوُاْ
and gave
ٱلزَّكَوٰةَ
the zakah
لَهُمْ
for them -
أَجْرُهُمْ
their reward
عِندَ
(is) with
رَبِّهِمْ
their Lord,
وَلَا
and no
خَوْفٌ
Fear
عَلَيْهِمْ
on them
وَلَا
and not
هُمْ
they
يَحْزَنُونَ

will grieve.

٢٧٧

(277)

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٢٧٧

(277) Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe[d]

ٱتَّقُوا۟

Fear

ٱللَّهَ

Allah

وَذَرُوا۟

and give up

مَا

what

بَقِىَ

remained

مِنَ

of

ٱلرِّبَوٰٓا۟

[the] usury,

إِن

if

كُنتُم

you are

مُّؤْمِنِينَ

believers.

٢٧٨

(278)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَذَرُواْ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓاْ إِن كُنتُم مُّؤْمِنِينَ ٢٧٨

(278) O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers.

فَإِن

And if

لَّمْ

not

تَفْعَلُواْ

you do,

فَأْذَنُواْ

then be informed

بِحَرْبٍ

of a war

مِّنَ

from

ٱللَّهِ

Allah

وَرَسُولِهِۦ

and His Messenger.

صلے

وَإِن
And if
تُبْتُمْ
you repent
فَلَكُمْ
then for you
رُءُوسُ
(are) you capital-
أَمْوَٰلِكُمْ
لَا
(do) not
تَظْلِمُونَ
wrong
وَلَا
and not
تُظْلَمُونَ
you will be wronged.
٢٧٩
(279)

فَإِن لَّمْ تَفْعَلُوا۟ فَأْذَنُوا۟ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ٢٧٩

(279) And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged.

وَإِن
And if
كَانَ
is

ذُو

the (debtor) in difficulty,

عُسْرَةٍ

فَنَظِرَةٌ

then postponement

إِلَىٰ

until

مَيْسَرَةٍ

ease.

ج

وَأَن

And if

تَصَدَّقُواْ

you remit as charity

خَيْرٌ

(it is) better

لَّكُمْ

for you.

صلے

إِن

If

كُنتُمْ

you

تَعْلَمُونَ

know.

٢٨٠

(280)

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ج وَأَن

تَصَدَّقُواْ خَيْرٌ لَّكُمْ ۖ إِن كُنتُمْ تَعْلَمُونَ ٢٨٠

(280) And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.

وَٱتَّقُواْ

And fear

يَوْمًا

a Day

تُرْجَعُونَ

you will be brought back

فِيهِ

[in it]

إِلَى

to

ٱللَّهِ

Allah.

ۖ

ثُمَّ

Then

تُوَفَّىٰ

(will be) repaid in full

كُلُّ

every

نَفْسٍ

soul

مَّا

what

كَسَبَتْ

it earned

وَهُمْ

and they

لَا

will not be wronged.

يُظْلَمُونَ

٢٨١

(281)

وَٱتَّقُوا۟ يَوْمًا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ٢٨١

(281) And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوٓا۟

believe[d]

إِذَا

When

تَدَايَنتُم

you contract with one another

بِدَيْنٍ

any debt

إِلَىٰٓ

for

أَجَلٍ

a fixed term

مُّسَمًّى

فَٱكْتُبُوهُ

then write it.

ج

وَلْيَكْتُب

And let write

بَّيْنَكُمْ

between you

كَاتِبٌ

a scribe

بِٱلْعَدْلِ

in justice.

ج

وَلَا

And not

يَأْبَ

(should) refuse

كَاتِبٌ

a scribe

أَن

that

يَكْتُبَ

he writes

كَمَا

as

عَلَّمَهُ

Allah (has) taught him.

ٱللَّهُ

ج

فَلْيَكْتُبْ

So let him write

وَلْيُمْلِلِ

and let dictate

ٱلَّذِى

the one

عَلَيْهِ

on whom

ٱلْحَقُّ

(is) the right

وَلْيَتَّقِ

and let him fear

ٱللَّهَ

Allah,

رَبَّهُۥ

his Lord,

وَلَا

and (let him) not

يَبْخَسْ

diminish

مِنْهُ

from it

شَيْـًٔا

anything.

ج

فَإِن

Then if

كَانَ

is

ٱلَّذِى

the one

عَلَيْهِ

on him

ٱلْحَقُّ

(is) the right

سَفِيهًا

(of) limited understanding,

أَوْ

or

ضَعِيفًا

weak,

أَوْ

or

لَا

not

يَسْتَطِيعُ

capable

أَن

that

يُمِلَّ

he (can) dictate,

هُوَ

فَلْيُمْلِلْ

then let dictate

وَلِيُّهُۥ

his guardian

بِٱلْعَدْلِ

with justice.

وَٱسْتَشْهِدُوا۟
And call for evidence
شَهِيدَيْنِ
two witnesses
مِن
among
رِّجَالِكُمْ
your men.
صلے

فَإِن
And if
لَّمْ
not
يَكُونَا
(there) are
رَجُلَيْنِ
two men
فَرَجُلٌ
then one man
وَٱمْرَأَتَانِ
and two women
مِمَّن
of whom
تَرْضَوْنَ
you agree
مِنَ
of

ٱلشُّهَدَآءِ

[the] witnesses,

أَن

(so) that (if)

تَضِلَّ

[she] errs,

إِحْدَىٰهُمَا

one of the two,

فَتُذَكِّرَ

then will remind

إِحْدَىٰهُمَا

one of the two

ٱلْأُخْرَىٰ

(to) the other.

ج

وَلَا

And not

يَأْبَ

(should) refuse

ٱلشُّهَدَآءُ

the witnesses

إِذَا

when

مَا

they are called.

دُعُوا۟

ج

وَلَا

And not

تَسْـَٔمُوٓا۟

(be) weary

أَن

that

تَكْتُبُوهُ

you write it -

صَغِيرًا

small

أَوْ

or

كَبِيرًا

large

إِلَىٰٓ

for

أَجَلِهِۦ

its term.

ج

ذَٰلِكُمْ

That

أَقْسَطُ

(is) more just

عِندَ

near

ٱللَّهِ

Allah,

وَأَقْوَمُ

and more upright

لِلشَّهَٰدَةِ

for evidence

وَأَدْنَىٰٓ

and nearer

أَلَّا

that not

تَرْتَابُوٓاْ

you (have) doubt,

صلے

إِلَّآ

except

أَن

that

تَكُونَ

be

تِجَٰرَةً

a transaction

حَاضِرَةً

present,

تُدِيرُونَهَا

you carry out

بَيْنَكُمْ

among you,

فَلَيْسَ

then not

عَلَيْكُمْ

on you

جُنَاحٌ

any sin

أَلَّا

that not

تَكْتُبُوهَا

you write it.

قلے

وَأَشْهِدُوٓاْ

And take witness

إِذَا

when

تَبَايَعْتُمْ

you make commercial transaction.

ج

وَلَا

And not

يُضَآرَّ

harm be done

كَاتِبٌ

(to) scribe

وَلَا

and not

شَهِيدٌ

(to) witness,

ج

وَإِن

and if

تَفْعَلُواْ

you do,

فَإِنَّهُۥ

then indeed it

فُسُوقٌۢ
(is) sinful conduct
بِكُمْ
for you,
قلے

وَٱتَّقُوا۟
and fear
ٱللَّهَ
Allah.
صلے

وَيُعَلِّمُكُمُ
And Allah teaches you.
ٱللَّهُ
قلے

وَٱللَّهُ
And Allah
بِكُلِّ
of every
شَىْءٍ
thing
عَلِيمٌ
(is) All-Knower.
٢٨٢
(282)
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَدَايَنتُم بِدَيْنٍ إِلَىٰٓ أَجَلٍ
مُّسَمًّى فَٱكْتُبُوهُ ۚ وَلْيَكْتُب بَّيْنَكُمْ كَاتِبٌۢ بِٱلْعَدْلِ ۚ
وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ ٱللَّهُ ۚ فَلْيَكْتُبْ

وَلْيُمْلِلِ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ وَلَا
يَبْخَسْ مِنْهُ شَيْـًٔا ۚ فَإِن كَانَ ٱلَّذِى عَلَيْهِ ٱلْحَقُّ
سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن يُمِلَّ هُوَ
فَلْيُمْلِلْ وَلِيُّهُۥ بِٱلْعَدْلِ ۚ وَٱسْتَشْهِدُوا۟ شَهِيدَيْنِ مِن
رِّجَالِكُمْ ۖ فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَٱمْرَأَتَانِ
مِمَّن تَرْضَوْنَ مِنَ ٱلشُّهَدَآءِ أَن تَضِلَّ إِحْدَىٰهُمَا
فَتُذَكِّرَ إِحْدَىٰهُمَا ٱلْأُخْرَىٰ ۚ وَلَا يَأْبَ ٱلشُّهَدَآءُ إِذَا مَا
دُعُوا۟ ۚ وَلَا تَسْـَٔمُوٓا۟ أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا
إِلَىٰٓ أَجَلِهِۦ ۚ ذَٰلِكُمْ أَقْسَطُ عِندَ ٱللَّهِ وَأَقْوَمُ لِلشَّهَٰدَةِ
وَأَدْنَىٰٓ أَلَّا تَرْتَابُوٓا۟ ۖ إِلَّآ أَن تَكُونَ تِجَٰرَةً حَاضِرَةً
تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا
ۗ وَأَشْهِدُوٓا۟ إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَآرَّ كَاتِبٌ وَلَا
شَهِيدٌ ۚ وَإِن تَفْعَلُوا۟ فَإِنَّهُۥ فُسُوقٌۢ بِكُمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ
ۖ وَيُعَلِّمُكُمُ ٱللَّهُ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ٢٨٢

(282) O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it.

And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things.

۞

وَإِن
And if

كُنتُمْ
you are

عَلَىٰ
on

سَفَرٍ
a journey

وَلَمْ
and not

تَجِدُواْ
you find

كَاتِبًا
a scribe,

فَرِهَٰنٌ
then pledge

مَّقْبُوضَةٌ
in hand.
صلے

فَإِنْ
Then if

أَمِنَ
entrusts

بَعْضُكُم
one of you

بَعْضًا

to another

فَلْيُؤَدِّ

then let discharge

ٱلَّذِى

the one who

ٱؤْتُمِنَ

is entrusted

أَمَٰنَتَهُۥ

his trust.

وَلْيَتَّقِ

And let him fear

ٱللَّهَ

Allah,

رَبَّهُۥ

his Lord.

قلے

وَلَا

And (do) not

تَكْتُمُوا۟

conceal

ٱلشَّهَٰدَةَ

the evidence.

ج

وَمَن

And whoever

يَكْتُمْهَا

conceals it,

فَإِنَّهُۥٓ

then indeed he

ءَاثِمٌ

(is) sinful -

قَلْبُهُۥ

his heart.

قلے

وَٱللَّهُ

And Allah

بِمَا

of what

تَعْمَلُونَ

you do

عَلِيمٌ

(is) All-Knower.

٢٨٣

(283)

وَإِن كُنتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا۟ كَاتِبًا فَرِهَٰنٌ مَّقْبُوضَةٌ ۖ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ ٱلَّذِى ٱؤْتُمِنَ أَمَٰنَتَهُۥ وَلْيَتَّقِ ٱللَّهَ رَبَّهُۥ ۗ وَلَا تَكْتُمُوا۟ ٱلشَّهَٰدَةَ ۚ وَمَن يَكْتُمْهَا فَإِنَّهُۥٓ ءَاثِمٌ قَلْبُهُۥ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ٢٨٣

(283) And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it - his heart is indeed sinful, and Allah is Knowing of what you do.

لِّلَّهِ

To Allah (belongs)

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth.

قلے

وَإِن

And if

تُبْدُوا۟

you disclose

مَا

what

فِىٓ

(is) in

أَنفُسِكُمْ

yourselves

أَوْ

or

تُخْفُوهُ

you conceal it,

يُحَاسِبْكُم

will call you to account

بِهِ

for it

ٱللَّهُ

Allah.

صلے

فَيَغْفِرُ

Then, He will forgive

لِمَن

[to] whom

يَشَآءُ

He wills,

وَيُعَذِّبُ

and He will punish

مَن

whom

يَشَآءُ

He wills.

قلے

وَٱللَّهُ

And Allah

عَلَىٰ

on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

(is) All-Powerful.

٢٨٤

(284)

لِّلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلْأَرْضِۗ وَإِن تُبْدُوا۟ مَا فِيٓ أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُم بِهِ ٱللَّهُۖ فَيَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٢٨٤

(284) To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.

ءَامَنَ

Believed

ٱلرَّسُولُ

the Messenger

بِمَآ

in what

أُنزِلَ

was revealed

إِلَيْهِ

to him

مِن

from

رَّبِّهِۦ

his Lord

وَٱلْمُؤْمِنُونَ

and the believers.

ج

كُلٌّ

All

ءَامَنَ

believed

بِٱللَّهِ

in Allah,

وَمَلَٰٓئِكَتِهِۦ

and His Angels,

وَكُتُبِهِۦ

and His Books,

وَرُسُلِهِۦ

and His Messengers.

لَا

'Not

نُفَرِّقُ

we make distinction

بَيْنَ

between

أَحَدٍ

any

مِّن

of

رُّسُلِهِۦ

His Messengers.'

ج

وَقَالُوا۟

And they said,

سَمِعْنَا

'We heard

وَأَطَعْنَا

and we obeyed.

صلے

غُفْرَانَكَ

(Grant us) your forgiveness

رَبَّنَا

our Lord,

وَإِلَيْكَ

and to You

ٱلْمَصِيرُ

(is) the return.'

٢٨٥

(285)

ءَامَنَ ٱلرَّسُولُ بِمَآ أُنزِلَ إِلَيْهِ مِن رَّبِّهِۦ
وَٱلْمُؤْمِنُونَ ۚ كُلٌّ ءَامَنَ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ
وَرُسُلِهِۦ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِۦ ۚ وَقَالُوا۟
سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ ٢٨٥

(285) The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

لَا

(Does) not

يُكَلِّفُ

burden Allah

ٱللَّهُ

نَفْسًا

any soul

إِلَّا

except

وُسْعَهَا

its capacity,

ج

لَهَا

for it

مَا

what

كَسَبَتْ

it earned,

وَعَلَيْهَا

and against it

مَا

what

ٱكْتَسَبَتْ

it earned.

قلے

رَبَّنَا

'Our Lord

لَا

(Do) not

تُؤَاخِذْنَآ

take us to task

إِن

if

نَّسِينَآ

we forget

أَوْ

or

أَخْطَأْنَا

we err.

ج

رَبَّنَا

Our Lord

وَلَا

And (do) not

تَحْمِلْ

lay

عَلَيْنَآ

upon us

إِصْرًا

a burden

كَمَا

like that

حَمَلْتَهُۥ

(which) You laid [it]

عَلَى

on

ٱلَّذِينَ

those who

مِن

(were) before us.

قَبْلِنَا

ج

رَبَّنَا

Our Lord

وَلَا

[And] (do) not

تُحَمِّلْنَا

lay on us

مَا

what

لَا

not

طَاقَةَ

(the) strength

لَنَا

we have

بِهِۦ

[of it] (to bear).

صلے

وَٱعْفُ

And pardon

عَنَّا

[from] us,

وَٱغْفِرْ

and forgive

لَنَا

[for] us

وَٱرْحَمْنَآ

and have mercy on us.

ج

أَنتَ

You are

مَوْلَىٰنَا

our Protector,

فَٱنصُرْنَا

so help us

عَلَى

against

ٱلْقَوْمِ

the people -

ٱلْكَٰفِرِينَ

[the] disbelievers.

٢٨٦

(286)

لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا ٱكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ ۖ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ ۚ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ٢٨٦

(286) Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

ءَايَٰتُهَا ٢٠٠

Verses 200

سُورَةُ ءَالِعِمْرَٰنَ

Chapter 3 The Family of Imraan

رُكُوعَاتُهَا ٢٠

Rukus 20

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الٓمٓ

Alif Laam Meem

١

(1)

الٓمٓ ١

(1) Alif, Lam, Meem.

ٱللَّهُ

Allah -

لَآ

(there is) no

إِلَٰهَ

God

إِلَّا

except

هُوَ

Him,

ٱلْحَىُّ

the Ever-Living

ٱلْقَيُّومُ

the Sustainer of all that exists.

٢

(2)

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْحَىُّ ٱلْقَيُّومُ ٢

(2) Allah - there is no deity except Him, the Ever-Living, the Sustainer of existence.

نَزَّلَ

(He) revealed

عَلَيْكَ

to you

ٱلْكِتَٰبَ

the Book

بِٱلْحَقِّ

in [the] truth

مُصَدِّقًا

confirming

لِّمَا

that which

بَيْنَ

(was) before it,

يَدَيْهِ

وَأَنزَلَ

and He revealed

ٱلتَّوْرَىٰةَ

the Taurat

وَٱلْإِنجِيلَ

and the Injeel,

٣

(3)

نَزَّلَ عَلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ٣

(3) He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel.

مِن

Before (this),

قَبْلُ

هُدًى

(as) guidance

لِّلنَّاسِ

for the mankind.

وَأَنزَلَ

And (He) revealed

ٱلْفُرْقَانَ

the Criterion.

قلے

إِنَّ

Verily,

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve[d]

بِـَٔايَٰتِ

in the Verses of Allah,

ٱللَّهِ

لَهُمْ

for them

عَذَابٌ

(is) a punishment

شَدِيدٌ

severe.

ۚ

وَٱللَّهُ

And Allah

عَزِيزٌ

(is) All-Mighty,

ذُو

All-Able of retribution.

ٱنتِقَامٍ

٤

(4)

مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ ٱلْفُرْقَانَ ۗ إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ٤

(4) Before, as guidance for the people. And He revealed the Qur'an. Indeed, those who disbelieve in the verses of Allah will have a severe punishment, and Allah is exalted in Might, the Owner of Retribution.

إِنَّ

Indeed

ٱللَّهَ

Allah -

لَا

not

يَخْفَىٰ

is hidden

عَلَيْهِ

from Him

شَىْءٌ

anything

فِى
in
ٱلْأَرْضِ
the earth
وَلَا
and not
فِى
in
ٱلسَّمَآءِ
the heaven.
٥
(5)
إِنَّ ٱللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَىْءٌ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ٥
(5) Indeed, from Allah nothing is hidden in the earth nor in the heaven.
هُوَ
He
ٱلَّذِى
(is) the One Who
يُصَوِّرُكُمْ
shapes you
فِى
in
ٱلْأَرْحَامِ
the wombs
كَيْفَ
how(ever)
يَشَآءُ
He wills.

ج

لَآ

(There is) no

إِلَٰهَ

god

إِلَّا

except

هُوَ

Him,

ٱلْعَزِيزُ

the All-Mighty,

ٱلْحَكِيمُ

the All-Wise.

٦

(6)

هُوَ ٱلَّذِى يُصَوِّرُكُمْ فِى ٱلْأَرْحَامِ كَيْفَ يَشَآءُ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٦

(6) It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.

هُوَ

He

ٱلَّذِىٓ

(is) the One Who

أَنزَلَ

revealed

عَلَيْكَ

to you

ٱلْكِتَٰبَ

the Book,

مِنْهُ

of it

ءَايَٰتٌ

(are) Verses

مُّحْكَمَٰتٌ

absolutely clear -

هُنَّ

they are

أُمُّ

the foundation

ٱلْكِتَٰبِ

(of) the Book,

وَأُخَرُ

and others

مُتَشَٰبِهَٰتٌ

(are) allegorical.

صلے

فَأَمَّا

Then as for

ٱلَّذِينَ

those

فِى

in

قُلُوبِهِمْ

[their] (whose) hearts

زَيْغٌ

(is) perversity -

فَيَتَّبِعُونَ

[so] they follow

مَا

what

تَشَٰبَهَ

(is) allegory

مِنْهُ

of it,

ٱبْتِغَآءَ

seeking

ٱلْفِتْنَةِ

[the] discord

وَٱبْتِغَآءَ

and seeking

تَأْوِيلِهِۦ

its interpretation.

قلے

وَمَا

And none

يَعْلَمُ

knows

تَأْوِيلَهُۥٓ

its interpretation

إِلَّا

except

ٱللَّهُ

Allah.

قلے

وَٱلرَّٰسِخُونَ

And those firm

فِى
in
ٱلْعِلْمِ
[the] knowledge,
يَقُولُونَ
they say,
ءَامَنَّا
'We believe
بِهِۦ
in it.
كُلٌّ
All
مِّنْ
from
عِندِ
رَبِّنَا
our Lord.'
قلے

وَمَا
And none
يَذَّكَّرُ
will get admonished
إِلَّآ
except
أُو۟لُوا۟
men of understanding.
ٱلْأَلْبَٰبِ
٧

(7)

هُوَ ٱلَّذِىٓ أَنزَلَ عَلَيْكَ ٱلْكِتَٰبَ مِنْهُ ءَايَٰتٌ مُّحْكَمَٰتٌ هُنَّ أُمُّ ٱلْكِتَٰبِ وَأُخَرُ مُتَشَٰبِهَٰتٌ ۖ فَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَٰبَهَ مِنْهُ ٱبْتِغَآءَ ٱلْفِتْنَةِ وَٱبْتِغَآءَ تَأْوِيلِهِۦ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُۥٓ إِلَّا ٱللَّهُ ۗ وَٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِۦ كُلٌّ مِّنْ عِندِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ٧

(7) It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.

رَبَّنَا

'Our Lord

لَا

(Do) not

تُزِغْ

deviate

قُلُوبَنَا

our hearts

بَعْدَ

after

إِذْ

[when]

هَدَيْتَنَا

You (have) guided us,

وَهَبْ

and grant

لَنَا

(for) us

مِن

from

لَّدُنكَ

Yourself

رَحْمَةً

mercy.

ج

إِنَّكَ

Indeed You,

أَنتَ

You

ٱلْوَهَّابُ

(are) the Bestower.

٨

(8)

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ ٱلْوَهَّابُ ٨

(8) [Who say], "Our Lord, let not our hearts deviate after You have guided us and grant us from Yourself mercy. Indeed, You are the Bestower.

رَبَّنَآ

Our Lord

إِنَّكَ

Indeed, You

جَامِعُ

will gather

ٱلنَّاسِ

[the] mankind

لِيَوْمٍ

(on) a Day

لَّا

(there is) no

رَيْبَ

doubt

فِيهِ

in it.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يُخْلِفُ

break

ٱلْمِيعَادَ

the Promise.'

٩

(9)

رَبَّنَآ إِنَّكَ جَامِعُ ٱلنَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ٩

(9) Our Lord, surely You will gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise."

إِنَّ

Indeed,

ٱلَّذِينَ
those who
كَفَرُواْ
disbelieve[d]
لَن
never
تُغْنِىَ
will avail
عَنْهُمْ
[for] them
أَمْوَٰلُهُمْ
their wealth
وَلَآ
and not
أَوْلَٰدُهُم
their children
مِّنَ
against
ٱللَّهِ
Allah
شَيْـًٔا
anything,
صلے
وَأُوْلَٰٓئِكَ
and those -
هُمْ
they (are)
وَقُودُ
the fuel

ٱلنَّارِ

(for) the Fire

١٠

(10)

إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغْنِيَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُوْلَٰٓئِكَ هُمْ وَقُودُ ٱلنَّارِ ١٠

(10) Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all. And it is they who are fuel for the Fire.

كَدَأْبِ

Like behavior

ءَالِ

(of the) people

فِرْعَوْنَ

(of) Firaun

وَٱلَّذِينَ

and those who

مِن

(were) before them.

قَبْلِهِمْ ۚ

كَذَّبُواْ

They denied

بِـَٔايَٰتِنَا

Our Signs,

فَأَخَذَهُمُ

so Allah seized them

ٱللَّهُ

بِذُنُوبِهِمْ

for their sins.

قلے

وَٱللَّهُ

And Allah

شَدِيدُ

(is) severe

ٱلْعِقَابِ

(in) [the] punishment.

١١

(11)

كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَـٰتِنَا فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ١١

(11) [Theirs is] like the custom of the people of Pharaoh and those before them. They denied Our signs, so Allah seized them for their sins. And Allah is severe in penalty.

قُل

Say

لِّلَّذِينَ

to those who

كَفَرُوا۟

disbelieve[d],

سَتُغْلَبُونَ

'You will be overcome

وَتُحْشَرُونَ

and you will be gathered

إِلَىٰ

to

جَهَنَّمَ
Hell,
ج

وَبِئْسَ
[and] an evil
ٱلْمِهَادُ
[the] resting place.
١٢
(12)
قُل لِّلَّذِينَ كَفَرُواْ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ ٱلْمِهَادُ ١٢
(12) Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place."
قَدْ
Surely
كَانَ
(it) was
لَكُمْ
for you
ءَايَةٌ
a sign
فِى
in
فِئَتَيْنِ
(the) two hosts
ٱلْتَقَتَا
which met -
صلے

فِئَةٌ

one group

تُقَٰتِلُ

fighting

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

وَأُخْرَىٰ

and another

كَافِرَةٌ

disbelievers.

يَرَوْنَهُم

They were seeing them

مِّثْلَيْهِمْ

twice of them

رَأْىَ

with their eyes.

ٱلْعَيْنِ ۚ

وَٱللَّهُ

And Allah

يُؤَيِّدُ

supports

بِنَصْرِهِۦ

with His help

مَن

whom

يَشَآءُ

He wills.

قلے

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَعِبْرَةً

(is) surely a lesson

لِّأُو۟لِى

for the owners

ٱلْأَبْصَٰرِ

of [the] vision.

١٣

(13)

قَدْ كَانَ لَكُمْ ءَايَةٌ فِى فِئَتَيْنِ ٱلْتَقَتَا ۖ فِئَةٌ تُقَٰتِلُ فِى سَبِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُم مِّثْلَيْهِمْ رَأْىَ ٱلْعَيْنِ ۚ وَٱللَّهُ يُؤَيِّدُ بِنَصْرِهِۦ مَن يَشَآءُ ۗ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ١٣

(13) Already there has been for you a sign in the two armies which met - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory whom He wills. Indeed in that is a lesson for those of vision.

زُيِّنَ

[It is] beautified

لِلنَّاسِ

for [the] mankind

حُبُّ

love

ٱلشَّهَوَٰتِ

(of) the (things they) desire -

مِنَ

of

ٱلنِّسَآءِ

[the] women

وَٱلْبَنِينَ

and [the] sons

وَٱلْقَنَٰطِيرِ

and [the] heaps

ٱلْمُقَنطَرَةِ

[the] stored up

مِنَ

of

ٱلذَّهَبِ

[the] gold

وَٱلْفِضَّةِ

and [the] silver,

وَٱلْخَيْلِ

and [the] horses

ٱلْمُسَوَّمَةِ

[the] branded

وَٱلْأَنْعَٰمِ

and [the] cattle

وَٱلْحَرْثِ

and [the] tilled land.

قلے

ذَٰلِكَ

That

مَتَٰعُ

(is) possession

ٱلْحَيَوٰةِ

(of) [the] life

ٱلدُّنْيَا

of the world

صلے

وَٱللَّهُ

but Allah has

عِندَهُۥ

with Him

حُسْنُ

(an) excellent

ٱلْمَـَٔابِ

[the] abode to return.

١٤

(14)

زُيِّنَ لِلنَّاسِ حُبُّ ٱلشَّهَوَٰتِ مِنَ ٱلنِّسَآءِ وَٱلْبَنِينَ وَٱلْقَنَٰطِيرِ ٱلْمُقَنطَرَةِ مِنَ ٱلذَّهَبِ وَٱلْفِضَّةِ وَٱلْخَيْلِ ٱلْمُسَوَّمَةِ وَٱلْأَنْعَٰمِ وَٱلْحَرْثِ ۗ ذَٰلِكَ مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلْمَـَٔابِ ١٤

(14) Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded

horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return.

قُلْ
Say,
أَؤُنَبِّئُكُم
'Shall I inform you
بِخَيْرٍ
of better
مِّن
than
ذَٰلِكُمْ
that.
ج

لِلَّذِينَ
For those who
ٱتَّقَوْا۟
fear[ed],
عِندَ
with
رَبِّهِمْ
their Lord,
جَنَّٰتٌ
(are) Gardens
تَجْرِى
flows
مِن
from
تَحْتِهَا

underneath them

ٱلْأَنْهَٰرُ

[the] rivers -

خَٰلِدِينَ

abiding forever

فِيهَا

in it,

وَأَزْوَٰجٌ

and spouses

مُّطَهَّرَةٌ

pure

وَرِضْوَٰنٌ

and approval

مِّنَ

from

ٱللَّهِ

Allah.

قلے

وَٱللَّهُ

And Allah

بَصِيرٌۢ

(is) All-Seer

بِٱلْعِبَادِ

of (His) slaves.

١٥

(15)

قُلْ أَؤُنَبِّئُكُم بِخَيْرٍ مِّن ذَٰلِكُمْ ۚ لِلَّذِينَ ٱتَّقَوْا۟ عِندَ ۞
رَبِّهِمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا

وَأَزْوَٰجٌ مُّطَهَّرَةٌ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌ بِٱلْعِبَادِ ١٥

(15) Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants -

ٱلَّذِينَ

Those who

يَقُولُونَ

say,

رَبَّنَآ

'Our Lord

إِنَّنَآ

Indeed, we

ءَامَنَّا

(have) believed,

فَٱغْفِرْ

so forgive

لَنَا

for us

ذُنُوبَنَا

our sins

وَقِنَا

and save us

عَذَابَ

(from) punishment

ٱلنَّارِ

(of) the Fire.'

١٦

(16)

ٱلَّذِينَ يَقُولُونَ رَبَّنَآ إِنَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ ٱلنَّارِ ١٦

(16) Those who say, "Our Lord, indeed we have believed, so forgive us our sins and protect us from the punishment of the Fire,"

ٱلصَّٰبِرِينَ

The patient

وَٱلصَّٰدِقِينَ

and the truthful

وَٱلْقَٰنِتِينَ

and the obedient

وَٱلْمُنفِقِينَ

and those who spend

وَٱلْمُسْتَغْفِرِينَ

and those who seek forgiveness

بِٱلْأَسْحَارِ

[in the] before dawn.

١٧

(17)

ٱلصَّٰبِرِينَ وَٱلصَّٰدِقِينَ وَٱلْقَٰنِتِينَ وَٱلْمُنفِقِينَ وَٱلْمُسْتَغْفِرِينَ بِٱلْأَسْحَارِ ١٧

(17) The patient, the true, the obedient, those who spend [in the way of Allah], and those who seek forgiveness before dawn.

شَهِدَ

Allah bears witness

ٱللَّهُ

أَنَّهُۥ

that [He],

لَآ

(there is) no

إِلَٰهَ
god
إِلَّا
except
هُوَ
Him,
وَٱلْمَلَٰٓئِكَةُ
and (so do) the Angels,
وَأُو۟لُوا۟
and owners
ٱلْعِلْمِ
of [the] knowledge -
قَآئِمًۢا
standing
بِٱلْقِسْطِ
in justice.
ۚ

لَآ
(There is) no
إِلَٰهَ
god
إِلَّا
except
هُوَ
Him,
ٱلْعَزِيزُ
the All-Mighty,
ٱلْحَكِيمُ
the All-Wise.

١٨

(18)

شَهِدَ ٱللَّهُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا هُوَ وَٱلْمَلَٰٓئِكَةُ وَأُو۟لُوا۟ ٱلْعِلْمِ قَآئِمًۢا بِٱلْقِسْطِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١٨

(18) Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise.

إِنَّ

Indeed,

ٱلدِّينَ

the religion

عِندَ

near

ٱللَّهِ

Allah

ٱلْإِسْلَٰمُ

is [the] Islam.

قلے

وَمَا

And not

ٱخْتَلَفَ

(did) differ

ٱلَّذِينَ

those who

أُوتُوا۟

were given

ٱلْكِتَٰبَ

the Book

إِلَّا

except

مِنۢ

after

بَعْدِ

مَا

what

جَآءَهُمُ

came to them

ٱلْعِلْمُ

[the] knowledge

بَغْيًۢا

out of envy

بَيْنَهُمْ

among them.

قلے

وَمَن

And whoever

يَكْفُرْ

disbelieves

بِـَٔايَٰتِ

in the Verses

ٱللَّهِ

of Allah,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

سَرِيعُ

(is) swift

ٱلْحِسَابِ

(in taking) account.

١٩

(19)

إِنَّ ٱلدِّينَ عِندَ ٱللَّهِ ٱلْإِسْلَٰمُ ۗ وَمَا ٱخْتَلَفَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَن يَكْفُرْ بِـَٔايَٰتِ ٱللَّهِ فَإِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ١٩

(19) Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.

فَإِنْ

Then if

حَآجُّوكَ

they argue with you,

فَقُلْ

then say,

أَسْلَمْتُ

'I have submitted

وَجْهِىَ

myself

لِلَّهِ

to Allah

وَمَنِ

and (those) who

ٱتَّبَعَنِ

follow me.'

قلے

وَقُل
And say
لِّلَّذِينَ
to those who
أُوتُواْ
were given
ٱلْكِتَٰبَ
the Book,
وَٱلْأُمِّيِّۦنَ
and the unlettered people,
ءَأَسْلَمْتُمْ
'Have you submitted yourselves?'
ج

فَإِنْ
Then if
أَسْلَمُواْ
they submit
فَقَدِ
then surely
ٱهْتَدَواْ
they are guided.
صلے

وَّإِن
But if
تَوَلَّوْاْ
they turn back
فَإِنَّمَا

then only

عَلَيْكَ

on you

ٱلْبَلَٰغُ

(is) to [the] convey.

قلے

وَٱللَّهُ

And Allah

بَصِيرٌۢ

(is) All-Seer

بِٱلْعِبَادِ

of [His] slaves.

٢٠

(20)

فَإِنْ حَآجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِىَ لِلَّهِ وَمَنِ ٱتَّبَعَنِ ۗ وَقُل لِّلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْأُمِّيِّـۧنَ ءَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا۟ فَقَدِ ٱهْتَدَوا۟ ۖ وَّإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ۗ وَٱللَّهُ بَصِيرٌۢ بِٱلْعِبَادِ ٢٠

(20) So if they argue with you, say, "I have submitted myself to Allah [in Islam], and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يَكْفُرُونَ

disbelieve

بِـَٔايَٰتِ

in the Signs of

ٱللَّهِ

Allah

وَيَقْتُلُونَ

and they kill

ٱلنَّبِيِّـۧنَ

the Prophets

بِغَيْرِ

without

حَقٍّ

right

وَيَقْتُلُونَ

and they kill

ٱلَّذِينَ

those who

يَأْمُرُونَ

order

بِٱلْقِسْطِ

[with] justice

مِنَ

among

ٱلنَّاسِ

the people,

فَبَشِّرْهُم

then give them tidings

بِعَذَابٍ

of a punishment

أَلِيمٍ

painful.

٢١

(21)

إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلنَّبِيِّـۧنَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ ٱلَّذِينَ يَأْمُرُونَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ٢١

(21) Those who disbelieve in the signs of Allah and kill the prophets without right and kill those who order justice from among the people - give them tidings of a painful punishment.

أُو۟لَٰٓئِكَ

Those (are)

ٱلَّذِينَ

(are) the ones who -

حَبِطَتْ

became worthless

أَعْمَٰلُهُمْ

their deeds

فِى

in

ٱلدُّنْيَا

the world

وَٱلْءَاخِرَةِ

and (in) the Hereafter.

وَمَا

And not

لَهُم

(will be) for them

مِّن

any

نَّصِرِينَ

helpers.

٢٢

(22)

أُوْلَٰٓئِكَ ٱلَّذِينَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ٢٢

(22) They are the ones whose deeds have become worthless in this world and the Hereafter, and for them there will be no helpers.

أَلَمْ

Have you not seen

تَرَ

إِلَى

[to]

ٱلَّذِينَ

those who

أُوتُواْ

were given

نَصِيبًا

a portion

مِّنَ

of

ٱلْكِتَٰبِ

the Scripture?

يُدْعَوْنَ

They are invited

إِلَىٰ

to

كِتَٰبِ

the Book

ٱللَّهِ

(of) Allah

لِيَحْكُمَ

that (it should) arbitrate

بَيْنَهُمْ

between them,

ثُمَّ

then

يَتَوَلَّىٰ

turns away

فَرِيقٌ

a party

مِّنْهُمْ

of them

وَهُم

and they (are)

مُّعْرِضُونَ

those who are averse.

٢٣

(23)

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُدْعَوْنَ إِلَىٰ كِتَٰبِ ٱللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ ٢٣

(23) Do you not consider, [O Muhammad], those who were given a portion of the Scripture? They are invited to the Scripture of Allah that it should arbitrate between them; then a party of them turns away, and they are refusing.

ذَٰلِكَ

That

بِأَنَّهُمْ
(is) because they
قَالُواْ
say,
لَن
'Never
تَمَسَّنَا
will touch us
ٱلنَّارُ
the Fire
إِلَّآ
except
أَيَّامًا
(for) days
مَّعْدُودَٰتٍ
numbered.'
صلى

وَغَرَّهُمْ
And deceived them
فِى
in
دِينِهِم
their religion
مَّا
what
كَانُواْ
they were
يَفْتَرُونَ
inventing.

٢٤

(24)

ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَن تَمَسَّنَا ٱلنَّارُ إِلَّآ أَيَّامًا مَّعْدُودَٰتٍ ۖ وَغَرَّهُمْ فِى دِينِهِم مَّا كَانُوا۟ يَفْتَرُونَ

٢٤

(24) That is because they say, "Never will the Fire touch us except for [a few] numbered days," and [because] they were deluded in their religion by what they were inventing.

فَكَيْفَ

Then how (will it be)

إِذَا

when

جَمَعْنَٰهُمْ

We will gather them

لِيَوْمٍ

on a Day -

لَّا

no

رَيْبَ

doubt

فِيهِ

in it.

وَوُفِّيَتْ

And will be paid in full

كُلُّ

every

نَفْسٍ

soul

مَّا

what

كَسَبَتْ

it earned

وَهُمْ

and they

لَا

not

يُظْلَمُونَ

will be wronged.

٢٥

(25)

فَكَيْفَ إِذَا جَمَعْنَٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ٢٥

(25) So how will it be when We assemble them for a Day about which there is no doubt? And each soul will be compensated [in full for] what it earned, and they will not be wronged.

قُلِ

Say

ٱللَّهُمَّ

'O Allah

مَٰلِكَ

Owner

ٱلْمُلْكِ

(of) the Dominion,

تُؤْتِى

You give

ٱلْمُلْكَ

the dominion

مَن

(to) whom

تَشَآءُ

You will

وَتَنزِعُ

and You take away

ٱلْمُلْكَ

the dominion

مِمَّن

from whom

تَشَآءُ

You will,

وَتُعِزُّ

and You honor

مَن

whom

تَشَآءُ

You will,

وَتُذِلُّ

and You humiliate

مَن

whom

تَشَآءُ

You will.

صلے

بِيَدِكَ

In Your hand

ٱلْخَيْرُ

(is) all the good.

صلے

إِنَّكَ

Indeed, You

عَلَىٰ

(are) on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful.

٢٦

(26)

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٦

(26) Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent.

تُولِجُ

You cause to enter

ٱلَّيْلَ

the night

فِى

in

ٱلنَّهَارِ

the day

وَتُولِجُ

and You cause to enter

ٱلنَّهَارَ

the day

فِى

in

ٱلَّيْلِ

the night,

صلے

وَتُخْرِجُ

and You bring forth

ٱلْحَىَّ

the living

مِنَ

from

ٱلْمَيِّتِ

the dead,

وَتُخْرِجُ

and You bring forth

ٱلْمَيِّتَ

the dead

مِنَ

from

ٱلْحَىِّ

the living,

صلے

وَتَرْزُقُ

and You give provision

مَن

(to) whom

تَشَآءُ

You will

بِغَيْرِ

without

حِسَابٍ

measure.'

٢٧

(27)

تُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۖ وَتُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ ۖ وَتَرْزُقُ مَن تَشَآءُ بِغَيْرِ حِسَابٍ ٢٧

(27) You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account."

لَّا

(Let) not

يَتَّخِذِ

take

ٱلْمُؤْمِنُونَ

the believers,

ٱلْكَٰفِرِينَ

the disbelievers

أَوْلِيَآءَ

(as) allies

مِن

instead of

دُونِ

ٱلْمُؤْمِنِينَ

the believers.
صلے

وَمَن
And whoever
يَفْعَلْ
does
ذَٰلِكَ
that,
فَلَيْسَ
then he is not
مِنَ
from
ٱللَّهِ
Allah
فِى
in
شَىْءٍ
anything
إِلَّآ
except
أَن
that
تَتَّقُواْ
you fear
مِنْهُمْ
from them
تُقَىٰةً
(as) a precaution.
قلے

وَيُحَذِّرُكُمُ

And Allah warns you

ٱللَّهُ

نَفْسَهُۥ

(of) Himself,

قلے

وَإِلَى

and to

ٱللَّهِ

Allah

ٱلْمَصِيرُ

(is) the destination.

٢٨

(28)

لَّا يَتَّخِذِ ٱلْمُؤْمِنُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِى شَىْءٍ إِلَّآ أَن تَتَّقُوا۟ مِنْهُمْ تُقَىٰةً ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ٢٨

(28) Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah, except when taking precaution against them in prudence. And Allah warns you of Himself, and to Allah is the [final] destination.

قُلْ

Say,

إِن

'Whether

تُخْفُوا۟

you conceal

مَا
what
فِى
(is) in
صُدُورِكُمْ
your breasts
أَوْ
or
تُبْدُوهُ
you disclose it -
يَعْلَمْهُ
Allah knows it.
ٱللَّهُ
قلے

وَيَعْلَمُ
And He knows
مَا
what
فِى
(is) in
ٱلسَّمَٰوَٰتِ
the heavens
وَمَا
and what
فِى
(is) in
ٱلْأَرْضِ
the earth.

ۚ

وَٱللَّهُ

And Allah

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful.'

٢٩

(29)

قُلْ إِن تُخْفُوا۟ مَا فِى صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ ۗ وَيَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٩

(29) Say, "Whether you conceal what is in your breasts or reveal it, Allah knows it. And He knows that which is in the heavens and that which is on the earth. And Allah is over all things competent.

يَوْمَ

(On the) day

تَجِدُ

will find

كُلُّ

every

نَفْسٍ

soul

مَّا

what

عَمِلَتْ

it did

مِنْ

of

خَيْرٍ

good -

مُّحْضَرًا

presented,

وَمَا

and what

عَمِلَتْ

it did

مِن

of

سُوٓءٍ

evil,

تَوَدُّ

it will wish

لَوْ

[if]

أَنَّ

that

بَيْنَهَا

between itself

وَبَيْنَهُۥٓ

and between it (evil)

أَمَدًا

(was) a great distance.

بَعِيدًا

قلے

وَيُحَذِّرُكُمُ

And Allah warns you

ٱللَّهُ

نَفْسَهُۥ

(against) Himself,

قلے

وَٱللَّهُ

and Allah

رَءُوفٌ

(is) Most Kind

بِٱلْعِبَادِ

to (His) [the] slaves.

٣٠

(30)

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُۥٓ أَمَدًا بَعِيدًا ۗ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ ۗ وَٱللَّهُ رَءُوفٌ بِٱلْعِبَادِ ٣٠

(30) The Day every soul will find what it has done of good present [before it] and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allah warns you of Himself, and Allah is Kind to [His] servants."

قُلْ

Say,

إِن

'If

كُنتُمْ

you

تُحِبُّونَ

love

ٱللَّهَ

Allah,

فَٱتَّبِعُونِى

then follow me,

يُحْبِبْكُمُ

Allah will love you

ٱللَّهُ

وَيَغْفِرْ

and He will forgive

لَكُمْ

for you

ذُنُوبَكُمْ

your sins.

قلے

وَٱللَّهُ

And Allah

غَفُورٌ

(is) Most Forgiving,

رَّحِيمٌ

Most Merciful.

٣١

(31)

قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٣١

(31) Say, [O Muhammad], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is

Forgiving and Merciful."

قُلْ

Say,

أَطِيعُواْ

'Obey

ٱللَّهَ

Allah

وَٱلرَّسُولَ

and the Messenger.'

صلے

فَإِن

Then if

تَوَلَّوْاْ

they turn away -

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

لَا

(does) not love

يُحِبُّ

ٱلْكَٰفِرِينَ

the disbelievers.

٣٢

(32)

قُلْ أَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ صلے فَإِن تَوَلَّوْاْ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ ٣٢

(32) Say, "Obey Allah and the Messenger." But if they turn away - then indeed, Allah does not like the disbelievers.

إِنَّ
Indeed,
ٱللَّهَ
Allah
ٱصْطَفَىٰٓ
chose
ءَادَمَ
Adam
وَنُوحًا
and Nuh,
وَءَالَ
and the family
إِبْرَٰهِيمَ
of Ibrahim
وَءَالَ
and the family
عِمْرَٰنَ
(of) Imran
عَلَى
over
ٱلْعَٰلَمِينَ
the worlds.
٣٣
(33)

إِنَّ ٱللَّهَ ٱصْطَفَىٰٓ ءَادَمَ وَنُوحًا وَءَالَ إِبْرَٰهِيمَ وَءَالَ عِمْرَٰنَ عَلَى ٱلْعَٰلَمِينَ ٣٣

(33) Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imran over the worlds -

ذُرِّيَّةً

Descendents,

بَعْضُهَا

some of them

مِن

from

بَعْضٍ

others.

قلے

وَٱللَّهُ

And Allah

سَمِيعٌ

(is) All-Hearing,

عَلِيمٌ

All-Knowing.

٣٤

(34)

ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ قلے وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٣٤

(34) Descendants, some of them from others. And Allah is Hearing and Knowing.

إِذْ

When

قَالَتِ

[she] said

ٱمْرَأَتُ

the wife

عِمْرَٰنَ

of Imran,

رَبِّ

'My Lord

إِنِّى

Indeed, I

نَذَرْتُ

[I] vowed

لَكَ

to You

مَا

what

فِى

(is) in

بَطْنِى

my womb,

مُحَرَّرًا

dedicated,

فَتَقَبَّلْ

so accept

مِنِّىٓ

from me.

صلى

إِنَّكَ

Indeed, You,

أَنتَ

You Alone

ٱلسَّمِيعُ

(are) the All-Hearing,

ٱلْعَلِيمُ

the All-Knowing.

٣٥

(35)

إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّى نَذَرْتُ لَكَ مَا فِى بَطْنِى مُحَرَّرًا فَتَقَبَّلْ مِنِّىٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٣٥

(35) [Mention, O Muhammad], when the wife of 'Imran said, "My Lord, indeed I have pledged to You what is in my womb, consecrated [for Your service], so accept this from me. Indeed, You are the Hearing, the Knowing."

فَلَمَّا

Then when

وَضَعَتْهَا

she delivered her,

قَالَتْ

she said,

رَبِّ

'My Lord,

إِنِّى

indeed I

وَضَعْتُهَآ

[I] (have) delivered [it]

أُنثَىٰ

a female.'

وَٱللَّهُ

And Allah

أَعْلَمُ

knows better

بِمَا

[of] what

وَضَعَتْ

she delivered,

وَلَيْسَ

and (is) not

ٱلذَّكَرُ

the male

كَٱلْأُنثَىٰ

like the female.

صلے

وَإِنِّى

'And that I

سَمَّيْتُهَا

[I] (have) named her

مَرْيَمَ

Maryam

وَإِنِّىٓ

and that I

أُعِيذُهَا

[I] seek refuge (for) her

بِكَ

with You

وَذُرِّيَّتَهَا

and her offspring

مِنَ

from

ٱلشَّيْطَٰنِ

the Shaitaan

ٱلرَّجِيمِ

the rejected.'

٣٦

(36)

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّى وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّى سَمَّيْتُهَا مَرْيَمَ وَإِنِّىٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ٣٦

(36) But when she delivered her, she said, "My Lord, I have delivered a female." And Allah was most knowing of what she delivered, "And the male is not like the female. And I have named her Mary, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allah]."

فَتَقَبَّلَهَا

So accepted her,

رَبُّهَا

her Lord

بِقَبُولٍ

with acceptance

حَسَنٍ

good,

وَأَنبَتَهَا

and reared her -

نَبَاتًا

a rearing

حَسَنًا

good,

وَكَفَّلَهَا

and put her in the care

زَكَرِيَّا

(of) Zakariya.

ۖ

كُلَّمَا

Whenever

دَخَلَ

entered

عَلَيْهَا

Zakariya in her

زَكَرِيَّا

ٱلْمِحْرَابَ

[the] prayer chamber

وَجَدَ

he found

عِندَهَا

with her

رِزْقًا

provision.

صلے

قَالَ

He said,

يَٰمَرْيَمُ

'O Maryam

أَنَّىٰ

From where

لَكِ

for you

هَٰذَا

(is) this?'

صلے

قَالَتْ

She said,

هُوَ
'This
مِنْ
(is) from
عِندِ
ٱللَّهِ
Allah.
صلى

إِنَّ
Indeed,
ٱللَّهَ
Allah
يَرْزُقُ
gives provision
مَن
(to) whom
يَشَآءُ
He wills
بِغَيْرِ
without
حِسَابٍ
measure.'
٣٧
(37)
فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنۢبَتَهَا نَبَاتًا حَسَنًا
وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ
وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ

قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ٣٧

(37) So her Lord accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allah. Indeed, Allah provides for whom He wills without account."

هُنَالِكَ

There only,

دَعَا

Zakariya invoked

زَكَرِيَّا

رَبَّهُۥ

his Lord,

ۖ

قَالَ

he said,

رَبِّ

'My Lord

هَبْ

grant

لِى

[for] me

مِن

from

لَّدُنكَ

Yourself

ذُرِّيَّةً

offspring

طَيِّبَةً

pure.

صلى

إِنَّكَ

Indeed, You

سَمِيعُ

(are) All-Hearer

ٱلدُّعَآءِ

(of) the prayer

٣٨

(38)

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُۥ ۖ قَالَ رَبِّ هَبْ لِى مِن لَّدُنكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ٣٨

(38) At that, Zechariah called upon his Lord, saying, "My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."

فَنَادَتْهُ

Then called him

ٱلْمَلَٰٓئِكَةُ

the Angels

وَهُوَ

when he

قَآئِمٌ

(was) standing -

يُصَلِّى

praying

فِى

in

ٱلْمِحْرَابِ

the prayer chamber.

أَنَّ

'Indeed,

ٱللَّهَ

Allah

يُبَشِّرُكَ

gives you glad tidings

بِيَحْيَىٰ

of Yahya,

مُصَدِّقًا

confirming

بِكَلِمَةٍ

of a Word

مِّنَ

from

ٱللَّهِ

Allah

وَسَيِّدًا

and a noble

وَحَصُورًا

and chaste

وَنَبِيًّا

and a Prophet

مِّنَ

among

ٱلصَّٰلِحِينَ

the righteous.

٣٩

(39)

فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّى فِى ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًۢا بِكَلِمَةٍ مِّنَ ٱللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ٣٩

(39) So the angels called him while he was standing in prayer in the chamber, "Indeed, Allah gives you good tidings of John, confirming a word from Allah and [who will be] honorable, abstaining [from women], and a prophet from among the righteous."

قَالَ

He said,

رَبِّ

'My Lord

أَنَّىٰ

how

يَكُونُ

is (it)

لِى

for me

غُلَٰمٌ

a son,

وَقَدْ

and verily

بَلَغَنِىَ

has reached me

ٱلْكِبَرُ

[the] old age

وَٱمْرَأَتِى

and my wife

عَاقِرٌ

(is) [a] barren?'

صلے

قَالَ

He said,

كَذَٰلِكَ

'Thus;

ٱللَّهُ

Allah

يَفْعَلُ

does

مَا

what

يَشَآءُ

He wills.'

٤٠

(40)

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَقَدْ بَلَغَنِىَ ٱلْكِبَرُ وَٱمْرَأَتِى عَاقِرٌ ۖ قَالَ كَذَٰلِكَ ٱللَّهُ يَفْعَلُ مَا يَشَآءُ ٤٠

(40) He said, "My Lord, how will I have a boy when I have reached old age and my wife is barren?" The angel said, "Such is Allah; He does what He wills."

قَالَ

He said,

رَبِّ

'My Lord

ٱجْعَل

make

لِّىٓ

for me

ءَايَةً

a sign.'
صلے

قَالَ
He said,
ءَايَتُكَ
your sign
أَلَّا
(is) that not
تُكَلِّمَ
you will speak
ٱلنَّاسَ
(to) the people
ثَلَٰثَةَ
(for) three
أَيَّامٍ
days
إِلَّا
except
رَمْزًا
(with) gestures.
قلے

وَٱذْكُر
And remember
رَّبَّكَ
your Lord
كَثِيرًا
much,
وَسَبِّحْ
and glorify (Him)

بِٱلْعَشِىِّ

in the evening

وَٱلْإِبْكَٰرِ

and (in) the morning.'

٤١

(41)

قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً ۖ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَٱذْكُر رَّبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ٤١

(41) He said, "My Lord, make for me a sign." He Said, "Your sign is that you will not [be able to] speak to the people for three days except by gesture. And remember your Lord much and exalt [Him with praise] in the evening and the morning."

وَإِذْ

And when

قَالَتِ

said

ٱلْمَلَٰٓئِكَةُ

the Angels,

يَٰمَرْيَمُ

'O Maryam

إِنَّ

Indeed,

ٱللَّهَ

Allah

ٱصْطَفَىٰكِ

(has) chosen you

وَطَهَّرَكِ

and purified you

وَٱصْطَفَىٰكِ

and chosen you

عَلَىٰ

over

نِسَآءِ

(the) women

ٱلْعَٰلَمِينَ

(of) the worlds.'

٤٢

(42)

وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ ٤٢

(42) And [mention] when the angels said, "O Mary, indeed Allah has chosen you and purified you and chosen you above the women of the worlds.

يَٰمَرْيَمُ

'O Maryam

ٱقْنُتِى

Be obedient

لِرَبِّكِ

to your Lord

وَٱسْجُدِى

and prostrate

وَٱرْكَعِى

and bow down

مَعَ

with

ٱلرَّٰكِعِينَ

those who bow down.'

٤٣

(43)

يَٰمَرْيَمُ ٱقْنُتِى لِرَبِّكِ وَٱسْجُدِى وَٱرْكَعِى مَعَ ٱلرَّٰكِعِينَ ٤٣

(43) O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]."

ذَٰلِكَ

That

مِنْ

(is) from

أَنۢبَآءِ

(the) news

ٱلْغَيْبِ

(of) the unseen -

نُوحِيهِ

We reveal [it]

إِلَيْكَ

to you.

ج

وَمَا

And not

كُنتَ

you were

لَدَيْهِمْ

with them

إِذْ

when

يُلْقُونَ

they cast

أَقْلَٰمَهُمْ

their pens

أَيُّهُمْ

(as to) which of them

يَكْفُلُ

takes charge of

مَرْيَمَ

Maryam;

وَمَا

and not

كُنتَ

you were

لَدَيْهِمْ

with them

إِذْ

when

يَخْتَصِمُونَ

they (were) disputing.

٤٤

(44)

ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَٰمَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ٤٤

(44) That is from the news of the unseen which We reveal to you, [O Muhammad]. And you were not with them when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed.

إِذْ

When

قَالَتِ

said

ٱلْمَلَٰٓئِكَةُ

the Angels,

يَٰمَرْيَمُ

'O Maryam

إِنَّ

Indeed,

ٱللَّهَ

Allah

يُبَشِّرُكِ

gives you glad tidings

بِكَلِمَةٍ

of a word

مِّنْهُ

from Him,

ٱسْمُهُ

his name

ٱلْمَسِيحُ

(is) the Messiah,

عِيسَى

Isa,

ٱبْنُ

son

مَرْيَمَ

(of) Maryam,

وَجِيهًا

honored

فِى

in

ٱلدُّنْيَا

the world

وَٱلْءَاخِرَةِ

and (in) the Hereafter,

وَمِنَ

and of

ٱلْمُقَرَّبِينَ

those brought near (to Allah).

٤٥

(45)

إِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ٤٥

(45) [And mention] when the angels said, "O Mary, indeed Allah gives you good tidings of a word from Him, whose name will be the Messiah, Jesus, the son of Mary - distinguished in this world and the Hereafter and among those brought near [to Allah].

وَيُكَلِّمُ

And he will speak

ٱلنَّاسَ

(to) the people

فِى

in

ٱلْمَهْدِ

the cradle

وَكَهْلًا

and (in) maturity;

وَمِنَ

and (he will be) of

ٱلصَّٰلِحِينَ

the righteous.'

٤٦

(46)

وَيُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّٰلِحِينَ

٤٦

(46) He will speak to the people in the cradle and in maturity and will be of the righteous."

قَالَتْ

She said,

رَبِّ

'My Lord

أَنَّىٰ

how

يَكُونُ

is [it]

لِى

for me

وَلَدٌ

a boy,

وَلَمْ

and (has) not

يَمْسَسْنِى

touch(ed) me

بَشَرٌ

any man?'

صلى

قَالَ

He said,

كَذَٰلِكِ

'Thus

ٱللَّهُ

Allah

يَخْلُقُ

creates

مَا

what

يَشَآءُ

He wills.

ج

إِذَا

When

قَضَىٰٓ

He decrees

أَمْرًا

a matter

فَإِنَّمَا

then only

يَقُولُ

He says

لَهُۥ

to it,

كُن

'Be,'

فَيَكُونُ

and it becomes.

٤٧

(47)

قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِى وَلَدٌ وَلَمْ يَمْسَسْنِى بَشَرٌ ۖ قَالَ كَذَٰلِكِ ٱللَّهُ يَخْلُقُ مَا يَشَآءُ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ٤٧

(47) She said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.

وَيُعَلِّمُهُ

And He will teach him

ٱلْكِتَٰبَ

the Book,

وَٱلْحِكْمَةَ

and [the] wisdom,

وَٱلتَّوْرَىٰةَ

and the Taurat,

وَٱلْإِنجِيلَ

and the Injeel.

٤٨

(48)

وَيُعَلِّمُهُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ٤٨

(48) And He will teach him writing and wisdom and the Torah and the Gospel

وَرَسُولًا

And (make him) a Messenger

إِلَىٰ

to

بَنِىٓ

(the) Children

إِسْرَٰٓءِيلَ

(of) Israel,

أَنِّى
'Indeed, I
قَدْ
[surely]
جِئْتُكُم
[I] (have) come (to) you
بِـَٔايَةٍ
with a sign
مِّن
from
رَّبِّكُمْ
your Lord
صلے

أَنِّىٓ
that I
أَخْلُقُ
[I] design
لَكُم
for you
مِّنَ
from
ٱلطِّينِ
[the] clay
كَهَيْـَٔةِ
like the form
ٱلطَّيْرِ
of the bird,
فَأَنفُخُ
then I will breath

فِيهِ

into it

فَيَكُونُ

and it would become

طَيْرًۢا

a bird

بِإِذْنِ

by (the) permission

ٱللَّهِ

(of) Allah.

صلے

وَأُبْرِئُ

And I cure

ٱلْأَكْمَهَ

the blind,

وَٱلْأَبْرَصَ

and the leper,

وَأُحْىِ

and I give life

ٱلْمَوْتَىٰ

(to) the dead

بِإِذْنِ

by (the) permission

ٱللَّهِ

(of) Allah.

صلے

وَأُنَبِّئُكُم

And I inform you

بِمَا
of what
تَأْكُلُونَ
you eat
وَمَا
and what
تَدَّخِرُونَ
you store
فِى
in
بُيُوتِكُمْ
your houses.
ج

إِنَّ
Indeed,
فِى
in
ذَٰلِكَ
that
لَءَايَةً
(is) surely a sign
لَّكُمْ
for you,
إِن
if
كُنتُم
you are
مُّؤْمِنِينَ
believers.

وَرَسُولًا إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنِّى قَدْ جِئْتُكُم بِـَٔايَةٍ مِّن رَّبِّكُمْ ۖ أَنِّىٓ أَخْلُقُ لَكُم مِّنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ فَأَنفُخُ فِيهِ فَيَكُونُ طَيْرًۢا بِإِذْنِ ٱللَّهِ ۖ وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ وَأُحْىِ ٱلْمَوْتَىٰ بِإِذْنِ ٱللَّهِ ۖ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِى بُيُوتِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ٤٩

(49) And [make him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead - by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.

وَمُصَدِّقًا

And confirming

لِّمَا

that which

بَيْنَ

(was) before me

يَدَىَّ

مِنَ

of

ٱلتَّوْرَىٰةِ

the Taurat,

وَلِأُحِلَّ

and so that I make lawful

لَكُم

for you

بَعْضَ

some

ٱلَّذِى

(of) that which

حُرِّمَ

(was) forbidden

عَلَيْكُمْ

to you.

ج

وَجِئْتُكُم

And I (have) come [to] you

بِـَٔايَةٍ

with a sign

مِّن

from

رَّبِّكُمْ

your Lord.

فَٱتَّقُوا۟

So fear

ٱللَّهَ

Allah

وَأَطِيعُونِ

and obey me.

٥٠

(50)

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَلِأُحِلَّ لَكُم
بَعْضَ ٱلَّذِى حُرِّمَ عَلَيْكُمْ ۚ وَجِئْتُكُم بِـَٔايَةٍ مِّن

رَبِّكُمْ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ٥٠

(50) And [I have come] confirming what was before me of the Torah and to make lawful for you some of what was forbidden to you. And I have come to you with a sign from your Lord, so fear Allah and obey me.

إِنَّ

Indeed,

ٱللَّهَ

Allah

رَبِّى

(is) my Lord

وَرَبُّكُمْ

and your Lord,

فَٱعْبُدُوهُ

so worship Him.

قلے

هَٰذَا

This

صِرَٰطٌ

(is) the straight path."

مُّسْتَقِيمٌ

٥١

(51)

إِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ٥١

(51) Indeed, Allah is my Lord and your Lord, so worship Him. That is the straight path."

فَلَمَّآ

Then when

أَحَسَّ

perceived

عِيسَىٰ

Isa

مِنْهُمُ

from them

ٱلْكُفْرَ

[the] disbelief

قَالَ

he said,

مَنْ

'Who

أَنصَارِىٓ

(will be) my helpers

إِلَى

to

ٱللَّهِ

Allah.'

صلى

قَالَ

Said

ٱلْحَوَارِيُّونَ

the disciples

نَحْنُ

'We

أَنصَارُ

(will be the) helpers

ٱللَّهِ

(of) Allah,

ءَامَنَّا

we believe[d]

بِٱللَّهِ

in Allah

وَٱشْهَدْ

and bear witness

بِأَنَّا

that we

مُسْلِمُونَ

(are) Muslims.

٥٢

(52)

فَلَمَّآ أَحَسَّ عِيسَىٰ مِنْهُمُ ٱلْكُفْرَ قَالَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ ٥٢

(52) But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allah?" The disciples said, "We are supporters for Allah. We have believed in Allah and testify that we are Muslims [submitting to Him].

رَبَّنَآ

Our Lord,

ءَامَنَّا

we believe[d]

بِمَآ

in what

أَنزَلْتَ

You revealed

وَٱتَّبَعْنَا

and we follow[ed]

ٱلرَّسُولَ

the Messenger,

فَٱكْتُبْنَا

then write us

مَعَ

among

ٱلشَّٰهِدِينَ

the witnesses.'

٥٣

(53)

رَبَّنَآ ءَامَنَّا بِمَآ أَنزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ٥٣

(53) Our Lord, we have believed in what You revealed and have followed the messenger Jesus, so register us among the witnesses [to truth]."

وَمَكَرُوا۟

And they schemed,

وَمَكَرَ

and Allah planned.

ٱللَّهُ

صلے

وَٱللَّهُ

And Allah

خَيْرُ

(is) the best

ٱلْمَٰكِرِينَ

(of) the planners.

٥٤

(54)

وَمَكَرُواْ وَمَكَرَ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ٥٤

(54) And the disbelievers planned, but Allah planned. And Allah is the best of planners.

إِذْ

When

قَالَ

Allah said

ٱللَّهُ

يَٰعِيسَىٰٓ

'O Isa

إِنِّى

Indeed, I

مُتَوَفِّيكَ

(will) take you

وَرَافِعُكَ

and raise you

إِلَىَّ

to Myself

وَمُطَهِّرُكَ

and purify you

مِنَ

from

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieve[d],

وَجَاعِلُ

and I will make

ٱلَّذِينَ

those who

ٱتَّبَعُوكَ

follow[ed] you

فَوْقَ

superior

ٱلَّذِينَ

(to) those who

كَفَرُوٓا۟

disbelieve[d]

إِلَىٰ

till

يَوْمِ

(the) Day

ٱلْقِيَٰمَةِ

(of) [the] Resurrection.

صلے

ثُمَّ

Then

إِلَىَّ

to Me

مَرْجِعُكُمْ

(is) your return

فَأَحْكُمُ

and I will judge

بَيْنَكُمْ

between you

فِيمَا

about what

كُنتُمْ

you were

فِيهِ

[in it]

تَخْتَلِفُونَ

differing.

٥٥

(55)

إِذْ قَالَ ٱللَّهُ يَٰعِيسَىٰٓ إِنِّى مُتَوَفِّيكَ وَرَافِعُكَ إِلَىَّ وَمُطَهِّرُكَ مِنَ ٱلَّذِينَ كَفَرُوا۟ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۖ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ٥٥

(55) [Mention] when Allah said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you [in submission to Allah alone] superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.

فَأَمَّا

Then as for

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve[d],

فَأُعَذِّبُهُمْ

then I will punish them

عَذَابًا

(with) a punishment

شَدِيدًا

severe

فِى

in

ٱلدُّنْيَا

the world

وَٱلْءَاخِرَةِ

and (in) the Hereafter.

وَمَا

And not

لَهُم

for them

مِّن

[of]

نَّٰصِرِينَ

(any) helpers.

٥٦

(56)

فَأَمَّا ٱلَّذِينَ كَفَرُوا۟ فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَمَا لَهُم مِّن نَّٰصِرِينَ ٥٦

(56) And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers."

وَأَمَّا

And as for

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe[d]

وَعَمِلُوا۟

and did

ٱلصَّٰلِحَٰتِ

[the] righteous-deeds

فَيُوَفِّيهِمْ

then He will grant them in full

أُجُورَهُمْ

their reward.

قلے

وَٱللَّهُ

And Allah

لَا

(does) not

يُحِبُّ

love

ٱلظَّٰلِمِينَ

the wrongdoers.

٥٧

(57)

وَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ٥٧

(57) But as for those who believed and did righteous deeds, He will give them in full their rewards, and Allah does not like the wrongdoers.

ذَٰلِكَ

That

نَتْلُوهُ

(is what) We recite [it]

عَلَيْكَ

to you

مِنَ

of

ٱلْءَايَٰتِ

the Verses

وَٱلذِّكْرِ

and the Reminder -

ٱلْحَكِيمِ

[the] Wise.

٥٨

(58)

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ ٱلْءَايَٰتِ وَٱلذِّكْرِ ٱلْحَكِيمِ

٥٨

(58) This is what We recite to you, [O Muhammad], of [Our] verses and the precise [and wise] message.

إِنَّ

Indeed,

مَثَلَ

(the) likeness

عِيسَىٰ

(of) Isa

عِندَ

near

ٱللَّهِ

Allah

كَمَثَلِ

(is) like (the) likeness

ءَادَمَ

(of) Adam.

صلے

خَلَقَهُۥ

He created him

مِن

from

تُرَابٍ

dust

ثُمَّ

then

قَالَ

He said

لَهُۥ

to him,

كُن

'Be,'

فَيَكُونُ

and he was.

٥٩

(59)

إِنَّ مَثَلَ عِيسَىٰ عِندَ ٱللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُۥ مِن تُرَابٍ ثُمَّ قَالَ لَهُۥ كُن فَيَكُونُ ٥٩

(59) Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was.

ٱلْحَقُّ

The truth

مِن

(is) from

رَّبِّكَ

your Lord,

فَلَا

so (do) not

تَكُن

be

مِّنَ

among

ٱلْمُمْتَرِينَ

the doubters.

٦٠

(60)

ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ٦٠

(60) The truth is from your Lord, so do not be among the doubters.

فَمَنْ

Then whoever

حَآجَّكَ

argues (with) you

فِيهِ

concerning it

مِن

after

بَعْدِ

مَا

what

جَآءَكَ

came to you

مِنَ

of

ٱلْعِلْمِ

the knowledge

فَقُلْ

then say,

تَعَالَوْا۟

'Come,

نَدْعُ

let us call

أَبْنَآءَنَا

our sons

وَأَبْنَآءَكُمْ

and your sons,

وَنِسَآءَنَا

and our women

وَنِسَآءَكُمْ

and your women,

وَأَنفُسَنَا

and ourselves

وَأَنفُسَكُمْ

and yourselves,

ثُمَّ

then

نَبْتَهِلْ

let us pray humbly,

فَنَجْعَل

and [we] invoke

لَّعْنَتَ

the curse

ٱللَّهِ

(of) Allah

عَلَى

on

ٱلْكَٰذِبِينَ

the liars.

٦١

(61)

فَمَنْ حَآجَّكَ فِيهِ مِن بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ٦١

(61) Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]."

إِنَّ

Indeed,

هَٰذَا

this

لَهُوَ

[surely it] is

ٱلْقَصَصُ

the narration -

ٱلْحَقُّ

[the] true.

ج

وَمَا

And (there is) no god

مِنْ

إِلَٰهٍ

إِلَّا

except

ٱللَّهُ

Allah.

ج

وَإِنَّ

And indeed,

ٱللَّهَ

Allah,

لَهُوَ

surely He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلْحَكِيمُ

the All-Wise.

٦٢

(62)

إِنَّ هَٰذَا لَهُوَ ٱلْقَصَصُ ٱلْحَقُّ ۚ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ۚ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٦٢

(62) Indeed, this is the true narration. And there is no deity except Allah. And indeed, Allah is the Exalted in Might, the Wise.

فَإِن

And if

تَوَلَّوْا۟

they turn back,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

عَلِيمٌۢ

(is) All-Knowing,

بِٱلْمُفْسِدِينَ

of the corrupters.

٦٣

(63)

فَإِن تَوَلَّوْا۟ فَإِنَّ ٱللَّهَ عَلِيمٌۢ بِٱلْمُفْسِدِينَ ٦٣

(63) But if they turn away, then indeed - Allah is Knowing of the corrupters.

قُلْ

Say,

يَٰٓأَهْلَ

'O People

ٱلْكِتَٰبِ

of the Book

تَعَالَوْا۟

Come

إِلَىٰ

to

كَلِمَةٍ

a word

سَوَآءٍۭ

equitable

بَيْنَنَا

between us

وَبَيْنَكُمْ

and between you -

أَلَّا

that not

نَعْبُدَ

we worship

إِلَّا

except

ٱللَّهَ

Allah,

وَلَا

and not

نُشْرِكَ

we associate partners

بِهِۦ

with Him -

شَيْـًٔا

anything.

وَلَا

And not

يَتَّخِذَ

take

بَعْضُنَا

some of us

بَعْضًا

(to) others

أَرْبَابًا

(as) lords

مِّن

besides Allah.'

دُونِ

ٱللَّهِ

Then if

ج

فَإِن

they turn away,

تَوَلَّوْاْ

then say,

فَقُولُواْ

'Bear witness

ٱشْهَدُواْ

that we

بِأَنَّا

(are) Muslims.'

مُسْلِمُونَ

٦٤

(64)

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْاْ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْاْ فَقُولُواْ ٱشْهَدُواْ بِأَنَّا مُسْلِمُونَ ٦٤

(64) Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."

يَٰٓأَهْلَ

O People

ٱلْكِتَٰبِ

of the Book

لِمَ

Why

تُحَآجُّونَ

(do) you argue

فِى

concerning

إِبْرَٰهِيمَ

Ibrahim

وَمَآ

while not

أُنزِلَتِ

was revealed

ٱلتَّوْرَىٰةُ

the Taurat

وَٱلْإِنجِيلُ

and the Injeel

إِلَّا

except

مِنۢ

after him?

بَعْدِهِۦٓ

ج

أَفَلَا

Then why don't

تَعْقِلُونَ

you use your intellect?

٦٥

(65)

يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تُحَآجُّونَ فِىٓ إِبْرَٰهِيمَ وَمَآ أُنزِلَتِ ٱلتَّوْرَىٰةُ وَٱلْإِنجِيلُ إِلَّا مِنۢ بَعْدِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ٦٥

(65) O People of the Scripture, why do you argue about Abraham while the Torah and the Gospel were not revealed until after him? Then will

you not reason?

هَٰٓأَنتُمْ

Here you are -

هَٰٓؤُلَآءِ

those who

حَٰجَجْتُمْ

argued

فِيمَا

about what

لَكُم

[for] you

بِهِۦ

of it

عِلْمٌ

(have some) knowledge.

فَلِمَ

Then why

تُحَآجُّونَ

(do) you argue

فِيمَا

about what

لَيْسَ

not

لَكُم

for you

بِهِۦ

of it

عِلْمٌ

(any) knowledge.

ج

وَٱللَّهُ

And Allah

يَعْلَمُ

knows,

وَأَنتُمْ

while you

لَا

(do) not

تَعْلَمُونَ

know.

٦٦

(66)

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ حَٰجَجْتُمْ فِيمَا لَكُم بِهِۦ عِلْمٌ فَلِمَ تُحَآجُّونَ فِيمَا لَيْسَ لَكُم بِهِۦ عِلْمٌ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ٦٦

(66) Here you are - those who have argued about that of which you have [some] knowledge, but why do you argue about that of which you have no knowledge? And Allah knows, while you know not.

مَا

Not

كَانَ

was

إِبْرَٰهِيمُ

Ibrahim

يَهُودِيًّا

a Jew

وَلَا

and not

نَصْرَانِيًّا
a Christian
وَلَٰكِن
and but
كَانَ
he was
حَنِيفًا
a true
مُّسْلِمًا
Muslim,
وَمَا
and not
كَانَ
he was
مِنَ
from
ٱلْمُشْرِكِينَ
the polytheists.
٦٧
(67)
مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ٦٧
(67) Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.
إِنَّ
Indeed,
أَوْلَى
the best people to claim relationship

ٱلنَّاسِ

بِإِبْرَٰهِيمَ

with Ibrahim

لَلَّذِينَ

(are) those who

ٱتَّبَعُوهُ

follow him

وَهَٰذَا

and this

ٱلنَّبِىُّ

[the] Prophet

وَٱلَّذِينَ

and those who

ءَامَنُوا۟

believe[d].

قلے

وَٱللَّهُ

And Allah

وَلِىُّ

(is) a Guardian

ٱلْمُؤْمِنِينَ

(of) the believers.

٦٨

(68)

إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِىُّ وَٱلَّذِينَ ءَامَنُوا۟ ۗ وَٱللَّهُ وَلِىُّ ٱلْمُؤْمِنِينَ ٦٨

(68) Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this prophet, and those who believe [in his message]. And Allah is the ally of the believers.

وَدَّت

Wished

طَّآئِفَةٌ

a group

مِّنْ

from

أَهْلِ

(the) People

ٱلْكِتَٰبِ

(of) the Book

لَوْ

if

يُضِلُّونَكُمْ

they could lead you astray,

وَمَا

and not

يُضِلُّونَ

they lead astray

إِلَّآ

except

أَنفُسَهُمْ

themselves

وَمَا

and not

يَشْعُرُونَ

they perceive.

٦٩

(69)

وَدَّت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ لَوْ يُضِلُّونَكُمْ وَمَا

يُضِلُّونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ٦٩
(69) A faction of the people of the Scripture wish they could mislead you. But they do not mislead except themselves, and they perceive [it] not.

يَٰٓأَهْلَ
O People

ٱلْكِتَٰبِ
of the Book

لِمَ
Why do

تَكْفُرُونَ
you deny

بِـَٔايَٰتِ
[in] the Signs

ٱللَّهِ
(of) Allah

وَأَنتُمْ
while you

تَشْهَدُونَ
bear witness.

٧٠
(70)

يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَأَنتُمْ تَشْهَدُونَ ٧٠
(70) O People of the Scripture, why do you disbelieve in the verses of Allah while you witness [to their truth]?

يَٰٓأَهْلَ
O People

ٱلْكِتَٰبِ
of the Book

لِمَ

Why

تَلْبِسُونَ

do you mix

ٱلْحَقَّ

the truth

بِٱلْبَٰطِلِ

with the falsehood

وَتَكْتُمُونَ

and conceal

ٱلْحَقَّ

the truth

وَأَنتُمْ

while you

تَعْلَمُونَ

know.

٧١

(71)

يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَلْبِسُونَ ٱلْحَقَّ بِٱلْبَٰطِلِ وَتَكْتُمُونَ ٱلْحَقَّ وَأَنتُمْ تَعْلَمُونَ ٧١

(71) O People of the Scripture, why do you confuse the truth with falsehood and conceal the truth while you know [it]?

وَقَالَت

And said

طَّآئِفَةٌ

a group

مِّنْ

of

أَهْلِ

the People

ٱلْكِتَٰبِ

(of) the Book,

ءَامِنُوا۟

'Believe

بِٱلَّذِىٓ

in what

أُنزِلَ

was revealed

عَلَى

on

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe[d]

وَجْهَ

at (the) beginning

ٱلنَّهَارِ

(of) the day,

وَٱكْفُرُوٓا۟

and reject

ءَاخِرَهُۥ

at its end,

لَعَلَّهُمْ

perhaps they

يَرْجِعُونَ

(may) return.

٧٢

(72)

وَقَالَت طَّآئِفَةٌ مِّنْ أَهْلِ ٱلْكِتَٰبِ ءَامِنُوا۟ بِٱلَّذِىٓ أُنزِلَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَجْهَ ٱلنَّهَارِ وَٱكْفُرُوٓا۟ ءَاخِرَهُۥ لَعَلَّهُمْ يَرْجِعُونَ ٧٢

(72) And a faction of the People of the Scripture say [to each other], "Believe in that which was revealed to the believers at the beginning of the day and reject it at its end that perhaps they will abandon their religion,

وَلَا

And (do) not

تُؤْمِنُوٓا۟

believe

إِلَّا

except

لِمَن

(the) one who

تَبِعَ

follows

دِينَكُمْ

your religion.'

قُلْ

Say,

إِنَّ

'Indeed

ٱلْهُدَىٰ

the (true) guidance

هُدَى

(is) the Guidance of Allah -

ٱللَّهِ

أَن

lest

يُؤْتَىٰٓ

is given

أَحَدٌ

(to) one -

مِّثْلَ

the like

مَآ

(of) what

أُوتِيتُمْ

was given to you

أَوْ

or

يُحَآجُّوكُمْ

they may argue with you

عِندَ

near

رَبِّكُمْ

your Lord.'

قلے

قُلْ

Say,

إِنَّ

'Indeed,

ٱلْفَضْلَ

the Bounty

بِيَدِ

(is) in the Hand of Allah.

ٱللَّهِ

يُؤْتِيهِ

He gives it

مَن

to whom

يَشَآءُ

He wills,

قلى

وَٱللَّهُ

and Allah

وَٰسِعٌ

(is) All-Encompassing,

عَلِيمٌ

All-Knowing.'

٧٣

(73)

وَلَا تُؤْمِنُوٓا۟ إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ ٱلْهُدَىٰ هُدَى ٱللَّهِ أَن يُؤْتَىٰٓ أَحَدٌ مِّثْلَ مَآ أُوتِيتُمْ أَوْ يُحَآجُّوكُمْ عِندَ رَبِّكُمْ ۗ قُلْ إِنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٧٣

(73) And do not trust except those who follow your religion." Say, "Indeed, the [true] guidance is the guidance of Allah. [Do you fear] lest someone be given [knowledge] like you were given or that they would [thereby] argue with you before your Lord?" Say, "Indeed, [all] bounty is in the hand of Allah - He grants it to whom He wills. And Allah is all-Encompassing and Wise."

يَخْتَصُّ

He chooses

بِرَحْمَتِهِۦ

for His Mercy

مَن

whom

يَشَآءُ

He wills.

قلے

وَٱللَّهُ

And Allah

ذُو

(is) the Possessor of Bounty -

ٱلْفَضْلِ

ٱلْعَظِيمِ

[the] great.

٧٤

(74)

يَخْتَصُّ بِرَحْمَتِهِۦ مَن يَشَآءُ ۗ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ٧٤

(74) He selects for His mercy whom He wills. And Allah is the possessor of great bounty.

وَمِنْ

And from

أَهْلِ

the People

ٱلْكِتَٰبِ

of the Book

مَنْ

(is he) who,

إِن

if

تَأْمَنْهُ

you entrust him

بِقِنطَارٍ

with a great amount of wealth

يُؤَدِّهِۦٓ

he will return it

إِلَيْكَ

to you.

وَمِنْهُم

And from them

مَّنْ

(is he) who,

إِن

if

تَأْمَنْهُ

you entrust him

بِدِينَارٍ

with a single coin

لَّا

not

يُؤَدِّهِۦٓ

will he return it

إِلَيْكَ

to you

إِلَّا

except

مَا

you keep constantly

دُمْتَ

عَلَيْهِ

over him

قَآئِمًا

standing.

قلے

ذَٰلِكَ

That

بِأَنَّهُمْ

(is) because they

قَالُواْ

said,

لَيْسَ

'Not

عَلَيْنَا

on us

فِى

concerning the unlettered people

ٱلْأُمِّيِّـۧنَ

سَبِيلٌ

any [way] (accountability).'

وَيَقُولُونَ

And they say

عَلَى

about

ٱللَّهِ

Allah

ٱلْكَذِبَ

the lie

وَهُمْ

while they

يَعْلَمُونَ

know.

٧٥

(75)

وَمِنْ أَهْلِ ٱلْكِتَٰبِ مَنْ إِن تَأْمَنْهُ بِقِنطَارٍ يُؤَدِّهِۦٓ إِلَيْكَ وَمِنْهُم مَّنْ إِن تَأْمَنْهُ بِدِينَارٍ لَّا يُؤَدِّهِۦٓ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لَيْسَ عَلَيْنَا فِى ٱلْأُمِّيِّۦنَ سَبِيلٌ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ٧٥

(75) And among the People of the Scripture is he who, if you entrust him with a great amount [of wealth], he will return it to you. And among them is he who, if you entrust him with a [single] silver coin, he will not return it to you unless you are constantly standing over him [demanding it]. That is because they say, "There is no blame upon us concerning the unlearned." And they speak untruth about Allah while they know [it].

بَلَىٰ

Nay,

مَنْ

whoever

أَوْفَىٰ

fulfills

بِعَهْدِهِۦ

his covenant

وَٱتَّقَىٰ

and fears (Allah) ,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

يُحِبُّ

loves

ٱلْمُتَّقِينَ

those who fear (Him).

٧٦

(76)

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِۦ وَٱتَّقَىٰ فَإِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ٧٦

(76) But yes, whoever fulfills his commitment and fears Allah - then indeed, Allah loves those who fear Him.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يَشْتَرُونَ

exchange

بِعَهْدِ

(the) Covenant

ٱللَّهِ

(of) Allah

وَأَيْمَٰنِهِمْ

and their oaths

ثَمَنًا

(for) a price

قَلِيلًا

little,

أُو۟لَٰٓئِكَ
those -
لَا
no
خَلَٰقَ
share
لَهُمْ
for them
فِى
in
ٱلْءَاخِرَةِ
the Hereafter
وَلَا
and not
يُكَلِّمُهُمُ
will Allah speak to them,
ٱللَّهُ
وَلَا
and not
يَنظُرُ
look
إِلَيْهِمْ
at them
يَوْمَ
on the Day
ٱلْقِيَٰمَةِ
of the Resurrection
وَلَا
and not

يُزَكِّيهِمْ

purify them,

وَلَهُمْ

and for them

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful.

٧٧

(77)

إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُو۟لَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِى ٱلْءَاخِرَةِ وَلَا يُكَلِّمُهُمُ ٱللَّهُ وَلَا يَنظُرُ إِلَيْهِمْ يَوْمَ ٱلْقِيَٰمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٧٧

(77) Indeed, those who exchange the covenant of Allah and their [own] oaths for a small price will have no share in the Hereafter, and Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.

وَإِنَّ

And indeed,

مِنْهُمْ

among them

لَفَرِيقًا

surely (is) a group -

يَلْوُۥنَ

they distort

أَلْسِنَتَهُم

their tongues

بِٱلْكِتَٰبِ

in (reciting) the Book

لِتَحْسَبُوهُ

so that you may think it

مِنَ

(is) from

ٱلْكِتَٰبِ

the Book

وَمَا

and not

هُوَ

it

مِنَ

(is) from

ٱلْكِتَٰبِ

the Book.

وَيَقُولُونَ

And they say,

هُوَ

'It

مِنْ

(is) from Allah.'

عِندِ

ٱللَّهِ

وَمَا

But not

هُوَ

it

مِنْ

(is) from Allah.

عِندِ

ٱللَّهِ

وَيَقُولُونَ

And they say

عَلَى

about

ٱللَّهِ

Allah

ٱلْكَذِبَ

the lie

وَهُمْ

while they

يَعْلَمُونَ

know.

٧٨

(78)

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُۥنَ أَلْسِنَتَهُم بِٱلْكِتَٰبِ لِتَحْسَبُوهُ مِنَ ٱلْكِتَٰبِ وَمَا هُوَ مِنَ ٱلْكِتَٰبِ وَيَقُولُونَ هُوَ مِنْ عِندِ ٱللَّهِ وَمَا هُوَ مِنْ عِندِ ٱللَّهِ وَيَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ٧٨

(78) And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from Allah," but it is not from Allah. And they speak untruth about Allah while they know.

مَا

Not

كَانَ

is

لِبَشَرٍ

for a human

أَن

that

يُؤْتِيَهُ

Allah gives him

ٱللَّهُ

ٱلْكِتَٰبَ

the Book,

وَٱلْحُكْمَ

and the wisdom,

وَٱلنُّبُوَّةَ

and the Prophethood,

ثُمَّ

then

يَقُولَ

he says

لِلنَّاسِ

to the people,

كُونُوا۟

'Be

عِبَادًا

worshippers

لِّى

of me

مِن

besides Allah,

دُونِ

ٱللَّهِ

وَلَٰكِن

but (would say)

كُونُواْ

'Be

رَبَّٰنِيِّـۧنَ

pious scholars of the Lord

بِمَا

because

كُنتُمْ

you have been

تُعَلِّمُونَ

teaching

ٱلْكِتَٰبَ

the Book

وَبِمَا

and because

كُنتُمْ

you have been

تَدْرُسُونَ

studying (it).'

٧٩

(79)

مَا كَانَ لِبَشَرٍ أَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْ عِبَادًا لِّى مِن دُونِ ٱللَّهِ وَلَٰكِن كُونُواْ رَبَّٰنِيِّـۧنَ بِمَا كُنتُمْ تُعَلِّمُونَ ٱلْكِتَٰبَ وَبِمَا كُنتُمْ تَدْرُسُونَ ٧٩

(79) It is not for a human [prophet] that Allah should give him the

Scripture and authority and prophethood and then he would say to the people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."

وَلَا

And not

يَأْمُرَكُمْ

he will order you

أَن

that

تَتَّخِذُوا۟

you take

ٱلْمَلَٰٓئِكَةَ

the Angels,

وَٱلنَّبِيِّۦنَ

and the Prophets

أَرْبَابًا

(as) lords.

قلے

أَيَأْمُرُكُم

Would he order you

بِٱلْكُفْرِ

to [the] disbelief

بَعْدَ

after

إِذْ

[when]

أَنتُم

you (have) become

مُّسْلِمُونَ

Muslims?

٨٠

(80)

وَلَا يَأْمُرَكُمْ أَن تَتَّخِذُوا۟ ٱلْمَلَـٰٓئِكَةَ وَٱلنَّبِيِّـۧنَ أَرْبَابًا ۗ أَيَأْمُرُكُم بِٱلْكُفْرِ بَعْدَ إِذْ أَنتُم مُّسْلِمُونَ ٨٠

(80) Nor could he order you to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?

وَإِذْ

And when

أَخَذَ

Allah took

ٱللَّهُ

مِيثَـٰقَ

covenant

ٱلنَّبِيِّـۧنَ

of the Prophets,

لَمَآ

'Certainly, whatever

ءَاتَيْتُكُم

I (have) given you

مِّن

of

كِتَـٰبٍ

(the) Book

وَحِكْمَةٍ

and wisdom

ثُمَّ

then

جَآءَكُمْ

comes to you

رَسُولٌ

a Messenger

مُّصَدِّقٌ

confirming

لِّمَا

that which

مَعَكُمْ

(is) with you,

لَتُؤْمِنُنَّ

you must believe

بِهِۦ

in him

وَلَتَنصُرُنَّهُۥ

and you must help him.'

ج

قَالَ

He said,

ءَأَقْرَرْتُمْ

'Do you affirm

وَأَخَذْتُمْ

and take

عَلَىٰ

on

ذَٰلِكُمْ

that (condition)

إِصْرِى

My Covenant?'

صلے

قَالُوٓاْ

They said,

أَقْرَرْنَا

'We affirm.'

ج

قَالَ

He said,

فَٱشْهَدُواْ

'Then bear witness,

وَأَنَاْ

and I am

مَعَكُم

with you

مِّنَ

among

ٱلشَّٰهِدِينَ

the witnesses.'

٨١

(81)

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلنَّبِيِّـۧنَ لَمَآ ءَاتَيْتُكُم مِّن كِتَٰبٍ وَحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِۦ وَلَتَنصُرُنَّهُۥ ۚ قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِى ۖ قَالُوٓاْ أَقْرَرْنَا ۚ قَالَ فَٱشْهَدُواْ وَأَنَاْ مَعَكُم مِّنَ ٱلشَّٰهِدِينَ ٨١

(81) And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], "Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him." [Allah] said, "Have you acknowledged and taken upon that My

commitment?" They said, "We have acknowledged it." He said, "Then bear witness, and I am with you among the witnesses."

فَمَن

Then whoever

تَوَلَّىٰ

turns away

بَعْدَ

after

ذَٰلِكَ

that,

فَأُو۟لَٰٓئِكَ

then those

هُمُ

they

ٱلْفَٰسِقُونَ

(are) the transgressors.

٨٢

(82)

فَمَن تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ٨٢

(82) And whoever turned away after that - they were the defiantly disobedient.

أَفَغَيْرَ

So is (it) other than

دِينِ

the religion

ٱللَّهِ

(of) Allah

يَبْغُونَ

they seek?

وَلَهُۥٓ

While to Him

أَسْلَمَ

(have) submitted

مَن

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth,

طَوْعًا

willingly

وَكَرْهًا

or unwillingly,

وَإِلَيْهِ

and towards Him

يُرْجَعُونَ

they will be returned.

٨٣

(83)

أَفَغَيْرَ دِينِ ٱللَّهِ يَبْغُونَ وَلَهُۥٓ أَسْلَمَ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

٨٣

(83) So is it other than the religion of Allah they desire, while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned?

قُلْ

Say,

ءَامَنَّا

'We believed

بِٱللَّهِ

in Allah

وَمَآ

and what

أُنزِلَ

(is) revealed

عَلَيْنَا

on us

وَمَآ

and what

أُنزِلَ

was revealed

عَلَىٰٓ

on

إِبْرَٰهِيمَ

Ibrahim,

وَإِسْمَٰعِيلَ

and Ismail,

وَإِسْحَٰقَ

and Ishaq,

وَيَعْقُوبَ

and Yaqub,

وَٱلْأَسْبَاطِ

and the descendents

وَمَآ

and what

أُوتِىَ

was given

مُوسَىٰ

to Musa,

وَعِيسَىٰ

and Isa,

وَٱلنَّبِيُّونَ

and the Prophets

مِن

from

رَّبِّهِمْ

their Lord.

لَا

Not

نُفَرِّقُ

we make distinction

بَيْنَ

between

أَحَدٍ

any

مِّنْهُمْ

of them

وَنَحْنُ

and we

لَهُۥ

to Him

مُسْلِمُونَ

(are) submissive.

٨٤

(84)

قُلْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ عَلَيْنَا وَمَآ أُنزِلَ عَلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَمَآ أُوتِىَ مُوسَىٰ وَعِيسَىٰ وَٱلنَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُۥ مُسْلِمُونَ ٨٤

(84) Say, "We have believed in Allah and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Descendants, and in what was given to Moses and Jesus and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him."

وَمَن

And whoever

يَبْتَغِ

seeks

غَيْرَ

other than

ٱلْإِسْلَٰمِ

[the] Islam

دِينًا

(as) religion

فَلَن

then never will

يُقْبَلَ

be accepted

مِنْهُ

from him,

وَهُوَ

and he

فِى

in

ٱلْـَٔاخِرَةِ

the Hereafter,

مِنَ

(will be) from

ٱلْخَـٰسِرِينَ

the losers.

٨٥

(85)

وَمَن يَبْتَغِ غَيْرَ ٱلْإِسْلَـٰمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِى ٱلْـَٔاخِرَةِ مِنَ ٱلْخَـٰسِرِينَ ٨٥

(85) And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.

كَيْفَ

How

يَهْدِى

(shall) Allah guide

ٱللَّهُ

قَوْمًا

a people

كَفَرُوا۟

(who) disbelieved

بَعْدَ

after

إِيمَـٰنِهِمْ

their belief

وَشَهِدُوٓا۟

and had witnessed

أَنَّ

that

ٱلرَّسُولَ
the Messenger
حَقٌّ
(is) true,
وَجَآءَهُمُ
and came to them
ٱلْبَيِّنَٰتُ
the clear proofs?
ج

وَٱللَّهُ
And Allah
لَا
(does) not
يَهْدِى
guide
ٱلْقَوْمَ
the people
ٱلظَّٰلِمِينَ
[the] wrongdoers.
٨٦
(86)

كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَٰنِهِمْ وَشَهِدُوٓا۟ أَنَّ ٱلرَّسُولَ حَقٌّ وَجَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ٨٦

(86) How shall Allah guide a people who disbelieved after their belief and had witnessed that the Messenger is true and clear signs had come to them? And Allah does not guide the wrongdoing people.

أُو۟لَٰٓئِكَ
Those -

جَزَآؤُهُمْ

their recompense,

أَنَّ

that

عَلَيْهِمْ

on them

لَعْنَةَ

(will be) curse

ٱللَّهِ

of Allah

وَٱلْمَلَٰٓئِكَةِ

and the Angels

وَٱلنَّاسِ

and the people

أَجْمَعِينَ

all together.

٨٧

(87)

أُو۟لَٰٓئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ ٱللَّهِ وَٱلْمَلَٰٓئِكَةِ وَٱلنَّاسِ أَجْمَعِينَ ٨٧

(87) Those - their recompense will be that upon them is the curse of Allah and the angels and the people, all together,

خَٰلِدِينَ

(They will) abide forever

فِيهَا

in it.

لَا

Not

يُخَفَّفُ

will be lightened

عَنْهُمُ

for them

ٱلْعَذَابُ

the punishment

وَلَا

and not

هُمْ

they

يُنظَرُونَ

will be reprieved.

٨٨

(88)

خَٰلِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَا هُمْ يُنظَرُونَ ٨٨

(88) Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.

إِلَّا

Except

ٱلَّذِينَ

those who

تَابُواْ

repent

مِن

after

بَعْدِ

ذَٰلِكَ

that,

وَأَصْلَحُواْ

and reform[ed] themselves.

فَإِنَّ

Then indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) All-Forgiving,

رَّحِيمٌ

Most Merciful.

٨٩

(89)

إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٨٩

(89) Except for those who repent after that and correct themselves. For indeed, Allah is Forgiving and Merciful.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

بَعْدَ

after

إِيمَٰنِهِمْ

their belief

ثُمَّ

then

ٱزْدَادُوا۟

they increased

كُفْرًا

(in) disbelief

لَّن

never will

تُقْبَلَ

be accepted

تَوْبَتُهُمْ

their repentance,

وَأُوْلَٰٓئِكَ

and those -

هُمُ

they

ٱلضَّآلُّونَ

(are) those who have gone astray.

٩٠

(90)

إِنَّ ٱلَّذِينَ كَفَرُواْ بَعْدَ إِيمَٰنِهِمْ ثُمَّ ٱزْدَادُواْ كُفْرًا لَّن تُقْبَلَ تَوْبَتُهُمْ وَأُوْلَٰٓئِكَ هُمُ ٱلضَّآلُّونَ ٩٠

(90) Indeed, those who reject the message after their belief and then increase in disbelief - never will their [claimed] repentance be accepted, and they are the ones astray.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieve[d]

وَمَاتُواْ

and died

وَهُمْ

while they

كُفَّارٌ

(are) disbelievers,

فَلَن

then never will

يُقْبَلَ

be accepted

مِنْ

from

أَحَدِهِم

any one of them

مِّلْءُ

earth full

ٱلْأَرْضِ

ذَهَبًا

(of) gold

وَلَوِ

[and] (even) if

ٱفْتَدَىٰ

he offered it as ransom.

بِهِۦٓ

قلے

أُو۟لَٰٓئِكَ

Those-

لَهُمْ

for them

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful

وَمَا

and not

لَهُم

(will be) for them

مِّن

from

نَّٰصِرِينَ

any helpers.

٩١

(91)

إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِم مِّلْءُ ٱلْأَرْضِ ذَهَبًا وَلَوِ ٱفْتَدَىٰ بِهِۦٓ ۗ أُوْلَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُم مِّن نَّٰصِرِينَ ٩١

(91) Indeed, those who disbelieve and die while they are disbelievers - never would the [whole] capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.

لَن

Never

تَنَالُواْ

will you attain

ٱلْبِرَّ

[the] righteousness

حَتَّىٰ

until

تُنفِقُواْ

you spend

مِمَّا

from what

تُحِبُّونَ

you love.

ج

وَمَا

And whatever

تُنفِقُوا۟

you spend

مِن

of

شَىْءٍ

a thing

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

بِهِۦ

of it

عَلِيمٌ

(is) All-Knowing.

٩٢

(92)

لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فَإِنَّ ٱللَّهَ بِهِۦ عَلِيمٌ ٩٢

(92) Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.

كُلُّ

All

ٱلطَّعَامِ

[the] food

كَانَ

was

حِلًّا

lawful

لِّبَنِىٓ

for (the) Children of Israel

إِسْرَٰٓءِيلَ

إِلَّا

except

مَا

what

حَرَّمَ

Israel made unlawful

إِسْرَٰٓءِيلُ

عَلَىٰ

upon

نَفْسِهِۦ

himself

مِن

[from]

قَبْلِ

before

أَن

[that]

تُنَزَّلَ

(was) revealed

ٱلتَّوْرَىٰةُ

theTaurat.

قلے

قُلْ

Say,

فَأْتُوا۟

"So bring

بِٱلتَّوْرَىٰةِ

the Taurat

فَٱتْلُوهَآ

and recite it

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful."

٩٣

(93)

كُلُّ ٱلطَّعَامِ كَانَ حِلًّا لِّبَنِىٓ إِسْرَٰٓءِيلَ إِلَّا مَا حَرَّمَ إِسْرَٰٓءِيلُ عَلَىٰ نَفْسِهِۦ مِن قَبْلِ أَن تُنَزَّلَ ٱلتَّوْرَىٰةُ ۗ قُلْ فَأْتُوا۟ بِٱلتَّوْرَىٰةِ فَٱتْلُوهَآ إِن كُنتُمْ صَٰدِقِينَ ٩٣

(93) All food was lawful to the Children of Israel except what Israel had made unlawful to himself before the Torah was revealed. Say, [O Muhammad], "So bring the Torah and recite it, if you should be truthful."

فَمَنِ

Then whoever

ٱفْتَرَىٰ

fabricates

عَلَى

about

ٱللَّهِ

Allah

ٱلْكَذِبَ

[the] lie

مِن

after

بَعْدِ

ذَٰلِكَ

that,

فَأُو۟لَٰٓئِكَ

then those -

هُمُ

they

ٱلظَّٰلِمُونَ

(are) the wrongdoers.

٩٤

(94)

فَمَنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ مِن بَعْدِ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٩٤

(94) And whoever invents about Allah untruth after that - then those are [truly] the wrongdoers.

قُلْ

Say,

صَدَقَ

Allah (has) spoken the truth,

ٱللَّهُ

قلے

فَٱتَّبِعُوا۟

then follow

مِلَّةَ

(the) religion

إِبْرَٰهِيمَ

(of) Ibrahim

حَنِيفًا

(the) upright,

وَمَا

and not

كَانَ

he was

مِنَ

of

ٱلْمُشْرِكِينَ

the polytheists.

٩٥

(95)

قُلْ صَدَقَ ٱللَّهُ ۗ فَٱتَّبِعُوا۟ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ٩٥

(95) Say, "Allah has told the truth. So follow the religion of Abraham, inclining toward truth; and he was not of the polytheists."

إِنَّ

Indeed,

أَوَّلَ

(the) first

بَيْتٍ

House

وُضِعَ

set up

لِلنَّاسِ

for the mankind

لَلَّذِى

(is) the one which

بِبَكَّةَ

(is) at Bakkah,

مُبَارَكًا

blessed

وَهُدًى

and a guidance

لِّلْعَٰلَمِينَ

for the worlds.

٩٦

(96)

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ ٩٦

(96) Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds.

فِيهِ

In it

ءَايَٰتٌ

(are) signs

بَيِّنَٰتٌ

clear,

مَّقَامُ

standing place of Ibrahim,

إِبْرَٰهِيمَ

صلے

وَمَن

and whoever

دَخَلَهُۥ

enters it -

كَانَ

is

ءَامِنًا

safe.

قلے

وَلِلَّهِ

And (due) to Allah

عَلَى

upon

ٱلنَّاسِ

the mankind

حِجُّ

(is) pilgrimage

ٱلْبَيْتِ

(of) the House

مَنِ

(for one) who

ٱسْتَطَاعَ

is able

إِلَيْهِ

to [it]

سَبِيلًا

(find) a way.

ج

وَمَن

And whoever

كَفَرَ

disbelieved

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

غَنِىٌّ

(is) free from need

عَنِ

of

ٱلْعَٰلَمِينَ

the universe.

٩٧

(97)

فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنِ ٱلْعَٰلَمِينَ

٩٧

(97) In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the

worlds.

قُلْ

Say,

يَٰٓأَهْلَ

"O People of the Book

ٱلْكِتَٰبِ

لِمَ

Why

تَكْفُرُونَ

(do) you disbelieve

بِـَٔايَٰتِ

in (the) Verses

ٱللَّهِ

(of) Allah,

وَٱللَّهُ

while Allah

شَهِيدٌ

(is) a Witness

عَلَىٰ

over

مَا

what

تَعْمَلُونَ

you do?"

٩٨

(98)

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ٩٨

(98) Say, "O People of the Scripture, why do you disbelieve in the

verses of Allah while Allah is Witness over what you do?"

قُلْ

Say,

يَٰٓأَهْلَ

"O People

ٱلْكِتَٰبِ

(of) the Book

لِمَ

Why

تَصُدُّونَ

(do) you hinder

عَن

from

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

مَنْ

(those) who

ءَامَنَ

believe[d],

تَبْغُونَهَا

seeking (to make) it

عِوَجًا

(seem) crooked

وَأَنتُمْ

while you

شُهَدَآءُ

(are) witnesses?

وَمَا

And Allah (is) not

ٱللَّهُ

بِغَٰفِلٍ

unaware

عَمَّا

of what

تَعْمَلُونَ

you do.

٩٩

(99)

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجًا وَأَنتُمْ شُهَدَآءُ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ٩٩

(99) Say, "O People of the Scripture, why do you avert from the way of Allah those who believe, seeking to make it [seem] deviant, while you are witnesses [to the truth]? And Allah is not unaware of what you do."

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوٓاْ

believe[d]

إِن

If

تُطِيعُواْ

you obey

فَرِيقًا

a group

مِّنَ

from

ٱلَّذِينَ

those who

أُوتُواْ

were given

ٱلْكِتَٰبَ

the Book

يَرُدُّوكُم

they will turn you back

بَعْدَ

after

إِيمَٰنِكُمْ

your belief

كَٰفِرِينَ

(as) disbelievers.

١٠٠

(100)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تُطِيعُواْ فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ١٠٠

(100) O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers.

وَكَيْفَ

And how (could)

تَكْفُرُونَ

you disbelieve

وَأَنتُمْ
while [you]
تُتْلَىٰ
is recited
عَلَيْكُمْ
upon you
ءَايَٰتُ
(the) Verses
ٱللَّهِ
(of) Allah
وَفِيكُمْ
and among you
رَسُولُهُۥ
(is) His Messenger?
قلے

وَمَن
And whoever
يَعْتَصِم
holds firmly
بِٱللَّهِ
to Allah,
فَقَدْ
then surely
هُدِىَ
he is guided
إِلَىٰ
to
صِرَٰطٍ
a straight path.

مُّسْتَقِيمٍ

١٠١

(101)

وَكَيْفَ تَكْفُرُونَ وَأَنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ ۗ وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِىَ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ١٠١

(101) And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger? And whoever holds firmly to Allah has [indeed] been guided to a straight path.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُواْ

believe[d]

ٱتَّقُواْ

Fear

ٱللَّهَ

Allah

حَقَّ

(as is His) right

تُقَاتِهِۦ

(that) He (should) be feared

وَلَا

and (do) not

تَمُوتُنَّ

die

إِلَّا

except

وَأَنتُم

[while you]

مُّسْلِمُونَ

(as) Muslims.

١٠٢

(102)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ١٠٢

(102) O you who have believed, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].

وَٱعْتَصِمُوا۟

And hold firmly

بِحَبْلِ

to (the) rope

ٱللَّهِ

(of) Allah

جَمِيعًا

all together

وَلَا

and (do) not

تَفَرَّقُوا۟

be divided.

ج

وَٱذْكُرُوا۟

And remember

نِعْمَتَ

(the) Favor

ٱللَّهِ

(of) Allah

عَلَيْكُمْ

on you

إِذْ

when

كُنتُمْ

you were

أَعْدَآءً

enemies

فَأَلَّفَ

then He made friendship

بَيْنَ

between

قُلُوبِكُمْ

your hearts

فَأَصْبَحْتُم

then you became

بِنِعْمَتِهِۦٓ

by His Favor

إِخْوَٰنًا

brothers.

وَكُنتُمْ

And you were

عَلَىٰ

on

شَفَا

(the) brink

حُفْرَةٍ

(of) pit

مِّنَ

of

ٱلنَّارِ

the Fire

فَأَنقَذَكُم

then He saved you

مِّنْهَا

from it.

قلے

كَذَٰلِكَ

Thus

يُبَيِّنُ

Allah makes clear

ٱللَّهُ

لَكُمْ

for you

ءَايَٰتِهِۦ

His Verses

لَعَلَّكُمْ

so that you may

تَهْتَدُونَ

(be) guided.

١٠٣

(103)

وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ۚ وَٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَآءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِۦٓ إِخْوَٰنًا وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنْهَا ۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَهْتَدُونَ ١٠٣

(103) And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by

His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

وَلْتَكُن

And let there be

مِّنكُمْ

among you

أُمَّةٌ

[a] people

يَدْعُونَ

inviting

إِلَى

to

ٱلْخَيْرِ

the good

وَيَأْمُرُونَ

[and] enjoining

بِٱلْمَعْرُوفِ

the right,

وَيَنْهَوْنَ

and forbidding

عَنِ

from

ٱلْمُنكَرِ

the wrong,

ج

وَأُو۟لَٰٓئِكَ

and those -

هُمُ

they

ٱلْمُفْلِحُونَ

(are) the successful ones.

١٠٤

(104)

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ١٠٤

(104) And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.

وَلَا

And (do) not

تَكُونُوا۟

be

كَٱلَّذِينَ

like those who

تَفَرَّقُوا۟

became divided

وَٱخْتَلَفُوا۟

and differed

مِن

after

بَعْدِ

مَا

what

جَآءَهُمُ

came to them -

ٱلْبَيِّنَٰتُ

the clear proofs.

ج

وَأُو۟لَٰٓئِكَ

And those

لَهُمْ

for them

عَذَابٌ

(is) a punishment

عَظِيمٌ

great.

١٠٥

(105)

وَلَا تَكُونُوا۟ كَٱلَّذِينَ تَفَرَّقُوا۟ وَٱخْتَلَفُوا۟ مِن بَعْدِ مَا جَآءَهُمُ ٱلْبَيِّنَٰتُ ۚ وَأُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ١٠٥

(105) And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment.

يَوْمَ

(On the) Day

تَبْيَضُّ

would become white

وُجُوهٌ

(some) faces

وَتَسْوَدُّ

and would become black

وُجُوهٌ

(some) faces.

ج

فَأَمَّا

As for

ٱلَّذِينَ

those whose

ٱسْوَدَّتْ

[their] faces turn black -

وُجُوهُهُمْ

أَكَفَرْتُم

"Did you disbelieve

بَعْدَ

after

إِيمَٰنِكُمْ

your belief?

فَذُوقُوا۟

Then taste

ٱلْعَذَابَ

the punishment

بِمَا

for what

كُنتُمْ

you used to

تَكْفُرُونَ

disbelieve."

١٠٦

(106)

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا ٱلَّذِينَ ٱسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُم بَعْدَ إِيمَٰنِكُمْ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ١٠٦

(106) On the Day [some] faces will turn white and [some] faces will turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for

what you used to reject."

وَأَمَّا

But as for

ٱلَّذِينَ

those whose

ٱبْيَضَّتْ

[their] faces turn white

وُجُوهُهُمْ

فَفِى

then (they will be) in

رَحْمَةِ

(the) Mercy

ٱللَّهِ

(of) Allah,

هُمْ

they

فِيهَا

in it

خَٰلِدُونَ

(will) abide forever.

١٠٧

(107)

وَأَمَّا ٱلَّذِينَ ٱبْيَضَّتْ وُجُوهُهُمْ فَفِى رَحْمَةِ ٱللَّهِ هُمْ فِيهَا خَٰلِدُونَ ١٠٧

(107) But as for those whose faces will turn white, [they will be] within the mercy of Allah. They will abide therein eternally.

تِلْكَ

These

ءَايَٰتُ

(are the) Verses

ٱللَّهِ

(of) Allah.

نَتْلُوهَا

We recite them

عَلَيْكَ

to you

بِٱلْحَقِّ

in truth.

قلے

وَمَا

And not

ٱللَّهُ

Allah

يُرِيدُ

wants

ظُلْمًا

injustice

لِّلْعَٰلَمِينَ

to the worlds.

١٠٨

(108)

تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ قلے وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعَٰلَمِينَ ١٠٨

(108) These are the verses of Allah. We recite them to you, [O Muhammad], in truth; and Allah wants no injustice to the worlds.

وَلِلَّهِ

And to Allah (belongs)

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth.

ج

وَإِلَى

And to

ٱللَّهِ

Allah

تُرْجَعُ

will be returned

ٱلْأُمُورُ

the matters.

١٠٩

(109)

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ١٠٩

(109) To Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah will [all] matters be returned.

كُنتُمْ

You are

خَيْرَ

(the) best

أُمَّةٍ

(of) people

أُخْرِجَتْ

raised

لِلنَّاسِ

for the mankind -

تَأْمُرُونَ

enjoining

بِٱلْمَعْرُوفِ

the right

وَتَنْهَوْنَ

and forbidding

عَنِ

[from]

ٱلْمُنكَرِ

the wrong

وَتُؤْمِنُونَ

and believing

بِٱللَّهِ

in Allah.

قلے

وَلَوْ

And if

ءَامَنَ

believed

أَهْلُ

(the) People

ٱلْكِتَٰبِ

(of) the Book

لَكَانَ

surely would have been

خَيْرًا

good

لَّهُم

for them.

ج

مِّنْهُمُ

Among them

ٱلْمُؤْمِنُونَ

(are) [the] believers,

وَأَكْثَرُهُمُ

but most of them

ٱلْفَٰسِقُونَ

(are) defiantly disobedient.

١١٠

(110)

كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَتُؤْمِنُونَ بِٱللَّهِ ۗ وَلَوْ ءَامَنَ أَهْلُ ٱلْكِتَٰبِ لَكَانَ خَيْرًا لَّهُم ۚ مِّنْهُمُ ٱلْمُؤْمِنُونَ وَأَكْثَرُهُمُ ٱلْفَٰسِقُونَ ١١٠

(110) You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

لَن

Never

يَضُرُّوكُمْ
will they harm you
إِلَّآ
except
أَذًى
a hurt.
صلے

وَإِن
And if
يُقَٰتِلُوكُمْ
they fight you,
يُوَلُّوكُمُ
they will turn (towards) you
ٱلْأَدْبَارَ
the backs,
ثُمَّ
then
لَا
not
يُنصَرُونَ
they will be helped.
١١١
(111)

لَن يَضُرُّوكُمْ إِلَّآ أَذًى صلے وَإِن يُقَٰتِلُوكُمْ يُوَلُّوكُمُ ٱلْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ ١١١

(111) They will not harm you except for [some] annoyance. And if they fight you, they will show you their backs; then they will not be aided.

ضُرِبَتْ
Struck

عَلَيْهِمُ
on them
ٱلذِّلَّةُ
the humiliation
أَيْنَ
wherever
مَا
ثُقِفُوٓاْ
they are found
إِلَّا
except
بِحَبْلٍ
with a rope
مِّنَ
from
ٱللَّهِ
Allah
وَحَبْلٍ
and a rope
مِّنَ
from
ٱلنَّاسِ
the people.
وَبَآءُو
And they incurred
بِغَضَبٍ
wrath
مِّنَ
from

ٱللَّهِ
Allah
وَضُرِبَتْ
and struck
عَلَيْهِمُ
on them
ٱلْمَسْكَنَةُ
the poverty.
ج

ذَٰلِكَ
That
بِأَنَّهُمْ
(is) because
كَانُوا۟
they used to
يَكْفُرُونَ
disbelieve
بِـَٔايَٰتِ
in (the) Verses
ٱللَّهِ
(of) Allah
وَيَقْتُلُونَ
and they killed
ٱلْأَنۢبِيَآءَ
the Prophets
بِغَيْرِ
without
حَقٍّ
right.

ج

ذَٰلِكَ

That

بِمَا

(is) because

عَصَواْ

they disobeyed

وَّكَانُواْ

and they used to

يَعْتَدُونَ

transgress.

١١٢

(112)

ضُرِبَتْ عَلَيْهِمُ ٱلذِّلَّةُ أَيْنَ مَا ثُقِفُوٓاْ إِلَّا بِحَبْلٍ مِّنَ ٱللَّهِ وَحَبْلٍ مِّنَ ٱلنَّاسِ وَبَآءُو بِغَضَبٍ مِّنَ ٱللَّهِ وَضُرِبَتْ عَلَيْهِمُ ٱلْمَسْكَنَةُ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُواْ يَكْفُرُونَ بِـَٔايَٰتِ ٱللَّهِ وَيَقْتُلُونَ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعْتَدُونَ ١١٢

(112) They have been put under humiliation [by Allah] wherever they are overtaken, except for a covenant from Allah and a rope from the Muslims. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the verses of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed.

لَيْسُواْ

They are not

سَوَآءً

(the) same;

قلے

مِّنْ
among
أَهْلِ
(the) People
ٱلْكِتَٰبِ
(of) the Book
أُمَّةٌ
(is) a community
قَآئِمَةٌ
standing
يَتْلُونَ
(and) reciting
ءَايَٰتِ
(the) Verses of Allah
ٱللَّهِ
ءَانَآءَ
(in the) hours
ٱلَّيْلِ
(of) the night
وَهُمْ
and they
يَسْجُدُونَ
prostrate.
١١٣
(113)

لَيْسُوا۟ سَوَآءً ۗ مِّنْ أَهْلِ ٱلْكِتَٰبِ أُمَّةٌ قَآئِمَةٌ ۞
يَتْلُونَ ءَايَٰتِ ٱللَّهِ ءَانَآءَ ٱلَّيْلِ وَهُمْ يَسْجُدُونَ ١١٣

(113) They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer].

يُؤْمِنُونَ

They believe

بِٱللَّهِ

in Allah

وَٱلْيَوْمِ

and the Day

ٱلْءَاخِرِ

the Last

وَيَأْمُرُونَ

and they enjoin

بِٱلْمَعْرُوفِ

[with] the right

وَيَنْهَوْنَ

and forbid

عَنِ

[from]

ٱلْمُنكَرِ

the wrong

وَيُسَٰرِعُونَ

and they hasten

فِى

in

ٱلْخَيْرَٰتِ

the good deeds.

وَأُوْلَٰٓئِكَ

And those

مِنَ

(are) from

ٱلصَّٰلِحِينَ

the righteous.

١١٤

(114)

يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَأُو۟لَٰٓئِكَ مِنَ ٱلصَّٰلِحِينَ ١١٤

(114) They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous.

وَمَا

And whatever

يَفْعَلُوا۟

they do

مِنْ

of

خَيْرٍ

a good,

فَلَن

then never

يُكْفَرُوهُ

will they be denied it.

قلے

وَٱللَّهُ

And Allah

عَلِيمٌۢ

(is) All-Knowing

بِٱلْمُتَّقِينَ

of the God-fearing.

١١٥

(115)

وَمَا يَفْعَلُوا۟ مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ١١٥

(115) And whatever good they do - never will it be removed from them. And Allah is Knowing of the righteous.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved,

لَن

never

تُغْنِىَ

will avail

عَنْهُمْ

[for] them

أَمْوَٰلُهُمْ

their wealth

وَلَآ

and not

أَوْلَٰدُهُم

their children

مِّنَ

against

ٱللَّهِ

Allah

شَيْـًٔا

anything,

صلے

وَأُو۟لَـٰٓئِكَ

and those

أَصْحَـٰبُ

(are the) companions

ٱلنَّارِ

(of) the Fire,

ج

هُمْ

they

فِيهَا

in it

خَـٰلِدُونَ

(will) abide forever.

١١٦

(116)

إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَـٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۖ وَأُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۚ هُمْ فِيهَا خَـٰلِدُونَ ١١٦

(116) Indeed, those who disbelieve - never will their wealth or their children avail them against Allah at all, and those are the companions of the Fire; they will abide therein eternally.

مَثَلُ

Example

مَا

(of) what

يُنفِقُونَ
they spend
فِى
in
هَٰذِهِ
this
ٱلْحَيَوٰةِ
[the] life
ٱلدُّنْيَا
(of) the world
كَمَثَلِ
(is) like (the) example
رِيحٍ
(of) a wind
فِيهَا
in it
صِرٌّ
(is) frost,
أَصَابَتْ
it struck
حَرْثَ
(the) harvest
قَوْمٍ
(of) a people
ظَلَمُوٓا۟
who wronged
أَنفُسَهُمْ
themselves,
فَأَهْلَكَتْهُ

then destroyed it.

ج

وَمَا

And not

ظَلَمَهُمُ

(has) Allah wronged them

ٱللَّهُ

وَلَٰكِنْ

[and] but

أَنفُسَهُمْ

themselves

يَظْلِمُونَ

they wronged.

١١٧

(117)

مَثَلُ مَا يُنفِقُونَ فِى هَٰذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوٓا۟ أَنفُسَهُمْ فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِنْ أَنفُسَهُمْ يَظْلِمُونَ ١١٧

(117) The example of what they spend in this worldly life is like that of a wind containing frost which strikes the harvest of a people who have wronged themselves and destroys it. And Allah has not wronged them, but they wrong themselves.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe[d]

لَا

(Do) not

تَتَّخِذُواْ

take

بِطَانَةً

(as) intimates

مِّن

from

دُونِكُمْ

other than yourselves,

لَا

not

يَأْلُونَكُمْ

they will spare you

خَبَالًا

(any) ruin.

وَدُّواْ

They wish

مَا

what

عَنِتُّمْ

distresses you.

قَدْ

Indeed,

بَدَتِ

(has become) apparent

ٱلْبَغْضَآءُ

the hatred

مِنْ

from

أَفْوَٰهِهِمْ

their mouths,

وَمَا

and what

تُخْفِى

conceals

صُدُورُهُمْ

their breasts

أَكْبَرُ

(is) greater.

ج

قَدْ

Certainly

بَيَّنَّا

We made clear

لَكُمُ

for you

ٱلْءَايَٰتِ

the Verses,

صلى

إِن

if

كُنتُمْ

you were

تَعْقِلُونَ

(to use) reason.

١١٨

(118)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّواْ مَا عَنِتُّمْ قَدْ بَدَتِ ٱلْبَغْضَآءُ مِنْ أَفْوَٰهِهِمْ وَمَا تُخْفِى صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ ۖ إِن كُنتُمْ تَعْقِلُونَ ١١٨

(118) O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.

هَٰٓأَنتُمْ

Lo You are

أُو۟لَآءِ

those,

تُحِبُّونَهُمْ

you love them

وَلَا

but not

يُحِبُّونَكُمْ

they love you

وَتُؤْمِنُونَ

and you believe

بِٱلْكِتَٰبِ

in the Book -

كُلِّهِۦ

all of it.

وَإِذَا

And when

لَقُوكُمْ

they meet you

قَالُوٓاْ
they say,
ءَامَنَّا
"We believe."
وَإِذَا
And when
خَلَوْاْ
they are alone
عَضُّواْ
they bite
عَلَيْكُمُ
at you
ٱلْأَنَامِلَ
the finger tips
مِنَ
(out) of
ٱلْغَيْظِ
[the] rage.
ج

قُلْ
Say,
مُوتُواْ
"Die
بِغَيْظِكُمْ
in your rage.
قلے

إِنَّ
Indeed.

ٱللَّهَ

Allah

عَلِيمٌ

(is) All-Knowing

بِذَاتِ

of what

ٱلصُّدُورِ

(is in) the breasts."

١١٩

(119)

هَٰٓأَنتُمْ أُو۟لَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِٱلْكِتَٰبِ كُلِّهِۦ وَإِذَا لَقُوكُمْ قَالُوٓا۟ ءَامَنَّا وَإِذَا خَلَوْا۟ عَضُّوا۟ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ ۚ قُلْ مُوتُوا۟ بِغَيْظِكُمْ ۗ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ١١٩

(119) Here you are loving them but they are not loving you, while you believe in the Scripture - all of it. And when they meet you, they say, "We believe." But when they are alone, they bite their fingertips at you in rage. Say, "Die in your rage. Indeed, Allah is Knowing of that within the breasts."

إِن

If

تَمْسَسْكُمْ

touches you

حَسَنَةٌ

a good,

تَسُؤْهُمْ

it grieves them

وَإِن

and if

تُصِبْكُمْ
strikes you
سَيِّئَةٌ
misfortune,
يَفْرَحُواْ
they rejoice
بِهَا
at it.
صلے

وَإِن
And if
تَصْبِرُواْ
you are patient
وَتَتَّقُواْ
and fear (Allah),
لَا
not
يَضُرُّكُمْ
will harm you
كَيْدُهُمْ
their plot
شَيْـًٔا
(in) anything.
قلے

إِنَّ
Indeed,
ٱللَّهَ
Allah,

بِمَا

of what

يَعْمَلُونَ

they do

مُحِيطٌ

(is) All-Encompassing.

١٢٠

(120)

إِن تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا۟ بِهَا ۖ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ١٢٠

(120) If good touches you, it distresses them; but if harm strikes you, they rejoice at it. And if you are patient and fear Allah, their plot will not harm you at all. Indeed, Allah is encompassing of what they do.

وَإِذْ

And when

غَدَوْتَ

you left early morning

مِنْ

from

أَهْلِكَ

your household

تُبَوِّئُ

to post

ٱلْمُؤْمِنِينَ

the believers

مَقَٰعِدَ

(to take) positions

لِلْقِتَالِ

for the battle.
قلے

وَٱللَّهُ

And Allah

سَمِيعٌ

(is) All-Hearing,

عَلِيمٌ

All-Knowing.

١٢١

(121)

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ ٱلْمُؤْمِنِينَ مَقَٰعِدَ لِلْقِتَالِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ١٢١

(121) And [remember] when you, [O Muhammad], left your family in the morning to post the believers at their stations for the battle [of Uhud] - and Allah is Hearing and Knowing -

إِذْ

When

هَمَّت

inclined

طَّآئِفَتَانِ

two parties

مِنكُمْ

among you

أَن

that

تَفْشَلَا

they lost heart,

وَٱللَّهُ

but Allah

وَلِيُّهُمَا

(was) their protector.

قلے

وَعَلَى

And on

ٱللَّهِ

Allah

فَلْيَتَوَكَّلِ

let put (their) trust

ٱلْمُؤْمِنُونَ

the believers.

١٢٢

(122)

إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ١٢٢

(122) When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely.

وَلَقَدْ

And certainly

نَصَرَكُمُ

helped you

ٱللَّهُ

Allah

بِبَدْرٍ

in Badr

وَأَنتُمْ

while you (were)

أَذِلَّةٌ

weak.

صلے

فَٱتَّقُواْ

So fear

ٱللَّهَ

Allah

لَعَلَّكُمْ

so that you may

تَشْكُرُونَ

(be) grateful.

١٢٣

(123)

وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ١٢٣

(123) And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah; perhaps you will be grateful.

إِذْ

When

تَقُولُ

you said

لِلْمُؤْمِنِينَ

to the believers,

أَلَن

"Is it not

يَكْفِيَكُمْ

enough for you

أَن

that

يُمِدَّكُمْ

reinforces you

رَبُّكُم

your Lord

بِثَلَٰثَةِ

with three

ءَالَٰفٍ

thousand[s]

مِّنَ

[of]

ٱلْمَلَٰٓئِكَةِ

[the] Angels

مُنزَلِينَ

[the ones] sent down?

١٢٤

(124)

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَن يَكْفِيَكُمْ أَن يُمِدَّكُمْ رَبُّكُم بِثَلَٰثَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُنزَلِينَ ١٢٤

(124) [Remember] when you said to the believers, "Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?

بَلَىٰٓ

Yes,

ج

إِن

if

تَصْبِرُوا۟

you are patient

وَتَتَّقُوا۟

and fear (Allah)

وَيَأْتُوكُم
and they come upon you

مِّن
[of]

فَوْرِهِمْ
suddenly,

هَٰذَا
[this]

يُمْدِدْكُمْ
will reinforce you

رَبُّكُم
your Lord

بِخَمْسَةِ
with five

ءَالَٰفٍ
thousand[s]

مِّنَ
[of]

ٱلْمَلَٰٓئِكَةِ
[the] Angels

مُسَوِّمِينَ
[the ones] having marks.

١٢٥

(125)

بَلَىٰٓ ۚ إِن تَصْبِرُوا۟ وَتَتَّقُوا۟ وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ ءَالَٰفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُسَوِّمِينَ ١٢٥

(125) Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with

five thousand angels having marks [of distinction]

وَمَا

And not

جَعَلَهُ

made it

ٱللَّهُ

Allah

إِلَّا

except

بُشْرَىٰ

(as) good news

لَكُمْ

for you

وَلِتَطْمَئِنَّ

and to reassure

قُلُوبُكُم

your hearts

بِهِۦ

with it.

قلے

وَمَا

And (there is) no

ٱلنَّصْرُ

[the] victory

إِلَّا

except

مِنْ

from

عِندِ

[near]

ٱللَّهِ

Allah,

ٱلْعَزِيزِ

the All-Mighty,

ٱلْحَكِيمِ

the All-Wise.

١٢٦

(126)

وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِۦ ۗ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ

١٢٦

(126) And Allah made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allah, the Exalted in Might, the Wise -

لِيَقْطَعَ

That He may cut off

طَرَفًا

a part

مِّنَ

of

ٱلَّذِينَ

those who

كَفَرُوٓا۟

disbelieved

أَوْ

or

يَكْبِتَهُمْ

suppress them

فَيَنقَلِبُواْ

so (that) they turn back

خَآئِبِينَ

disappointed.

١٢٧

(127)

لِيَقْطَعَ طَرَفًا مِّنَ ٱلَّذِينَ كَفَرُوٓاْ أَوْ يَكْبِتَهُمْ فَيَنقَلِبُواْ خَآئِبِينَ ١٢٧

(127) That He might cut down a section of the disbelievers or suppress them so that they turn back disappointed.

لَيْسَ

Not

لَكَ

for you

مِنَ

of

ٱلْأَمْرِ

the decision

شَىْءٌ

(of) anything

أَوْ

whether

يَتُوبَ

He turns

عَلَيْهِمْ

to them

أَوْ

or

يُعَذِّبَهُمْ

punishes them

فَإِنَّهُمْ

for indeed, they

ظَٰلِمُونَ

(are) wrongdoers.

١٢٨

(128)

لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ١٢٨

(128) Not for you, [O Muhammad, but for Allah], is the decision whether He should [cut them down] or forgive them or punish them, for indeed, they are wrongdoers.

وَلِلَّهِ

And to Allah (belongs)

مَا

what

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and what

فِى

(is) in

ٱلْأَرْضِ

the earth,

ج

يَغْفِرُ

He forgives

لِمَن

[for] whom

يَشَآءُ

He wills

وَيُعَذِّبُ

and punishes

مَن

whom

يَشَآءُ

He wills.

ج

وَٱللَّهُ

And Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

١٢٩

(129)

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ١٢٩

(129) And to Allah belongs whatever is in the heavens and whatever is on the earth. He forgives whom He wills and punishes whom He wills. And Allah is Forgiving and Merciful.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe

لَا

(Do) not

تَأْكُلُوا۟

eat

ٱلرِّبَوٰٓا۟

the usury

أَضْعَٰفًا

doubled

مُّضَٰعَفَةً

multiplied.

صلے

وَٱتَّقُوا۟

And fear

ٱللَّهَ

Allah

لَعَلَّكُمْ

so that you may

تُفْلِحُونَ

(be) successful.

١٣٠

(130)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوا۟ ٱلرِّبَوٰٓا۟ أَضْعَٰفًا مُّضَٰعَفَةً ۖ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ١٣٠

(130) O you who have believed, do not consume usury, doubled and multiplied, but fear Allah that you may be successful.

وَٱتَّقُوا۟

And fear

ٱلنَّارَ

the Fire

ٱلَّتِىٓ

which

أُعِدَّتْ

is prepared

لِلْكَٰفِرِينَ

for the disbelievers.

١٣١

(131)

وَٱتَّقُوا۟ ٱلنَّارَ ٱلَّتِىٓ أُعِدَّتْ لِلْكَٰفِرِينَ ١٣١

(131) And fear the Fire, which has been prepared for the disbelievers.

وَأَطِيعُوا۟

And obey

ٱللَّهَ

Allah

وَٱلرَّسُولَ

and the Messenger

لَعَلَّكُمْ

so that you may

تُرْحَمُونَ

receive mercy.

١٣٢

(132)

وَأَطِيعُوا۟ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ١٣٢

(132) And obey Allah and the Messenger that you may obtain mercy.

۞

وَسَارِعُوٓا۟

And hasten

إِلَىٰ

to

مَغْفِرَةٍ

forgiveness

مِّن

from

رَّبِّكُمْ

your Lord

وَجَنَّةٍ

and a Garden -

عَرْضُهَا

its width

ٱلسَّمَٰوَٰتُ

(is like that of) the heavens

وَٱلْأَرْضُ

and the earth

أُعِدَّتْ

prepared

لِلْمُتَّقِينَ

for the pious.

١٣٣

(133)

وَسَارِعُوٓاْ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ١٣٣

(133) And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous

ٱلَّذِينَ

Those who

يُنفِقُونَ

spend

فِى

in

ٱلسَّرَّآءِ

[the] ease

وَٱلضَّرَّآءِ

and (in) the hardship

وَٱلْكَـٰظِمِينَ

and those who restrain

ٱلْغَيْظَ

the anger

وَٱلْعَافِينَ

and those who pardon

عَنِ

[from]

ٱلنَّاسِ

the people -

قلے

وَٱللَّهُ

and Allah

يُحِبُّ

loves

ٱلْمُحْسِنِينَ

the good-doers.

١٣٤

(134)

ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَـٰظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ١٣٤

(134) Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good;

وَٱلَّذِينَ

And those

إِذَا

when

فَعَلُوا۟

they did

فَٰحِشَةً

immorality

أَوْ

or

ظَلَمُوٓا۟

wronged

أَنفُسَهُمْ

themselves -

ذَكَرُوا۟

they remember

ٱللَّهَ

Allah

فَٱسْتَغْفَرُوا۟

then ask forgiveness

لِذُنُوبِهِمْ

for their sins -

وَمَن

and who

يَغْفِرُ

(can) forgive

ٱلذُّنُوبَ

the sins

إِلَّا

except

ٱللَّهُ

Allah?

وَلَمْ

And not

يُصِرُّواْ

they persist

عَلَىٰ

on

مَا

what

فَعَلُواْ

they did

وَهُمْ

while they

يَعْلَمُونَ

know.

١٣٥

(135)

وَٱلَّذِينَ إِذَا فَعَلُواْ فَٰحِشَةً أَوْ ظَلَمُوٓاْ أَنفُسَهُمْ ذَكَرُواْ ٱللَّهَ فَٱسْتَغْفَرُواْ لِذُنُوبِهِمْ وَمَن يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّواْ عَلَىٰ مَا فَعَلُواْ وَهُمْ يَعْلَمُونَ ١٣٥

(135) And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and [who] do not persist in what they have done while they know.

أُو۟لَٰٓئِكَ
Those -
جَزَآؤُهُم
their reward
مَّغْفِرَةٌ
(is) forgiveness
مِّن
from
رَّبِّهِمْ
their Lord
وَجَنَّٰتٌ
and Gardens
تَجْرِى
flows
مِن
from
تَحْتِهَا
underneath it
ٱلْأَنْهَٰرُ
the rivers,
خَٰلِدِينَ
abiding forever
فِيهَا
in it.
ج

وَنِعْمَ
And an excellent
أَجْرُ
reward

ٱلْعَٰمِلِينَ
(for) the (righteous) workers.

١٣٦
(136)

أُوْلَٰٓئِكَ جَزَآؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ١٣٦

(136) Those - their reward is forgiveness from their Lord and gardens beneath which rivers flow [in Paradise], wherein they will abide eternally; and excellent is the reward of the [righteous] workers.

قَدْ
Verily

خَلَتْ
passed

مِن
before you

قَبْلِكُمْ

سُنَنٌ
situations,

فَسِيرُوا۟
then travel

فِى
in

ٱلْأَرْضِ
the earth

فَٱنظُرُوا۟
and see

كَيْفَ
how

كَانَ

was

عَٰقِبَةُ

(the) end

ٱلْمُكَذِّبِينَ

(of) the deniers.

١٣٧

(137)

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ فَسِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ١٣٧

(137) Similar situations [as yours] have passed on before you, so proceed throughout the earth and observe how was the end of those who denied.

هَٰذَا

This

بَيَانٌ

(is) a declaration

لِّلنَّاسِ

for the people

وَهُدًى

and guidance

وَمَوْعِظَةٌ

and admonition

لِّلْمُتَّقِينَ

for the God-fearing.

١٣٨

(138)

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ١٣٨

(138) This [Qur'an] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allah.

وَلَا
And (do) not
تَهِنُواْ
weaken
وَلَا
and (do) not
تَحْزَنُواْ
grieve
وَأَنتُمُ
and you (will be)
ٱلْأَعْلَوْنَ
[the] superior,
إِن
if
كُنتُم
you are
مُّؤْمِنِينَ
believers.
١٣٩
(139)

وَلَا تَهِنُواْ وَلَا تَحْزَنُواْ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ١٣٩

(139) So do not weaken and do not grieve, and you will be superior if you are [true] believers.

إِن
If
يَمْسَسْكُمْ
touched you
قَرْحٌ

a wound,

فَقَدْ

so certainly

مَسَّ

(has) touched

ٱلْقَوْمَ

the people

قَرْحٌ

wound

مِّثْلُهُۥ

like it.

ج

وَتِلْكَ

And this

ٱلْأَيَّامُ

[the] days

نُدَاوِلُهَا

We alternate them

بَيْنَ

among

ٱلنَّاسِ

the people

وَلِيَعْلَمَ

[and] so that Allah makes evident

ٱللَّهُ

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe[d]

وَيَتَّخِذَ

and take

مِنكُمْ

from you

شُهَدَآءَ

martyrs.

قلے

وَٱللَّهُ

And Allah

لَا

(does) not

يُحِبُّ

love

ٱلظَّٰلِمِينَ

the wrongdoers.

١٤٠

(140)

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ١٤٠

(140) If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers -

وَلِيُمَحِّصَ

And so that Allah may purify

ٱللَّهُ

ٱلَّذِينَ

those who

ءَامَنُواْ

believe

وَيَمْحَقَ

and destroy

ٱلْكَٰفِرِينَ

the disbelievers.

١٤١

(141)

وَلِيُمَحِّصَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَيَمْحَقَ ٱلْكَٰفِرِينَ

١٤١

(141) And that Allah may purify the believers [through trials] and destroy the disbelievers.

أَمْ

Or

حَسِبْتُمْ

do you think

أَن

that

تَدْخُلُواْ

you will enter

ٱلْجَنَّةَ

Paradise

وَلَمَّا

while Allah has not yet made evident

يَعْلَمِ

ٱللَّهُ

ٱلَّذِينَ

those who

جَٰهَدُواْ

strove hard

مِنكُمْ

among you

وَيَعْلَمَ

and made evident

ٱلصَّٰبِرِينَ

the steadfast.

١٤٢

(142)

أَمْ حَسِبْتُمْ أَن تَدْخُلُواْ ٱلْجَنَّةَ وَلَمَّا يَعْلَمِ ٱللَّهُ
ٱلَّذِينَ جَٰهَدُواْ مِنكُمْ وَيَعْلَمَ ٱلصَّٰبِرِينَ ١٤٢

(142) Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?

وَلَقَدْ

And certainly

كُنتُمْ

you used to

تَمَنَّوْنَ

wish

ٱلْمَوْتَ

(for) death

مِن

before

قَبْلِ

أَن

[that]

تَلْقَوْهُ

you met it,

فَقَدْ

then indeed,

رَأَيْتُمُوهُ

you have seen it

وَأَنتُمْ

while you [were]

تَنظُرُونَ

looking on.

١٤٣

(143)

وَلَقَدْ كُنتُمْ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنتُمْ تَنظُرُونَ ١٤٣

(143) And you had certainly wished for martyrdom before you encountered it, and you have [now] seen it [before you] while you were looking on.

وَمَا

And not

مُحَمَّدٌ

(is) Muhammad -

إِلَّا

except

رَسُولٌ

a Messenger,

قَدْ

certainly

خَلَتْ

passed away

مِن
before him
قَبْلِهِ
ٱلرُّسُلُ
[the] (other) Messengers.
ج

أَفَإِيْن
So if
مَّاتَ
he died
أَوْ
or
قُتِلَ
is slain
ٱنقَلَبْتُمْ
will you turn back
عَلَىٰٓ
on
أَعْقَٰبِكُمْ
your heels?
ج

وَمَن
And whoever
يَنقَلِبْ
turns back
عَلَىٰ
on
عَقِبَيْهِ

his heels

فَلَن

then never

يَضُرَّ

will he harm

ٱللَّهَ

Allah

شَيْـًٔا

(in) anything.

قلى

وَسَيَجْزِى

And Allah will reward

ٱللَّهُ

ٱلشَّٰكِرِينَ

the grateful ones.

١٤٤

(144)

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ ۚ أَفَإِيْن مَّاتَ أَوْ قُتِلَ ٱنقَلَبْتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ ۚ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ ٱللَّهَ شَيْـًٔا ۗ وَسَيَجْزِى ٱللَّهُ ٱلشَّٰكِرِينَ ١٤٤

(144) Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels [to unbelief]? And he who turns back on his heels will never harm Allah at all; but Allah will reward the grateful.

وَمَا

And not

كَانَ

is

لِنَفْسٍ

for a soul

أَن

that

تَمُوتَ

he dies

إِلَّا

except

بِإِذْنِ

by (the) permission of Allah,

ٱللَّهِ

كِتَٰبًا

(at a) decree

مُّؤَجَّلًا

determined.

قلے

وَمَن

And whoever

يُرِدْ

desires

ثَوَابَ

reward

ٱلدُّنْيَا

(of) the world -

نُؤْتِهِۦ

We will give him

مِنْهَا

thereof;

وَمَن

and whoever

يُرِدْ

desires

ثَوَابَ

reward

ٱلْءَاخِرَةِ

(of) the Hereafter

نُؤْتِهِۦ

We will give him

مِنْهَا

thereof.

ج

وَسَنَجْزِى

And We will reward

ٱلشَّٰكِرِينَ

the grateful ones.

١٤٥

(145)

وَمَا كَانَ لِنَفْسٍ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَٰبًا مُّؤَجَّلًا ۗ وَمَن يُرِدْ ثَوَابَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَن يُرِدْ ثَوَابَ ٱلْءَاخِرَةِ نُؤْتِهِۦ مِنْهَا ۚ وَسَنَجْزِى ٱلشَّٰكِرِينَ ١٤٥

(145) And it is not [possible] for one to die except by permission of Allah at a decree determined. And whoever desires the reward of this world - We will give him thereof; and whoever desires the reward of the Hereafter - We will give him thereof. And we will reward the grateful.

وَكَأَيِّن

And how many

مِّن

from

نَّبِىٍّ

a Prophet

قَٰتَلَ

fought;

مَعَهُۥ

with him

رِبِّيُّونَ

(were) many religious scholars.

كَثِيرٌ

فَمَا

But not

وَهَنُوا۟

they lost heart

لِمَآ

for what

أَصَابَهُمْ

befell them

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

وَمَا

and not

ضَعُفُوا۟

they weakened

وَمَا

and not

ٱسْتَكَانُوا۟

they gave in.

قلى

وَٱللَّهُ

And Allah

يُحِبُّ

loves

ٱلصَّٰبِرِينَ

the patient ones.

١٤٦

(146)

وَكَأَيِّن مِّن نَّبِىٍّ قَٰتَلَ مَعَهُۥ رِبِّيُّونَ كَثِيرٌ فَمَا وَهَنُوا۟ لِمَآ أَصَابَهُمْ فِى سَبِيلِ ٱللَّهِ وَمَا ضَعُفُوا۟ وَمَا ٱسْتَكَانُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلصَّٰبِرِينَ ١٤٦

(146) And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast.

وَمَا

And not

كَانَ

were

قَوْلَهُمْ

their words

إِلَّآ

except

أَن

that

قَالُوٓاْ

they said,

رَبَّنَا

"Our Lord

ٱغْفِرْ

forgive

لَنَا

for us

ذُنُوبَنَا

our sins

وَإِسْرَافَنَا

and our excesses

فِىٓ

in

أَمْرِنَا

our affairs

وَثَبِّتْ

and make firm

أَقْدَامَنَا

our feet

وَٱنصُرْنَا

and give us victory

عَلَى

against

ٱلْقَوْمِ

[the people]

ٱلْكَٰفِرِينَ

the disbelievers."

(147)

وَمَا كَانَ قَوْلَهُمْ إِلَّآ أَن قَالُوا۟ رَبَّنَا ٱغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِىٓ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَـٰفِرِينَ ١٤٧

(147) And their words were not but that they said, "Our Lord, forgive us our sins and the excess [committed] in our affairs and plant firmly our feet and give us victory over the disbelieving people."

فَـَٔاتَىٰهُمُ

So Allah gave them

ٱللَّهُ

ثَوَابَ

reward

ٱلدُّنْيَا

(in) the world

وَحُسْنَ

and good

ثَوَابِ

reward

ٱلْـَٔاخِرَةِ

(in) the Hereafter.

قلے

وَٱللَّهُ

And Allah

يُحِبُّ

loves

ٱلْمُحْسِنِينَ

the good-doers.

١٤٨

(148)

فَـَٔاتَىٰهُمُ ٱللَّهُ ثَوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْـَٔاخِرَةِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ١٤٨

(148) So Allah gave them the reward of this world and the good reward of the Hereafter. And Allah loves the doers of good.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوٓاْ

believe

إِن

If

تُطِيعُواْ

you obey

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieve,

يَرُدُّوكُمْ

they will turn you back

عَلَىٰٓ

on

أَعْقَٰبِكُمْ

your heels,

فَتَنقَلِبُواْ

then you will turn back

خَٰسِرِينَ

(as) losers.

١٤٩

(149)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تُطِيعُواْ ٱلَّذِينَ كَفَرُواْ
يَرُدُّوكُمْ عَلَىٰٓ أَعْقَٰبِكُمْ فَتَنقَلِبُواْ خَٰسِرِينَ ١٤٩

(149) O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers.

بَلِ

Nay,

ٱللَّهُ

Allah

مَوْلَىٰكُمْ

(is) your Protector

صلے

وَهُوَ

and He

خَيْرُ

(is the) best

ٱلنَّٰصِرِينَ

(of) the Helpers.

١٥٠

(150)

بَلِ ٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ خَيْرُ ٱلنَّٰصِرِينَ ١٥٠

(150) But Allah is your protector, and He is the best of helpers.

سَنُلْقِى

We will cast

فِى

in

قُلُوبِ

(the) hearts

ٱلَّذِينَ

(of) those who

كَفَرُوا۟

disbelieve

ٱلرُّعْبَ

[the] terror

بِمَآ

because

أَشْرَكُوا۟

they associated partners

بِٱللَّهِ

with Allah,

مَا

what

لَمْ

not

يُنَزِّلْ

He sent down

بِهِۦ

about it

سُلْطَٰنًا

any authority,

صلے

وَمَأْوَىٰهُمُ

and their refuge

ٱلنَّارُ

(will be) the Fire

ج

وَبِئْسَ
and wretched
مَثْوَى
(is the) abode
ٱلظَّٰلِمِينَ
[of] the wrongdoers.
١٥١
(151)
سَنُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ بِمَآ أَشْرَكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا ۖ وَمَأْوَىٰهُمُ ٱلنَّارُ ۚ وَبِئْسَ مَثْوَى ٱلظَّٰلِمِينَ ١٥١
(151) We will cast terror into the hearts of those who disbelieve for what they have associated with Allah of which He had not sent down [any] authority. And their refuge will be the Fire, and wretched is the residence of the wrongdoers.
وَلَقَدْ
And certainly
صَدَقَكُمُ
Allah fulfilled to you
ٱللَّهُ
وَعْدَهُۥٓ
His promise,
إِذْ
when
تَحُسُّونَهُم
you were killing them
بِإِذْنِهِۦ
by His permission,
ۖ

حَتَّىٰٓ
until
إِذَا
when
فَشِلْتُمْ
you lost courage
وَتَنَٰزَعْتُمْ
and you fell into dispute
فِى
concerning
ٱلْأَمْرِ
the order
وَعَصَيْتُم
and you disobeyed
مِّن
after
بَعْدِ
[what]
مَآ
He (had) shown you
أَرَىٰكُم
what
مَّا
you love.
تُحِبُّونَ
Among you
ۚ
مِنكُم
(are some) who

مَّن

desire

يُرِيدُ

the world

ٱلدُّنْيَا

and among you

وَمِنكُم

(are some) who

مَّن

desire

يُرِيدُ

the Hereafter.

ٱلْءَاخِرَةَ

Then

ج

ثُمَّ

He diverted you

صَرَفَكُمْ

from them

عَنْهُمْ

so that He may test you.

لِيَبْتَلِيَكُمْ

And surely

صلے

وَلَقَدْ

He forgave

عَفَا

you.

عَنكُمْ

And Allah

قلے

وَٱللَّهُ

(is the) Possessor

ذُو

(of) Bounty

فَضْلٍ

for

عَلَى

the believers.

ٱلْمُؤْمِنِينَ

١٥٢

(152)

وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ١٥٢

(152) And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers.

إِذْ
When
تُصْعِدُونَ
you were running uphill
وَلَا
and not
تَلْوُۥنَ
casting a glance on
عَلَىٰٓ
أَحَدٍ
anyone
وَٱلرَّسُولُ
while the Messenger
يَدْعُوكُمْ
was calling you
فِىٓ
[in]
أُخْرَىٰكُمْ
(from) behind you.
فَأَثَٰبَكُمْ
So (He) repaid you
غَمًّا
(with) distress
بِغَمٍّ
on distress
لِّكَيْلَا
so that not
تَحْزَنُوا۟
you grieve

عَلَىٰ
over
مَا
what
فَاتَكُمْ
escaped you
وَلَا
and not
مَآ
what
أَصَٰبَكُمْ
(had) befallen you.
قلے

وَٱللَّهُ
And Allah
خَبِيرٌ
(is) All-Aware
بِمَا
of what
تَعْمَلُونَ
you do.
١٥٣
(153)

۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَٰبَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ١٥٣

(153) [Remember] when you [fled and] climbed [the mountain]

without looking aside at anyone while the Messenger was calling you from behind. So Allah repaid you with distress upon distress so you would not grieve for that which had escaped you [of victory and spoils of war] or [for] that which had befallen you [of injury and death]. And Allah is [fully] Acquainted with what you do.

ثُمَّ

Then

أَنزَلَ

He sent down

عَلَيْكُم

upon you

مِّن

after

بَعْدِ

the distress

ٱلْغَمِّ

security -

أَمَنَةً

slumber

نُّعَاسًا

overcoming

يَغْشَىٰ

a group

طَآئِفَةً

of you,

مِّنكُمْ

while a group

صلے

وَطَآئِفَةٌ

certainly

قَدْ

worried [them]

أَهَمَّتْهُمْ

(about) themselves

أَنفُسُهُمْ

thinking

يَظُنُّونَ

about Allah

بِٱللَّهِ

other than

غَيْرَ

the truth -

ٱلْحَقِّ

(the) thought

ظَنَّ

(of) [the] ignorance.

ٱلْجَٰهِلِيَّةِ

saying,

صلے

يَقُولُونَ

"Is (there)

هَل

for us

لَّنَا

from

مِنَ

the matter

ٱلْأَمْرِ

any

مِن

thing?"

شَىْءٍ

Say,

قلے

قُلْ

"Indeed

إِنَّ

the matter

ٱلْأَمْرَ

all (of) it

كُلَّهُۥ

(is) for Allah."

لِلَّهِ

They hide

قلے

يُخْفُونَ

in

فِىٓ

themselves

أَنفُسِهِم

what

مَّا

not

لَا

they reveal

يُبْدُونَ

to you,

لَكَ

They say,

صلے

يَقُولُونَ

"If

لَوْ

was

كَانَ

for us

لَنَا

from

مِنَ

the matter

ٱلْأَمْرِ

anything

شَىْءٌ

not

مَّا

we would have been killed

قُتِلْنَا

here."

هَٰهُنَا

Say,

قلے

قُل

"If

لَّوْ

you were

كُنتُمْ
in
فِى
your houses,
بُيُوتِكُمْ
surely (would have) come out
لَبَرَزَ
those who -
ٱلَّذِينَ
was decreed
كُتِبَ
upon them
عَلَيْهِمُ
[the] death
ٱلْقَتْلُ
towards
إِلَىٰ
their places of death.
مَضَاجِعِهِمْ
And that Allah might test
صلے

وَلِيَبْتَلِىَ
ٱللَّهُ
what
مَا
(is) in
فِى
your breasts

صُدُورِكُمْ

and that He may purge

وَلِيُمَحِّصَ

what

مَا

(is) in

فِى

your hearts.

قُلُوبِكُمْ

And Allah

قلے

وَٱللَّهُ

(is) All-Aware

عَلِيمٌۢ

of what (is in) the breasts.

بِذَاتِ

ٱلصُّدُورِ

١٥٤

(154)

ثُمَّ أَنزَلَ عَلَيْكُم مِّن بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ
طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ
يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ يَقُولُونَ
هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ
يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ
لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ
كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ

إِلَىٰ مَضَاجِعِهِمْۖ وَلِيَبْتَلِيَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْۗ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ١٥٤

(154) Then after distress, He sent down upon you security [in the form of] drowsiness, overcoming a faction of you, while another faction worried about themselves, thinking of Allah other than the truth - the thought of ignorance, saying, "Is there anything for us [to have done] in this matter?" Say, "Indeed, the matter belongs completely to Allah." They conceal within themselves what they will not reveal to you. They say, "If there was anything we could have done in the matter, some of us would not have been killed right here." Say, "Even if you had been inside your houses, those decreed to be killed would have come out to their death beds." [It was] so that Allah might test what is in your breasts and purify what is in your hearts. And Allah is Knowing of that within the breasts.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

تَوَلَّوْاْ

turned back

مِنكُمْ

among you

يَوْمَ

(on the) day

ٱلْتَقَى

met

ٱلْجَمْعَانِ

the two hosts -

إِنَّمَا

only

ٱسْتَزَلَّهُمُ

made them slip

ٱلشَّيْطَٰنُ

the Shaitaan

بِبَعْضِ

for some

مَا

(of) what

كَسَبُواْ

they (had) earned.

صلے

وَلَقَدْ

And surely

عَفَا

Allah forgave

ٱللَّهُ

عَنْهُمْ

[on] them,

قلے

إِنَّ

indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

حَلِيمٌ

All-Forbearing.

١٥٥

(155)

إِنَّ ٱلَّذِينَ تَوَلَّوْاْ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُواْ ۖ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ ۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ١٥٥

(155) Indeed, those of you who turned back on the day the two armies met, it was Satan who caused them to slip because of some [blame] they had earned. But Allah has already forgiven them. Indeed, Allah is Forgiving and Forbearing.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُواْ

believe[d]

لَا

(Do) not

تَكُونُواْ

be

كَٱلَّذِينَ

like those who

كَفَرُواْ

disbelieved

وَقَالُواْ

and they said

لِإِخْوَٰنِهِمْ

about their brothers

إِذَا

when

ضَرَبُواْ

they traveled

فِى

in

ٱلْأَرْضِ

the earth

أَوْ

or

كَانُوا۟

they were

غُزًّى

fighting,

لَّوْ

"If

كَانُوا۟

they had been

عِندَنَا

with us,

مَا

they (would) not (have) died

مَاتُوا۟

وَمَا

and not

قُتِلُوا۟

they would have been killed."

لِيَجْعَلَ

So Allah makes

ٱللَّهُ

ذَٰلِكَ

that

حَسْرَةً

a regret

فِى

in

قُلُوبِهِمْ

their hearts.

قلے

وَٱللَّهُ

And Allah

يُحْىِۦ

gives life

وَيُمِيتُ

and causes death,

قلے

وَٱللَّهُ

and Allah

بِمَا

of what

تَعْمَلُونَ

you do

بَصِيرٌ

(is) All-Seer.

١٥٦

(156)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَكُونُواْ كَٱلَّذِينَ كَفَرُواْ
وَقَالُواْ لِإِخْوَٰنِهِمْ إِذَا ضَرَبُواْ فِى ٱلْأَرْضِ أَوْ كَانُواْ
غُزًّى لَّوْ كَانُواْ عِندَنَا مَا مَاتُواْ وَمَا قُتِلُواْ لِيَجْعَلَ

ٱللَّهُ ذَٰلِكَ حَسْرَةً فِى قُلُوبِهِمْ ۗ وَٱللَّهُ يُحْىِۦ
وَيُمِيتُ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ١٥٦

(156) O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so Allah makes that [misconception] a regret within their hearts. And it is Allah who gives life and causes death, and Allah is Seeing of what you do.

وَلَئِن
And if

قُتِلْتُمْ
you are killed

فِى
in

سَبِيلِ
(the) way

ٱللَّهِ
(of) Allah

أَوْ
or

مُتُّمْ
die[d] -

لَمَغْفِرَةٌ
certainly forgiveness

مِّنَ
from

ٱللَّهِ
Allah

وَرَحْمَةٌ
and Mercy

خَيْرٌ

(are) better

مِّمَّا

than what

يَجْمَعُونَ

they accumulate.

١٥٧

(157)

وَلَئِن قُتِلْتُمْ فِى سَبِيلِ ٱللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ١٥٧

(157) And if you are killed in the cause of Allah or die - then forgiveness from Allah and mercy are better than whatever they accumulate [in this world].

وَلَئِن

And if

مُّتُّمْ

you die

أَوْ

or

قُتِلْتُمْ

are killed,

لَإِلَى

surely to

ٱللَّهِ

Allah

تُحْشَرُونَ

you will be gathered.

١٥٨

(158)

وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى ٱللَّهِ تُحْشَرُونَ ١٥٨
(158) And whether you die or are killed, unto Allah you will be gathered.

فَبِمَا
So because

رَحْمَةٍ
(of) Mercy

مِّنَ
from

ٱللَّهِ
Allah

لِنتَ
you dealt gently

لَهُمْ
with them.

صلے

وَلَوْ
And if

كُنتَ
you had been

فَظًّا
rude

غَلِيظَ
(and) harsh

ٱلْقَلْبِ
(at) [the] heart,

لَٱنفَضُّواْ
surely they (would have) dispersed

مِنْ

from

حَوْلِكَ

around you.

صلے

فَٱعْفُ

Then pardon

عَنْهُمْ

[from] them

وَٱسْتَغْفِرْ

and ask forgiveness

لَهُمْ

for them

وَشَاوِرْهُمْ

and consult them

فِى

in

ٱلْأَمْرِ

the matter.

صلے

فَإِذَا

Then when

عَزَمْتَ

you have decided,

فَتَوَكَّلْ

then put trust

عَلَى

on

ٱللَّهِ

Allah.

ج

إِنَّ
Indeed,

ٱللَّهَ
Allah

يُحِبُّ
loves

ٱلْمُتَوَكِّلِينَ
the ones who put trust (in Him).

١٥٩
(159)

فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا۟ مِنْ حَوْلِكَ ۖ فَٱعْفُ عَنْهُمْ وَٱسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِى ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَوَكِّلِينَ ١٥٩

(159) So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

إِن
If

يَنصُرْكُمُ
Allah helps you,

ٱللَّهُ

فَلَا
then not

غَالِبَ

(can) overcome

لَكُمْ

[for] you,

صلے

وَإِن

and if

يَخْذُلْكُمْ

He forsakes you,

فَمَن

then who

ذَا

(is) the one

ٱلَّذِى

يَنصُرُكُم

(who can) help you

مِّن

after Him?

بَعْدِهِۦ

And on

قلے

وَعَلَى

Allah -

ٱللَّهِ

let the believers put (their) trust.

فَلْيَتَوَكَّلِ

ٱلْمُؤْمِنُونَ

١٦٠

(160)

إِن يَنصُرْكُمُ ٱللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِن يَخْذُلْكُمْ فَمَن ذَا ٱلَّذِى يَنصُرُكُم مِّنۢ بَعْدِهِۦ ۗ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ١٦٠

(160) If Allah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allah let the believers rely.

وَمَا

And not

كَانَ

is

لِنَبِىٍّ

for a Prophet

أَن

that

يَغُلَّ

he defrauds.

ج

وَمَن

And whoever

يَغْلُلْ

defrauds

يَأْتِ

will bring

بِمَا

what

غَلَّ

he had defrauded

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) Resurrection.

ج

ثُمَّ

Then

تُوَفَّىٰ

is repaid in full

كُلُّ

every

نَفْسٍ

soul

مَّا

what

كَسَبَتْ

it earned

وَهُمْ

and they

لَا

(will) not

يُظْلَمُونَ

be wronged.

١٦١

(161)

وَمَا كَانَ لِنَبِيٍّ أَن يَغُلَّ ۚ وَمَن يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ ٱلْقِيَٰمَةِ ۚ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ١٦١

(161) It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]. And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection.

Then will every soul be [fully] compensated for what it earned, and they will not be wronged.

أَفَمَنِ

So is (the one) who

ٱتَّبَعَ

pursues

رِضْوَٰنَ

(the) pleasure

ٱللَّهِ

(of) Allah

كَمَنۢ

like (the one) who

بَآءَ

draws

بِسَخَطٍ

on (himself) wrath

مِّنَ

of

ٱللَّهِ

Allah

وَمَأْوَىٰهُ

and his abode

جَهَنَّمُ

(is) hell,

ج

وَبِئْسَ

and wretched

ٱلْمَصِيرُ

(is) the destination?

١٦٢

(162)

أَفَمَنِ ٱتَّبَعَ رِضْوَٰنَ ٱللَّهِ كَمَنۢ بَآءَ بِسَخَطٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمَصِيرُ ١٦٢

(162) So is one who pursues the pleasure of Allah like one who brings upon himself the anger of Allah and whose refuge is Hell? And wretched is the destination.

هُمْ

They

دَرَجَٰتٌ

(are in varying) degrees

عِندَ

near

ٱللَّهِ

Allah,

قلے

وَٱللَّهُ

and Allah

بَصِيرٌ

(is) All-Seer

بِمَا

of what

يَعْمَلُونَ

they do.

١٦٣

(163)

هُمْ دَرَجَٰتٌ عِندَ ٱللَّهِ ۗ وَٱللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ

١٦٣

(163) They are [varying] degrees in the sight of Allah, and Allah is

Seeing of whatever they do.

لَقَدْ

Certainly

مَنَّ

Allah bestowed a Favor

ٱللَّهُ

عَلَى

upon

ٱلْمُؤْمِنِينَ

the believers

إِذْ

as

بَعَثَ

He raised

فِيهِمْ

among them

رَسُولًا

a Messenger

مِّنْ

from

أَنفُسِهِمْ

themselves

يَتْلُوا۟

reciting

عَلَيْهِمْ

to them

ءَايَٰتِهِۦ

His Verses

وَيُزَكِّيهِمْ

and purifying them,

وَيُعَلِّمُهُمُ

and teaching them

ٱلْكِتَٰبَ

the Book

وَٱلْحِكْمَةَ

and the wisdom,

وَإِن

although

كَانُوا۟

they were

مِن

before (that)

قَبْلُ

لَفِى

in certainly

ضَلَٰلٍ

(the) error

مُّبِينٍ

clear.

١٦٤

(164)

لَقَدْ مَنَّ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ١٦٤

(164) Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and

wisdom, although they had been before in manifest error.

أَوَلَمَّآ

Or

أَصَٰبَتْكُم

when

مُّصِيبَةٌ

struck you

قَدْ

disaster,

أَصَبْتُم

surely

مِّثْلَيْهَا

you (had) struck (them)

قُلْتُمْ

twice of it,

أَنَّىٰ

you said,

هَٰذَا

"From where

صلے

قُلْ

(is) this?"

هُوَ

Say,

مِنْ

"It

عِندِ

(is) from

أَنفُسِكُمْ

yourselves."
قلے

إِنَّ
Indeed,
ٱللَّهَ
Allah
عَلَىٰ
(is) on
كُلِّ
every
شَىْءٍ
thing
قَدِيرٌ
All-Powerful.
١٦٥
(165)
أَوَلَمَّآ أَصَٰبَتْكُم مُّصِيبَةٌ قَدْ أَصَبْتُم مِّثْلَيْهَا قُلْتُمْ أَنَّىٰ هَٰذَا ۖ قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ ۗ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١٦٥
(165) Why [is it that] when a [single] disaster struck you [on the day of Uhud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said, "From where is this?" Say, "It is from yourselves." Indeed, Allah is over all things competent.
وَمَآ
And what
أَصَٰبَكُمْ
struck you
يَوْمَ
(on the) day

ٱلْتَقَى

(when) met

ٱلْجَمْعَانِ

the two hosts

فَبِإِذْنِ

by (the) permission

ٱللَّهِ

(of) Allah

وَلِيَعْلَمَ

and that He (might) make evident

ٱلْمُؤْمِنِينَ

the believers.

١٦٦

(166)

وَمَآ أَصَٰبَكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ فَبِإِذْنِ ٱللَّهِ وَلِيَعْلَمَ ٱلْمُؤْمِنِينَ ١٦٦

(166) And what struck you on the day the two armies met was by permission of Allah that He might make evident the [true] believers.

وَلِيَعْلَمَ

And that He (might) make evident

ٱلَّذِينَ

those who

نَافَقُوا۟

(are) hypocrites.

ج

وَقِيلَ

And it was said

لَهُمْ

to them,

تَعَالَوْاْ

"Come,

قَٰتِلُواْ

fight

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

أَوِ

or

ٱدْفَعُواْ

defend."

صلى

قَالُواْ

They said,

لَوْ

"If

نَعْلَمُ

we knew

قِتَالًا

fighting

لَّٱتَّبَعْنَٰكُمْ

certainly we (would have) followed you."

قلى

هُمْ

They -

لِلْكُفْرِ
to disbelief
يَوْمَئِذٍ
that day
أَقْرَبُ
(were) nearer
مِنْهُمْ
than [them]
لِلْإِيمَٰنِ
to the faith,
ج

يَقُولُونَ
saying
بِأَفْوَٰهِهِم
with their mouths
مَّا
what
لَيْسَ
was not
فِى
in
قُلُوبِهِمْ
their hearts.
قلے

وَٱللَّهُ
And Allah
أَعْلَمُ
(is) Most Knowing

بِمَا

(of) what

يَكْتُمُونَ

they conceal.

١٦٧

(167)

وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَٰكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَٰنِ ۚ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۗ وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ١٦٧

(167) And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allah or [at least] defend." They said, "If we had known [there would be] fighting, we would have followed you." They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah is most Knowing of what they conceal -

ٱلَّذِينَ

Those who

قَالُوا۟

said

لِإِخْوَٰنِهِمْ

about their brothers

وَقَعَدُوا۟

while they sat,

لَوْ

"If

أَطَاعُونَا

they (had) obeyed us

مَا

not

قُتِلُواْ

they would have been killed."

قلے

قُلْ

Say,

فَٱدْرَءُواْ

"Then avert

عَنْ

from

أَنفُسِكُمُ

yourselves

ٱلْمَوْتَ

[the] death

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful.

١٦٨

(168)

ٱلَّذِينَ قَالُواْ لِإِخْوَٰنِهِمْ وَقَعَدُواْ لَوْ أَطَاعُونَا مَا قُتِلُواْ ۗ قُلْ فَٱدْرَءُواْ عَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ ١٦٨

(168) Those who said about their brothers while sitting [at home], "If they had obeyed us, they would not have been killed." Say, "Then prevent death from yourselves, if you should be truthful."

وَلَا
And (do) not
تَحْسَبَنَّ
think
ٱلَّذِينَ
(of) those who
قُتِلُوا۟
are killed
فِى
in
سَبِيلِ
(the) way
ٱللَّهِ
(of) Allah
أَمْوَٰتًۢا
(as) dead.
ۚ

بَلْ
Nay
أَحْيَآءٌ
They are alive,
عِندَ
near
رَبِّهِمْ
their Lord;
يُرْزَقُونَ
they are given provision.
١٦٩
(169)

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ ١٦٩

(169) And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision,

فَرِحِينَ

Rejoicing

بِمَآ

in what

ءَاتَىٰهُمُ

Allah bestowed them

ٱللَّهُ

مِن

of

فَضْلِهِۦ

His Bounty,

وَيَسْتَبْشِرُونَ

and they receive good tidings

بِٱلَّذِينَ

about those who

لَمْ

(have) not

يَلْحَقُوا۟

yet joined

بِهِم

[with] them

مِّنْ

[from]

خَلْفِهِمْ

(but are) left behind -

أَلَّا

that (there will be) no

خَوْفٌ

fear

عَلَيْهِمْ

on them

وَلَا

and not

هُمْ

they

يَحْزَنُونَ

will grieve.

١٧٠

(170)

فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ وَيَسْتَبْشِرُونَ بِٱلَّذِينَ لَمْ يَلْحَقُوا۟ بِهِم مِّنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ١٧٠

(170) Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve.

يَسْتَبْشِرُونَ

They receive good tidings

بِنِعْمَةٍ

of Favor

مِّنَ

from

ٱللَّهِ

Allah

وَفَضْلٍ

and Bounty

وَأَنَّ

and that

ٱللَّهَ

Allah

لَا

(does) not

يُضِيعُ

let go waste

أَجْرَ

(the) reward

ٱلْمُؤْمِنِينَ

(of) the believers.

١٧١

(171)

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ وَأَنَّ ٱللَّهَ ۞ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ١٧١

(171) They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost -

ٱلَّذِينَ

Those who

ٱسْتَجَابُوا۟

responded

لِلَّهِ

to Allah

وَٱلرَّسُولِ

and the Messenger

مِن

after

بَعْدِ

مَآ

what

أَصَابَهُمُ

befell them -

ٱلْقَرْحُ

the injury -

ج

لِلَّذِينَ

for those who

أَحْسَنُوا۟

did good

مِنْهُمْ

among them

وَٱتَّقَوْا۟

and feared Allah,

أَجْرٌ

(is) a reward -

عَظِيمٌ

great.

١٧٢

(172)

ٱلَّذِينَ ٱسْتَجَابُوا۟ لِلَّهِ وَٱلرَّسُولِ مِن بَعْدِ مَآ أَصَابَهُمُ ٱلْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا۟ مِنْهُمْ وَٱتَّقَوْا۟ أَجْرٌ عَظِيمٌ ١٧٢

(172) Those [believers] who responded to Allah and the Messenger after injury had struck them. For those who did good among them and feared Allah is a great reward -

ٱلَّذِينَ

Those who

قَالَ

said

لَهُمُ

to them

ٱلنَّاسُ

[the people],

إِنَّ

"Indeed

ٱلنَّاسَ

the people

قَدْ

(have) certainly

جَمَعُواْ

gathered

لَكُمْ

against you,

فَٱخْشَوْهُمْ

so fear them."

فَزَادَهُمْ

But it increased them

إِيمَٰنًا

(in the) faith

وَقَالُواْ

and they said,

حَسْبُنَا

"Sufficient for us

ٱللَّهُ

(is) Allah

وَنِعْمَ

and (He is the) best

ٱلْوَكِيلُ

[the] Disposer of affairs."

١٧٣

(173)

ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُوا۟ لَكُمْ فَٱخْشَوْهُمْ فَزَادَهُمْ إِيمَٰنًا وَقَالُوا۟ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ ١٧٣

(173) Those to whom hypocrites said, "Indeed, the people have gathered against you, so fear them." But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs."

فَٱنقَلَبُوا۟

So they returned

بِنِعْمَةٍ

with (the) Favor

مِّنَ

of

ٱللَّهِ

Allah

وَفَضْلٍ

and Bounty,

لَّمْ

not

يَمْسَسْهُمْ

touched them

سُوٓءٌ

any harm.

وَٱتَّبَعُوا۟

And they followed

رِضْوَٰنَ

(the) pleasure

ٱللَّهِ

(of) Allah,

قلے

وَٱللَّهُ

and Allah

ذُو

(is) Possessor

فَضْلٍ

(of) Bounty

عَظِيمٍ

great.

١٧٤

(174)

فَٱنقَلَبُوا۟ بِنِعْمَةٍ مِّنَ ٱللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوٓءٌ وَٱتَّبَعُوا۟ رِضْوَٰنَ ٱللَّهِ ۗ وَٱللَّهُ ذُو فَضْلٍ عَظِيمٍ

١٧٤

(174) So they returned with favor from Allah and bounty, no harm having touched them. And they pursued the pleasure of Allah, and Allah is the possessor of great bounty.

إِنَّمَا

(It is) only

ذَٰلِكُمُ

that

ٱلشَّيْطَٰنُ

the Shaitaan

يُخَوِّفُ

frightens (you)

أَوْلِيَآءَهُۥ

(of) his allies.

فَلَا

So (do) not

تَخَافُوهُمْ

fear them,

وَخَافُونِ

but fear Me,

إِن

if

كُنتُم

you are

مُّؤْمِنِينَ

believers.

١٧٥

(175)

إِنَّمَا ذَٰلِكُمُ ٱلشَّيْطَٰنُ يُخَوِّفُ أَوْلِيَآءَهُۥ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُم مُّؤْمِنِينَ ١٧٥

(175) That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers.

وَلَا

And (let) not

يَحْزُنكَ

grieve you

ٱلَّذِينَ

those who

يُسَٰرِعُونَ

hasten

فِى

in(to)

ٱلْكُفْرِ

[the] disbelief.

ج

إِنَّهُمْ

Indeed, they

لَن

never

يَضُرُّوا۟

will harm

ٱللَّهَ

Allah

شَيْـًٔا

(in) anything.

قلے

يُرِيدُ

Allah intends

ٱللَّهُ

أَلَّا

that not

يَجْعَلَ

He will set

لَهُمْ

for them

حَظًّا

any portion

فِى

in

ٱلْءَاخِرَةِ

the Hereafter.

ۖ

وَلَهُمْ

And for them

عَذَابٌ

(is) a punishment

عَظِيمٌ

great.

١٧٦

(176)

وَلَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ ۚ إِنَّهُمْ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا ۗ يُرِيدُ ٱللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِى ٱلْءَاخِرَةِ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ١٧٦

(176) And do not be grieved, [O Muhammad], by those who hasten into disbelief. Indeed, they will never harm Allah at all. Allah intends that He should give them no share in the Hereafter, and for them is a great punishment.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ٱشْتَرَوُا۟

(have) purchased

ٱلْكُفْرَ

[the] disbelief

بِٱلْإِيمَٰنِ

with the faith

لَن

never

يَضُرُّوا۟

will they harm

ٱللَّهَ

Allah

شَيْـًٔا

(in) anything,

وَلَهُمْ

and for them

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful.

١٧٧

(177)

إِنَّ ٱلَّذِينَ ٱشْتَرَوُا۟ ٱلْكُفْرَ بِٱلْإِيمَٰنِ لَن يَضُرُّوا۟ ٱللَّهَ شَيْـًٔا وَلَهُمْ عَذَابٌ أَلِيمٌ ١٧٧

(177) Indeed, those who purchase disbelief [in exchange] for faith - never will they harm Allah at all, and for them is a painful punishment.

وَلَا

And (let) not

يَحْسَبَنَّ

think

ٱلَّذِينَ

those who

كَفَرُوٓا۟
disbelieved
أَنَّمَا
that
نُمْلِى
We give respite
لَهُمْ
to them
خَيْرٌ
(is) good
لِّأَنفُسِهِمْ
for themselves.
ج

إِنَّمَا
Only
نُمْلِى
We give respite
لَهُمْ
to them
لِيَزْدَادُوٓا۟
so that they may increase
إِثْمًا
(in) sins,
ج

وَلَهُمْ
and for them
عَذَابٌ
(is) a punishment

مُّهِينٌ

humiliating.

١٧٨

(178)

وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّمَا نُمْلِى لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِى لَهُمْ لِيَزْدَادُوٓا۟ إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ ١٧٨

(178) And let not those who disbelieve ever think that [because] We extend their time [of enjoyment] it is better for them. We only extend it for them so that they may increase in sin, and for them is a humiliating punishment.

مَّا

Allah is not

كَانَ

ٱللَّهُ

لِيَذَرَ

to leave

ٱلْمُؤْمِنِينَ

the believers

عَلَىٰ

on

مَآ

what

أَنتُمْ

you (are)

عَلَيْهِ

in [it]

حَتَّىٰ

until

يَمِيزَ
He separates
ٱلْخَبِيثَ
the evil
مِنَ
from
ٱلطَّيِّبِ
the good.
قلے

وَمَا
And Allah is not
كَانَ
ٱللَّهُ
لِيُطْلِعَكُمْ
to inform you
عَلَى
about
ٱلْغَيْبِ
the unseen,
وَلَٰكِنَّ
[and] but
ٱللَّهَ
Allah
يَجْتَبِى
chooses
مِن
from
رُّسُلِهِۦ

His Messengers

مَن

whom

يَشَآءُ

He wills,

صلے

فَـَٔامِنُواْ

so believe

بِٱللَّهِ

in Allah

وَرُسُلِهِۦ

and His Messengers,

ج

وَإِن

and if

تُؤْمِنُواْ

you believe

وَتَتَّقُواْ

and fear (Allah)

فَلَكُمْ

then for you

أَجْرٌ

(is a) reward

عَظِيمٌ

great.

١٧٩

(179)

مَّا كَانَ ٱللَّهُ لِيَذَرَ ٱلْمُؤْمِنِينَ عَلَىٰ مَآ أَنتُمْ عَلَيْهِ

حَتَّىٰ يَمِيزَ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ ۗ وَمَا كَانَ ٱللَّهُ لِيُطْلِعَكُمْ عَلَى ٱلْغَيْبِ وَلَٰكِنَّ ٱللَّهَ يَجْتَبِى مِن رُّسُلِهِۦ مَن يَشَآءُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ فَلَكُمْ أَجْرٌ عَظِيمٌ ١٧٩

(179) Allah would not leave the believers in that [state] you are in [presently] until He separates the evil from the good. Nor would Allah reveal to you the unseen. But [instead], Allah chooses of His messengers whom He wills, so believe in Allah and His messengers. And if you believe and fear Him, then for you is a great reward.

وَلَا

And (let) not

يَحْسَبَنَّ

think

ٱلَّذِينَ

those who

يَبْخَلُونَ

withhold

بِمَآ

of what

ءَاتَىٰهُمُ

Allah (has) given them

ٱللَّهُ

مِن

of

فَضْلِهِۦ

His Bounty

هُوَ

(that) it

خَيْرًا

(is) good

لَّهُم

for them.

صلے

بَلْ

Nay,

هُوَ

it

شَرٌّ

(is) bad

لَّهُمْ

for them.

صلے

سَيُطَوَّقُونَ

Their necks will be encircled

مَا

(with) what

بَخِلُواْ

they withheld

بِهِۦ

[with it]

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) [the] Resurrection.

قلے

وَلِلَّهِ

And for Allah

مِيرَٰثُ

(is the) heritage

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth.

قلے

وَٱللَّهُ

And Allah,

بِمَا

with what

تَعْمَلُونَ

you do,

خَبِيرٌ

(is) All-Aware.

١٨٠

(180)

وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ هُوَ خَيْرًا لَّهُم ۖ بَلْ هُوَ شَرٌّ لَّهُمْ ۖ سَيُطَوَّقُونَ مَا بَخِلُوا۟ بِهِۦ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ١٨٠

(180) And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth. And Allah, with what you do, is [fully] Acquainted.

لَّقَدْ

Certainly,

سَمِعَ

Allah heard

ٱللَّهُ

قَوْلَ

(the) saying

ٱلَّذِينَ

(of) those who

قَالُوٓاْ

said,

إِنَّ

"Indeed

ٱللَّهَ

Allah

فَقِيرٌ

(is) poor

وَنَحْنُ

while we

أَغْنِيَآءُ

(are) rich."

ۘ

سَنَكْتُبُ

We will record

مَا

what

قَالُواْ

they said

وَقَتْلَهُمُ

and their killing

ٱلْأَنبِيَآءَ

the Prophets

بِغَيْرِ

without

حَقٍّ

(any) right,

وَنَقُولُ

and We will say,

ذُوقُوا۟

"Taste

عَذَابَ

(the) punishment

ٱلْحَرِيقِ

(of) the Burning Fire."

١٨١

(181)

لَّقَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوا۟ وَقَتْلَهُمُ ٱلْأَنبِيَآءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ١٨١

(181) Allah has certainly heard the statement of those [Jews] who said, "Indeed, Allah is poor, while we are rich." We will record what they said and their killing of the prophets without right and will say, "Taste the punishment of the Burning Fire.

ذَٰلِكَ

That

بِمَا

(is) because

قَدَّمَتْ

(of what) sent forth

أَيْدِيكُمْ

your hands

وَأَنَّ

and that

ٱللَّهَ

Allah

لَيْسَ

is not

بِظَلَّامٍ

unjust

لِّلْعَبِيدِ

to (His) slaves.

١٨٢

(182)

ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ ١٨٢

(182) That is for what your hands have put forth and because Allah is not ever unjust to [His] servants."

ٱلَّذِينَ

Those who

قَالُوٓا۟

said,

إِنَّ

"Indeed

ٱللَّهَ

Allah

عَهِدَ

(has) taken promise

إِلَيْنَآ

from us

أَلَّا

that not

نُؤْمِنَ

we (should) believe

لِرَسُولٍ

in a Messenger

حَتَّىٰ

until

يَأْتِيَنَا

he brings to us

بِقُرْبَانٍ

a sacrifice -

تَأْكُلُهُ

consumes it

ٱلنَّارُ

the fire."

قلے

قُلْ

Say,

قَدْ

"Surely

جَآءَكُمْ

came to you

رُسُلٌ

Messengers

مِّن

before me

قَبْلِى

with the clear Signs

بِٱلْبَيِّنَٰتِ

and with what

وَبِٱلَّذِى

you speak.

قُلْتُمْ

So why

فَلِمَ

you killed them,

قَتَلْتُمُوهُمْ

if

إِن

you are

كُنتُمْ

truthful.

صَٰدِقِينَ

١٨٣

(183)

ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ عَهِدَ إِلَيْنَآ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ ٱلنَّارُ ۗ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّن قَبْلِى بِٱلْبَيِّنَٰتِ وَبِٱلَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَٰدِقِينَ ١٨٣

(183) [They are] those who said, "Indeed, Allah has taken our promise not to believe any messenger until he brings us an offering which fire [from heaven] will consume." Say, "There have already come to you messengers before me with clear proofs and [even] that of which you speak. So why did you kill them, if you should be truthful?"

فَإِن

Then if

كَذَّبُوكَ

they reject you,

فَقَدْ

then certainly

كُذِّبَ

were rejected

رُسُلٌ

Messengers

مِّن

before you

قَبْلِكَ

(who) came

جَآءُو

with the clear Signs

بِٱلْبَيِّنَٰتِ

and the Scriptures

وَٱلزُّبُرِ

and the Book -

وَٱلْكِتَٰبِ

[the] Enlightening.

ٱلْمُنِيرِ

١٨٤

(184)

فَإِن كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ جَآءُو بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ وَٱلْكِتَٰبِ ٱلْمُنِيرِ ١٨٤

(184) Then if they deny you, [O Muhammad] - so were messengers denied before you, who brought clear proofs and written ordinances and the enlightening Scripture.

كُلُّ

Every

نَفْسٍ

soul

ذَآئِقَةُ

(will) taste

ٱلْمَوْتِ

[the] death,

قلے

وَإِنَّمَا

and only

تُوَفَّوْنَ

you will be paid in full

أُجُورَكُمْ

your reward

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) [the] Resurrection.

صلے

فَمَن

Then whoever

زُحْزِحَ

is drawn away

عَنِ

from

ٱلنَّارِ

the Fire

وَأُدْخِلَ

and admitted

ٱلْجَنَّةَ
(to) Paradise
فَقَدْ
then surely
فَازَ
he is successful.
قلے

وَمَا
And not
ٱلْحَيَوٰةُ
(is) the life
ٱلدُّنْيَآ
(of) the world
إِلَّا
except
مَتَٰعُ
enjoyment
ٱلْغُرُورِ
(of) delusion.
١٨٥
(185)

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۖ فَمَن زُحْزِحَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ١٨٥

(185) Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion.

لَتُبْلَوُنَّ
You will certainly be tested

فِىٓ
in

أَمْوَٰلِكُمْ
your wealth

وَأَنفُسِكُمْ
and yourselves.

وَلَتَسْمَعُنَّ
And you will certainly hear

مِنَ
from

ٱلَّذِينَ
those who

أُوتُوا۟
were given

ٱلْكِتَٰبَ
the Book

مِن
before you

قَبْلِكُمْ

وَمِنَ
and from

ٱلَّذِينَ
those who

أَشْرَكُوٓا۟
associate partners with Allah -

أَذًى
hurtful things

كَثِيرًا

many,

ج

وَإِن

and if

تَصْبِرُوا۟

you are patient

وَتَتَّقُوا۟

and fear (Allah)

فَإِنَّ

then indeed,

ذَٰلِكَ

that

مِنْ

(is) of

عَزْمِ

the matters of determination.

ٱلْأُمُورِ

١٨٦

(186)

لَتُبْلَوُنَّ فِىٓ أَمْوَٰلِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَمِنَ ٱلَّذِينَ أَشْرَكُوٓا۟ أَذًى كَثِيرًا ۚ وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ فَإِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ١٨٦

(186) You will surely be tested in your possessions and in yourselves. And you will surely hear from those who were given the Scripture before you and from those who associate others with Allah much abuse. But if you are patient and fear Allah - indeed, that is of the matters [worthy] of determination.

وَإِذْ

And when

أَخَذَ

Allah took

ٱللَّهُ

مِيثَٰقَ

a Covenant

ٱلَّذِينَ

(from) those who

أُوتُواْ

were given

ٱلْكِتَٰبَ

the Book,

لَتُبَيِّنُنَّهُۥ

"You certainly make it clear

لِلنَّاسِ

to the mankind

وَلَا

and (do) not

تَكْتُمُونَهُۥ

conceal it.

فَنَبَذُوهُ

Then they threw it

وَرَآءَ

behind

ظُهُورِهِمْ

their backs

وَٱشْتَرَوْاْ

and they exchanged

بِهِۦ

[with] it

ثَمَنًا

(for) a little price.

قَلِيلًاۖ

فَبِئْسَ

And wretched

مَا

(is) what

يَشْتَرُونَ

they purchase.

١٨٧

(187)

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟ بِهِۦ ثَمَنًا قَلِيلًاۖ فَبِئْسَ مَا يَشْتَرُونَ ١٨٧

(187) And [mention, O Muhammad], when Allah took a covenant from those who were given the Scripture, [saying], "You must make it clear to the people and not conceal it." But they threw it away behind their backs and exchanged it for a small price. And wretched is that which they purchased.

لَا

(Do) not

تَحْسَبَنَّ

think

ٱلَّذِينَ

(that) those who

يَفْرَحُونَ

rejoice

بِمَآ

in what

أَتَواْ

(they have) brought

وَّيُحِبُّونَ

and they love

أَن

that

يُحْمَدُواْ

they be praised

بِمَا

for what

لَمْ

not

يَفْعَلُواْ

they do -

فَلَا

so (do) not

تَحْسَبَنَّهُم

think (that) they

بِمَفَازَةٍ

(will) escape

مِّنَ

from

ٱلْعَذَابِ

the punishment;

صلے

وَلَهُمْ

and for them

عَذَابٌ

(is a) punishment

أَلِيمٌ

painful.

١٨٨

(188)

لَا تَحْسَبَنَّ ٱلَّذِينَ يَفْرَحُونَ بِمَآ أَتَوا۟ وَّيُحِبُّونَ أَن يُحْمَدُوا۟ بِمَا لَمْ يَفْعَلُوا۟ فَلَا تَحْسَبَنَّهُم بِمَفَازَةٍ مِّنَ ٱلْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ١٨٨

(188) And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do - never think them [to be] in safety from the punishment, and for them is a painful punishment.

وَلِلَّهِ

And for Allah

مُلْكُ

(is the) dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

ۗ

وَٱللَّهُ

and Allah

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ
thing
قَدِيرٌ
All-Powerful.
١٨٩
(189)
وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١٨٩
(189) And to Allah belongs the dominion of the heavens and the earth, and Allah is over all things competent.
إِنَّ
Indeed,
فِى
in
خَلْقِ
(the) creation
ٱلسَّمَٰوَٰتِ
(of) the heavens
وَٱلْأَرْضِ
and the earth
وَٱخْتِلَٰفِ
and (in the) alternation
ٱلَّيْلِ
(of) the night
وَٱلنَّهَارِ
and the day
لَءَايَٰتٍ
(are) surely Signs
لِّأُو۟لِى

for men

ٱلْأَلْبَٰبِ

(of) understanding.

١٩٠

(190)

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ١٩٠

(190) Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.

ٱلَّذِينَ

Those who

يَذْكُرُونَ

remember

ٱللَّهَ

Allah

قِيَٰمًا

standing,

وَقُعُودًا

and sitting

وَعَلَىٰ

and on

جُنُوبِهِمْ

their sides

وَيَتَفَكَّرُونَ

and they reflect

فِى

on

خَلْقِ

(the) creation

ٱلسَّمَٰوَٰتِ
(of) the heavens
وَٱلْأَرْضِ
and the earth,
رَبَّنَا
"Our Lord,
مَا
not
خَلَقْتَ
You have created
هَٰذَا
this
بَٰطِلًا
(in) vain.
سُبْحَٰنَكَ
Glory be to You,
فَقِنَا
so save us
عَذَابَ
(from the) punishment
ٱلنَّارِ
(of) the Fire.
١٩١
(191)

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ١٩١

(191) Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth,

[saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.

رَبَّنَآ

Our Lord,

إِنَّكَ

indeed [You]

مَن

whom

تُدْخِلِ

You admit

ٱلنَّارَ

(to) the Fire

فَقَدْ

then surely

أَخْزَيْتَهُۥ

You (have) disgraced him,

ۖ

وَمَا

and not

لِلظَّٰلِمِينَ

for the wrongdoers

مِنْ

(are) any

أَنصَارٍ

helpers.

١٩٢

(192)

رَبَّنَآ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتَهُۥ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ١٩٢

(192) Our Lord, indeed whoever You admit to the Fire - You have disgraced him, and for the wrongdoers there are no helpers.

رَّبَّنَآ

Our Lord,

إِنَّنَا

indeed we

سَمِعْنَا

[we] heard

مُنَادِيًا

a caller

يُنَادِى

calling

لِلْإِيمَٰنِ

to the faith

أَنْ

that

ءَامِنُوا۟

'Believe

بِرَبِّكُمْ

in your Lord,'

فَـَٔامَنَّا

so we have believed.

ج

رَبَّنَا

Our Lord

فَٱغْفِرْ

so forgive

لَنَا

for us

ذُنُوبَنَا

our sins

وَكَفِّرْ

and remove

عَنَّا

from us

سَيِّـَٔاتِنَا

our evil deeds,

وَتَوَفَّنَا

and cause us to die

مَعَ

with

ٱلْأَبْرَارِ

the righteous.

١٩٣

(193)

رَّبَّنَآ إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِى لِلْإِيمَٰنِ أَنْ ءَامِنُوا۟ بِرَبِّكُمْ فَـَٔامَنَّا ۚ رَبَّنَا فَٱغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّـَٔاتِنَا وَتَوَفَّنَا مَعَ ٱلْأَبْرَارِ ١٩٣

(193) Our Lord, indeed we have heard a caller calling to faith, [saying], 'Believe in your Lord,' and we have believed. Our Lord, so forgive us our sins and remove from us our misdeeds and cause us to die with the righteous.

رَبَّنَا

Our Lord,

وَءَاتِنَا

grant us

مَا

what

وَعَدتَّنَا

You promised us

عَلَىٰ

through

رُسُلِكَ

Your Messengers

وَلَا

and (do) not

تُخْزِنَا

disgrace us

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) [the] Resurrection.

ۗ

إِنَّكَ

Indeed, You

لَا

(do) not

تُخْلِفُ

break

ٱلْمِيعَادَ

the promise."

١٩٤

(194)

رَبَّنَا وَءَاتِنَا مَا وَعَدتَّنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ ٱلْمِيعَادَ ١٩٤

(194) Our Lord, and grant us what You promised us through Your messengers and do not disgrace us on the Day of Resurrection. Indeed,

You do not fail in [Your] promise."

فَٱسْتَجَابَ

Then responded

لَهُمْ

to them

رَبُّهُمْ

their Lord,

أَنِّى

"Indeed, I

لَآ

(will) not

أُضِيعُ

(let go) waste

عَمَلَ

deeds

عَٰمِلٍ

(of the) doer

مِّنكُم

among you

مِّن

[from]

ذَكَرٍ

(whether) male

أَوْ

or

أُنثَىٰ

female

صلے

بَعْضُكُم

each of you

مِّن

from

بَعْضٍ

(the) other.

صلے

فَٱلَّذِينَ

So those who

هَاجَرُواْ

emigrated

وَأُخْرِجُواْ

and were driven out

مِن

from

دِيَٰرِهِمْ

their homes,

وَأُوذُواْ

and were harmed

فِى

in

سَبِيلِى

My way

وَقَٰتَلُواْ

and fought

وَقُتِلُواْ

and were killed -

لَأُكَفِّرَنَّ

surely I (will) remove

عَنْهُمْ

from them

سَيِّـَٔاتِهِمْ

their evil deeds

وَلَأُدْخِلَنَّهُمْ

and surely I will admit them

جَنَّٰتٍ

(to) Gardens

تَجْرِى

flowing

مِن

from

تَحْتِهَا

underneath them

ٱلْأَنْهَٰرُ

the rivers -

ثَوَابًا

a reward

مِّنْ

from

عِندِ

[near]

ٱللَّهِ

Allah.

قلے

وَٱللَّهُ

And Allah -

عِندَهُۥ

with Him

حُسْنُ

(is the) best

ٱلثَّوَابِ

reward."

١٩٥

(195)

فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ ۖ فَٱلَّذِينَ هَاجَرُوا۟ وَأُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأُوذُوا۟ فِى سَبِيلِى وَقَٰتَلُوا۟ وَقُتِلُوا۟ لَأُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ثَوَابًا مِّنْ عِندِ ٱللَّهِ ۗ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ ١٩٥

(195) And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another. So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward."

لَا

(Let) not

يَغُرَّنَّكَ

deceive you

تَقَلُّبُ

(the) movement

ٱلَّذِينَ

(of) those who

كَفَرُوا۟

disbelieved

فِى

in

ٱلْبِلَٰدِ

the land.

١٩٦

(196)

لَا يَغُرَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُوا۟ فِى ٱلْبِلَٰدِ ١٩٦

(196) Be not deceived by the [uninhibited] movement of the disbelievers throughout the land.

مَتَٰعٌ

An enjoyment

قَلِيلٌ

little,

ثُمَّ

then

مَأْوَىٰهُمْ

their abode

جَهَنَّمُ

(is) hell -

ج

وَبِئْسَ

[and] a wretched

ٱلْمِهَادُ

[the] resting place.

١٩٧

(197)

مَتَٰعٌ قَلِيلٌ ثُمَّ مَأْوَىٰهُمْ جَهَنَّمُ ۚ وَبِئْسَ ٱلْمِهَادُ ١٩٧

(197) [It is but] a small enjoyment; then their [final] refuge is Hell, and wretched is the resting place.

لَٰكِنِ

But

ٱلَّذِينَ

those who

ٱتَّقَوْا۟

fear

رَبَّهُمْ

their Lord,

لَهُمْ

for them

جَنَّٰتٌ

(will be) Gardens

تَجْرِى

flows

مِن

from

تَحْتِهَا

underneath them

ٱلْأَنْهَٰرُ

the rivers,

خَٰلِدِينَ

will abide forever

فِيهَا

in it -

نُزُلًا

a hospitality

مِّنْ

from

عِندِ

[near]

ٱللَّهِ

Allah.

قلے

وَمَا

And that

عِندَ

(which is) with

ٱللَّهِ

Allah

خَيْرٌ

(is) best

لِّلْأَبْرَارِ

for the righteous.

١٩٨

(198)

لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا نُزُلًا مِّنْ عِندِ ٱللَّهِ ۗ وَمَا عِندَ ٱللَّهِ خَيْرٌ لِّلْأَبْرَارِ ١٩٨

(198) But those who feared their Lord will have gardens beneath which rivers flow, abiding eternally therein, as accommodation from Allah. And that which is with Allah is best for the righteous.

وَإِنَّ

And indeed,

مِنْ

among

أَهْلِ

(the) People

ٱلْكِتَٰبِ

(of) the Book

لَمَن

(are those) who

يُؤْمِنُ

believe

بِٱللَّهِ

in Allah

وَمَآ

and what

أُنزِلَ

was revealed

إِلَيْكُمْ

to you

وَمَآ

and what

أُنزِلَ

was revealed

إِلَيْهِمْ

to them -

خَٰشِعِينَ

humbly submissive

لِلَّهِ

to Allah.

لَا

They (do) not exchange

يَشْتَرُونَ

بِـَٔايَٰتِ

[with] (the) Verses

ٱللَّهِ

(of) Allah

ثَمَنًا

(for) a price

قَلِيلًا

little.

قلے

أُو۟لَٰٓئِكَ

Those,

لَهُمْ

for them,

أَجْرُهُمْ

their reward

عِندَ

(is) with

رَبِّهِمْ

their Lord.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

سَرِيعُ

(is) swift

ٱلْحِسَابِ

(in taking) the account.

١٩٩

(199)

وَإِنَّ مِنْ أَهْلِ ٱلْكِتَٰبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَآ أُنزِلَ

إِلَيْكُمْ وَمَآ أُنزِلَ إِلَيْهِمْ خَٰشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا ۗ أُو۟لَٰٓئِكَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۗ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ١٩٩

(199) And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price. Those will have their reward with their Lord. Indeed, Allah is swift in account.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe[d]

ٱصْبِرُوا۟

Be steadfast

وَصَابِرُوا۟

and [be] patient

وَرَابِطُوا۟

and [be] constant

وَٱتَّقُوا۟

and fear

ٱللَّهَ

Allah

لَعَلَّكُمْ

so that you may

تُفْلِحُونَ

(be) successful.

٢٠٠

(200)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصْبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ٢٠٠

(200) O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.

ءَايَٰتُهَا ١٧٦

Verses 176

سُورَةُ ٱلنِّسَآءِ

Chapter 4 The Women

رُكُوعَاتُهَا ٢٤

Rukus 24

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

يَٰٓأَيُّهَا

O

ٱلنَّاسُ

mankind

ٱتَّقُواْ

Fear

رَبَّكُمُ

your Lord

ٱلَّذِى

the One Who

خَلَقَكُم

created you

مِّن

from

نَّفْسٍ

a soul

وَٰحِدَةٍ

single

وَخَلَقَ

and created

مِنْهَا

from it

زَوْجَهَا

its mate

وَبَثَّ

and dispersed

مِنْهُمَا

from both of them

رِجَالًا

many men

كَثِيرًا

وَنِسَآءً

and women.

ج

وَٱتَّقُوا۟

And fear

ٱللَّهَ

Allah

ٱلَّذِى

(through) Whom

تَسَآءَلُونَ

you ask

بِهِۦ

[with it]

وَٱلْأَرْحَامَ

and the wombs.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

عَلَيْكُمْ

over you

رَقِيبًا

Ever-Watchful.

١

(1)

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ١

(1) O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.

وَءَاتُوا۟

And give

ٱلْيَتَٰمَىٰٓ

(to) the orphans

أَمْوَٰلَهُمْ

their wealth,

صلے

وَلَا

and (do) not

تَتَبَدَّلُوا۟

exchange

ٱلْخَبِيثَ

the bad

بِٱلطَّيِّبِ
with the good,
صلے

وَلَا
and (do) not
تَأْكُلُوٓاْ
consume
أَمْوَٰلَهُمْ
their wealth
إِلَىٰٓ
with
أَمْوَٰلِكُمْ
your wealth.
ج

إِنَّهُۥ
Indeed, it
كَانَ
is
حُوبًا
a sin
كَبِيرًا
great.
٢

(2)
وَءَاتُواْ ٱلْيَتَٰمَىٰٓ أَمْوَٰلَهُمْ صلے وَلَا تَتَبَدَّلُواْ ٱلْخَبِيثَ بِٱلطَّيِّبِ صلے وَلَا تَأْكُلُوٓاْ أَمْوَٰلَهُمْ إِلَىٰٓ أَمْوَٰلِكُمْ ج إِنَّهُۥ كَانَ حُوبًا كَبِيرًا ٢
(2) And give to the orphans their properties and do not substitute the

defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.

وَإِنْ
And if

خِفْتُمْ
you fear

أَلَّا
that not

تُقْسِطُواْ
you will be able to do justice

فِى
with

ٱلْيَتَٰمَىٰ
the orphans,

فَٱنكِحُواْ
then marry

مَا
what

طَابَ
seems suitable

لَكُم
to you

مِّنَ
from

ٱلنِّسَآءِ
the women

مَثْنَىٰ
two,

وَثُلَٰثَ
or three,

وَرُبَٰعَ

or four.

صلى

فَإِنْ

But if

خِفْتُمْ

you fear

أَلَّا

that not

تَعْدِلُوا۟

you can do justice

فَوَٰحِدَةً

then (marry) one

أَوْ

or

مَا

what

مَلَكَتْ

possesses

أَيْمَٰنُكُمْ

your right hand.

ج

ذَٰلِكَ

That

أَدْنَىٰٓ

(is) more appropriate

أَلَّا

that you (may) not oppress.

تَعُولُواْ

٣

(3)

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُواْ فِى ٱلْيَتَٰمَىٰ فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُواْ فَوَٰحِدَةً أَوْ مَا مَلَكَتْ أَيْمَٰنُكُمْ ۚ ذَٰلِكَ أَدْنَىٰٓ أَلَّا تَعُولُواْ ٣

(3) And if you fear that you will not deal justly with the orphan girls, then marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice].

وَءَاتُواْ

And give

ٱلنِّسَآءَ

the women

صَدُقَٰتِهِنَّ

their dower

نِحْلَةً

graciously.

ۚ

فَإِن

But if

طِبْنَ

they remit

لَكُمْ

to you

عَن

anything

شَىْءٍ
مِّنْهُ
of it
نَفْسًا
(on their) own,
فَكُلُوهُ
then eat it
هَنِيٓـًٔا
(in) satisfaction
مَّرِيٓـًٔا
(and) ease.
٤
(4)
وَءَاتُوا۟ ٱلنِّسَآءَ صَدُقَـٰتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ
عَن شَىْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيٓـًٔا مَّرِيٓـًٔا ٤
(4) And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.
وَلَا
And (do) not
تُؤْتُوا۟
give
ٱلسُّفَهَآءَ
the foolish
أَمْوَٰلَكُمُ
your wealth
ٱلَّتِى
which
جَعَلَ

Allah made

ٱللَّهُ

لَكُمْ

for you

قِيَٰمًا

a means of support

وَٱرْزُقُوهُمْ

(but) provide (for) them

فِيهَا

with it

وَٱكْسُوهُمْ

and clothe them

وَقُولُوا۟

and speak

لَهُمْ

to them

قَوْلًا

words

مَّعْرُوفًا

(of) kindness.

٥

(5)

وَلَا تُؤْتُوا۟ ٱلسُّفَهَآءَ أَمْوَٰلَكُمُ ٱلَّتِى جَعَلَ ٱللَّهُ لَكُمْ قِيَٰمًا وَٱرْزُقُوهُمْ فِيهَا وَٱكْسُوهُمْ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا ٥

(5) And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness.

وَٱبْتَلُوا۟

And test

ٱلْيَتَٰمَىٰ

the orphans

حَتَّىٰٓ

until

إِذَا

[when]

بَلَغُوا۟

they reach[ed]

ٱلنِّكَاحَ

(the age of) marriage,

فَإِنْ

then if

ءَانَسْتُم

you perceive

مِّنْهُمْ

in them

رُشْدًا

sound judgement

فَٱدْفَعُوٓا۟

then deliver

إِلَيْهِمْ

to them

أَمْوَٰلَهُمْ

their wealth.

صلے

وَلَا

And (do) not

تَأْكُلُوهَآ

eat it

إِسْرَافًا

extravagantly

وَبِدَارًا

and hastily

أَن

(fearing) that

يَكْبَرُوا۟

they will grow up.

ج

وَمَن

And whoever

كَانَ

is

غَنِيًّا

rich

فَلْيَسْتَعْفِفْ

then he should refrain,

صلے

وَمَن

and whoever

كَانَ

is

فَقِيرًا

poor

فَلْيَأْكُلْ

then let him eat (of it)

بِٱلْمَعْرُوفِ

in a fair manner.

ج

فَإِذَا

Then when

دَفَعْتُمْ

you deliver

إِلَيْهِمْ

to them

أَمْوَٰلَهُمْ

their wealth

فَأَشْهِدُواْ

then take witnesses

عَلَيْهِمْ

on them.

ج

وَكَفَىٰ

And Allah is sufficient

بِٱللَّهِ

حَسِيبًا

(as) a Reckoner.

٦

(6)

وَٱبْتَلُواْ ٱلْيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُواْ ٱلنِّكَاحَ فَإِنْ ءَانَسْتُم مِّنْهُمْ رُشْدًا فَٱدْفَعُوٓاْ إِلَيْهِمْ أَمْوَٰلَهُمْ ۖ وَلَا تَأْكُلُوهَآ إِسْرَافًا وَبِدَارًا أَن يَكْبَرُواْ ۚ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِٱلْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَٰلَهُمْ فَأَشْهِدُواْ

عَلَيْهِمْ ۚ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ٦

(6) And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant.

لِّلرِّجَالِ

For the men

نَصِيبٌ

a portion

مِّمَّا

of what

تَرَكَ

(is) left

ٱلْوَٰلِدَانِ

(by) the parents,

وَٱلْأَقْرَبُونَ

and the near relatives

وَلِلنِّسَآءِ

and for the women

نَصِيبٌ

a portion

مِّمَّا

of what

تَرَكَ

(is) left

ٱلْوَٰلِدَانِ

(by) parents

وَٱلْأَقْرَبُونَ
and the near relatives
مِمَّا
of what
قَلَّ
(is) little
مِنْهُ
of it
أَوْ
or
كَثُرَ
much -
ج

نَصِيبًا
a portion
مَّفْرُوضًا
obligatory.
٧
(7)
لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ج نَصِيبًا مَّفْرُوضًا ٧
(7) For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share.
وَإِذَا
And when
حَضَرَ
present

ٱلْقِسْمَةَ

(at) the (time of) division

أُو۟لُوا۟

the relatives

ٱلْقُرْبَىٰ

وَٱلْيَتَٰمَىٰ

and the orphans

وَٱلْمَسَٰكِينُ

and the poor,

فَٱرْزُقُوهُم

then provide them

مِّنْهُ

from it

وَقُولُوا۟

and speak

لَهُمْ

to them

قَوْلًا

words

مَّعْرُوفًا

(of) kindness.

٨

(8)

وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُو۟لُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ فَٱرْزُقُوهُم مِّنْهُ وَقُولُوا۟ لَهُمْ قَوْلًا مَّعْرُوفًا ٨

(8) And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the estate and speak to them words of appropriate kindness.

وَلْيَخْشَ
And let fear -
ٱلَّذِينَ
those who,
لَوْ
if
تَرَكُوا۟
they left
مِنْ
behind
خَلْفِهِمْ
ذُرِّيَّةً
offspring
ضِعَٰفًا
weak
خَافُوا۟
(and) they would have feared
عَلَيْهِمْ
about them.
فَلْيَتَّقُوا۟
So let them fear
ٱللَّهَ
Allah
وَلْيَقُولُوا۟
and let them speak
قَوْلًا
words
سَدِيدًا
appropriate.

٩

(9)

وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا۟ مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَٰفًا خَافُوا۟ عَلَيْهِمْ فَلْيَتَّقُوا۟ ٱللَّهَ وَلْيَقُولُوا۟ قَوْلًا سَدِيدًا

٩

(9) And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يَأْكُلُونَ

consume

أَمْوَٰلَ

wealth

ٱلْيَتَٰمَىٰ

(of) the orphans

ظُلْمًا

wrongfully,

إِنَّمَا

only

يَأْكُلُونَ

they consume

فِى

in

بُطُونِهِمْ

their bellies

نَارًا

fire,
صلے

وَسَيَصْلَوْنَ
and they will be burned
سَعِيرًا
(in) a Blazing Fire.
١٠
(10)
إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ١٠
(10) Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze.
يُوصِيكُمُ
Allah instructs you
ٱللَّهُ
فِىٓ
concerning
أَوْلَٰدِكُمْ
your children -
صلے

لِلذَّكَرِ
for the male
مِثْلُ
like
حَظِّ
(the) portion
ٱلْأُنثَيَيْنِ
(of) two females.

ج

فَإِن
But if
كُنَّ
there are
نِسَآءً
(only) women
فَوْقَ
more (than)
ٱثْنَتَيْنِ
two,
فَلَهُنَّ
then for them
ثُلُثَا
two thirds
مَا
(of) what
تَرَكَ
he left.
صلے

وَإِن
And if
كَانَتْ
(there) is
وَٰحِدَةً
(only) one,
فَلَهَا
then for her

ٱلنِّصْفُ
(is) half.
ج

وَلِأَبَوَيْهِ
And for his parents,
لِكُلِّ
for each
وَٰحِدٍ
one
مِّنْهُمَا
of them
ٱلسُّدُسُ
a sixth
مِمَّا
of what
تَرَكَ
(is) left,
إِن
if
كَانَ
for him is
لَهُۥ
وَلَدٌ
a child.
ج

فَإِن
But if
لَّمْ

not

يَكُن

for him is

لَّهُۥ

وَلَدٌ

any child

وَوَرِثَهُۥٓ

and inherit[ed] him

أَبَوَاهُ

his parents,

فَلِأُمِّهِ

then for his mother

ٱلثُّلُثُ

(is) one third.

ج

فَإِن

And if

كَانَ

for him are

لَهُۥٓ

إِخْوَةٌ

brothers and sisters,

فَلِأُمِّهِ

then for his mother

ٱلسُّدُسُ

(is) the sixth

ج

مِن

after

بَعْدِ

وَصِيَّةٍ

any will

يُوصِى

he has made

بِهَآ

[of which]

أَوْ

or

دَيْنٍ

any debt.

قلے

ءَابَآؤُكُمْ

Your parents

وَأَبْنَآؤُكُمْ

and your children -

لَا

not

تَدْرُونَ

you know

أَيُّهُمْ

which of them

أَقْرَبُ

(is) nearer

لَكُمْ

to you

نَفْعًا

(in) benefit.

ج

فَرِيضَةً
An obligation
مِّنَ
from
ٱللَّهِ
Allah.
قلے

إِنَّ
Indeed,
ٱللَّهَ
Allah
كَانَ
is
عَلِيمًا
All-Knowing,
حَكِيمًا
All-Wise.
١١
(11)

يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ ۖ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِن كَانَتْ وَٰحِدَةً فَلَهَا ٱلنِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُۥ وَلَدٌ ۚ فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ وَوَرِثَهُۥٓ أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ ۚ فَإِن كَانَ لَهُۥٓ إِخْوَةٌ فَلِأُمِّهِ ٱلسُّدُسُ ۚ مِن

بَعْدِ وَصِيَّةٍ يُوصِى بِهَآ أَوْ دَيْنٍ ۗ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةً مِّنَ ٱللَّهِ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ١١

(11) Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.

۞

وَلَكُمْ

And for you

نِصْفُ

(is) half

مَا

(of) what

تَرَكَ

(is) left

أَزْوَٰجُكُمْ

by your wives

إِن

if

لَّمْ

not

يَكُن

for them is

لَّهُنَّ

وَلَدٌ

a child.

ج

فَإِن

But if

كَانَ

for them is

لَهُنَّ

وَلَدٌ

a child,

فَلَكُمُ

then for you

ٱلرُّبُعُ

(is) the fourth

مِمَّا

of what

تَرَكْنَ

they left,

ج

مِن

after

بَعْدِ

وَصِيَّةٍ

any will

يُوصِينَ

they have made

بِهَآ

[for which]

أَوْ

or

دَيْنٍ

any debt.

ج

وَلَهُنَّ

And for them

ٱلرُّبُعُ

(is) the fourth

مِمَّا

of what

تَرَكْتُمْ

you left,

إِن

if

لَّمْ

not

يَكُن

for you is

لَّكُمْ

وَلَدٌ

a child.

ج

فَإِن

But if

كَانَ

for you is

لَكُمْ

وَلَدٌ
a child,
فَلَهُنَّ
then for them
ٱلثُّمُنُ
(is) the eighth
مِمَّا
of what
تَرَكْتُم
you left
ج

مِّن
after
بَعْدِ
any will
وَصِيَّةٍ
you have made
تُوصُونَ
[for which]
بِهَآ
or
أَوْ
any debt.
دَيْنٍ
And if
قلے

وَإِن
[is]

كَانَ

a man

رَجُلٌ

(whose wealth) is to be inherited

يُورَثُ

(has) no parent or child

كَلَٰلَةً

or

أَوِ

a women

ٱمْرَأَةٌ

and for him

وَلَهُۥٓ

(is) a brother

أَخٌ

or

أَوْ

a sister

أُخْتٌ

then for each

فَلِكُلِّ

one

وَٰحِدٍ

of (the) two

مِّنْهُمَا

(is) the sixth.

ٱلسُّدُسُ

But if

ج

فَإِن
they are
كَانُوٓاْ
more
أَكْثَرَ
than
مِن
that,
ذَٰلِكَ
then they
فَهُمْ
(are) partners
شُرَكَآءُ
in
فِى
the third,
ٱلثُّلُثِ
after
ج

مِن
بَعْدِ
any will
وَصِيَّةٍ
was made
يُوصَىٰ
[for which]
بِهَآ
or

أَوْ

any debt

دَيْنٍ

without

غَيْرَ

(being) harmful.

مُضَآرٍّ

An ordinance

ج

وَصِيَّةً

from

مِّنَ

Allah.

ٱللَّهِ

And Allah

قلے

وَٱللَّهُ

(is) All-Knowing,

عَلِيمٌ

All- Forbearing.

حَلِيمٌ

١٢

(12)

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَٰجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ فَإِن كَانَ لَهُنَّ وَلَدٌ فَلَكُمُ ٱلرُّبُعُ مِمَّا تَرَكْنَ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ ۚ وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ ۚ فَإِن كَانَ لَكُمْ

وَلَدٌ فَلَهُنَّ ٱلثُّمُنُ مِمَّا تَرَكْتُم ۚ مِّنۢ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَآ أَوْ دَيْنٍ ۗ وَإِن كَانَ رَجُلٌ يُورَثُ كَلَٰلَةً أَوِ ٱمْرَأَةٌ وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ ۚ فَإِن كَانُوٓا۟ أَكْثَرَ مِن ذَٰلِكَ فَهُمْ شُرَكَآءُ فِى ٱلثُّلُثِ ۚ مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ مُضَآرٍّ ۚ وَصِيَّةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَلِيمٌ حَلِيمٌ ١٢

(12) And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for the wives is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing.

تِلْكَ

These

حُدُودُ

(are the) limits

ٱللَّهِ

(of) Allah,

ۚ

وَمَن

and whoever

يُطِعِ

obeys

ٱللَّهَ

Allah

وَرَسُولَهُۥ

and His Messenger,

يُدْخِلْهُ

He will admit him

جَنَّٰتٍ

(to) Gardens

تَجْرِى

flows

مِن

from

تَحْتِهَا

underneath them

ٱلْأَنْهَٰرُ

the rivers -

خَٰلِدِينَ

(will) abide forever

فِيهَا

in it.

ج

وَذَٰلِكَ

And that

ٱلْفَوْزُ

(is) the success

ٱلْعَظِيمُ

[the] great.

١٣

(13)

تِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ

جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ١٣

(13) These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.

وَمَن

And whoever

يَعْصِ

disobeys

ٱللَّهَ

Allah

وَرَسُولَهُۥ

and His Messenger

وَيَتَعَدَّ

and transgresses

حُدُودَهُۥ

His limits -

يُدْخِلْهُ

He will admit him

نَارًا

(to) Fire

خَٰلِدًا

(will) abide forever

فِيهَا

in it.

وَلَهُۥ

And for him

عَذَابٌ

(is) a punishment

مُّهِينٌ

humiliating.

١٤

(14)

وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا وَلَهُۥ عَذَابٌ مُّهِينٌ ١٤

(14) And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.

وَٱلَّٰتِى

And those who

يَأْتِينَ

commit

ٱلْفَٰحِشَةَ

[the] immorality

مِن

from

نِّسَآئِكُمْ

your women

فَٱسْتَشْهِدُوا۟

then call to witness

عَلَيْهِنَّ

against them

أَرْبَعَةً

four

مِّنكُمْ

among you.

صلى

فَإِن

And if

شَهِدُوا۟

they testify

فَأَمْسِكُوهُنَّ

then confine them

فِى

in

ٱلْبُيُوتِ

their houses

حَتَّىٰ

until

يَتَوَفَّىٰهُنَّ

comes to them

ٱلْمَوْتُ

[the] death

أَوْ

or

يَجْعَلَ

Allah makes

ٱللَّهُ

لَهُنَّ

for them

سَبِيلًا

a way.

١٥

(15)

وَٱلَّٰتِى يَأْتِينَ ٱلْفَٰحِشَةَ مِن نِّسَآئِكُمْ فَٱسْتَشْهِدُوا۟
عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ ۖ فَإِن شَهِدُوا۟ فَأَمْسِكُوهُنَّ فِى

ٱلْبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلْمَوْتُ أَوْ يَجْعَلَ ٱللَّهُ لَهُنَّ سَبِيلًا ١٥

(15) Those who commit unlawful sexual intercourse of your women - bring against them four [witnesses] from among you. And if they testify, confine the guilty women to houses until death takes them or Allah ordains for them [another] way.

وَٱلَّذَانِ

And the two who

يَأْتِيَٰنِهَا

commit it

مِنكُمْ

among you,

فَـَٔاذُوهُمَا

then punish both of them.

صلے

فَإِن

But if

تَابَا

they repent

وَأَصْلَحَا

and correct themselves,

فَأَعْرِضُوا۟

then turn away

عَنْهُمَآ

from both of them.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

تَوَّابًا

Oft-forgiving,

رَّحِيمًا

Most-Merciful.

١٦

(16)

وَٱلَّذَانِ يَأْتِيَٰنِهَا مِنكُمْ فَـَٔاذُوهُمَا ۖ فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُوا۟ عَنْهُمَآ ۗ إِنَّ ٱللَّهَ كَانَ تَوَّابًا رَّحِيمًا ١٦

(16) And the two who commit it among you, dishonor them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of repentance and Merciful.

إِنَّمَا

Only

ٱلتَّوْبَةُ

the acceptance of repentance

عَلَى

by

ٱللَّهِ

Allah

لِلَّذِينَ

(is) for those who

يَعْمَلُونَ

do

ٱلسُّوٓءَ

the evil

بِجَهَٰلَةٍ

in ignorance,

ثُمَّ

then

يَتُوبُونَ

they repent

مِن

soon after.

قَرِيبٍ

فَأُو۟لَـٰٓئِكَ

Then those

يَتُوبُ

will have forgiveness

ٱللَّهُ

(from) Allah

عَلَيْهِمْ

upon them,

قلے

وَكَانَ

and Allah is

ٱللَّهُ

عَلِيمًا

All-Knowing,

حَكِيمًا

All-Wise.

١٧

(17)

إِنَّمَا ٱلتَّوْبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعْمَلُونَ ٱلسُّوٓءَ
بِجَهَـٰلَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُو۟لَـٰٓئِكَ يَتُوبُ ٱللَّهُ

عَلَيْهِمْ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ١٧

(17) The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise.

وَلَيْسَتِ

And not

ٱلتَّوْبَةُ

(is) the acceptance of repentance

لِلَّذِينَ

for those who

يَعْمَلُونَ

do

ٱلسَّيِّـَٔاتِ

the evil deeds

حَتَّىٰٓ

until

إِذَا

when

حَضَرَ

approaches

أَحَدَهُمُ

one of them

ٱلْمَوْتُ

[the] death,

قَالَ

he says,

إِنِّى

"Indeed I

تُبْتُ

repent

ٱلْـَٔنَ

now;"

وَلَا

and not

ٱلَّذِينَ

those who

يَمُوتُونَ

die

وَهُمْ

while they

كُفَّارٌ

(are) disbelievers.

ج

أُو۟لَـٰٓئِكَ

Those -

أَعْتَدْنَا

We have prepared

لَهُمْ

for them

عَذَابًا

a punishment

أَلِيمًا

painful.

١٨

(18)

وَلَيْسَتِ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا
حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِّى تُبْتُ ٱلْـَٔنَ وَلَا

ٱلَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُو۟لَٰٓئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ١٨

(18) But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe[d]

لَا

Not

يَحِلُّ

(is) lawful

لَكُمْ

for you

أَن

that

تَرِثُوا۟

you inherit

ٱلنِّسَآءَ

the women

كَرْهًا

(by) force.

صلے

وَلَا

And not

تَعْضُلُوهُنَّ
you constraint them
لِتَذْهَبُوا۟
so that you may take
بِبَعْضِ
a part
مَآ
(of) what
ءَاتَيْتُمُوهُنَّ
you have given them
إِلَّآ
except
أَن
that
يَأْتِينَ
they commit
بِفَٰحِشَةٍ
immorality
مُّبَيِّنَةٍ
open.
ج

وَعَاشِرُوهُنَّ
And live with them
بِٱلْمَعْرُوفِ
in kindness.
ج

فَإِن
But if

كَرِهْتُمُوهُنَّ

you dislike them,

فَعَسَىٰٓ

then perhaps

أَن

that

تَكْرَهُواْ

you dislike

شَيْـًٔا

a thing

وَيَجْعَلَ

and Allah placed

ٱللَّهُ

فِيهِ

in it

خَيْرًا

much good.

كَثِيرًا

١٩

(19)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا يَحِلُّ لَكُمْ أَن تَرِثُواْ ٱلنِّسَآءَ كَرْهًاۖ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُواْ بِبَعْضِ مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍۚ وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِۚ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكْرَهُواْ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ١٩

(19) O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear

immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

وَإِنْ
And if
أَرَدتُّمُ
you intend
ٱسْتِبْدَالَ
replacing
زَوْجٍ
a wife
مَّكَانَ
(in) place
زَوْجٍ
(of) a wife
وَءَاتَيْتُمْ
and you have given
إِحْدَىٰهُنَّ
one of them
قِنطَارًا
heap (of gold)
فَلَا
then (do) not
تَأْخُذُوا۟
take away
مِنْهُ
from it
شَيْـًٔا
anything.
ج

أَتَأْخُذُونَهُۥ

Would you take it

بُهْتَٰنًا

(by) slander

وَإِثْمًا

and a sin

مُّبِينًا

open?

٢٠

(20)

وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا۟ مِنْهُ شَيْـًٔا ۚ أَتَأْخُذُونَهُۥ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ٢٠

(20) But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?

وَكَيْفَ

And how

تَأْخُذُونَهُۥ

could you take it

وَقَدْ

when surely

أَفْضَىٰ

has gone -

بَعْضُكُمْ

one of you

إِلَىٰ

to

بَعْضٍ

another,

وَأَخَذْنَ

and they have taken

مِنكُم

from you

مِّيثَٰقًا

covenant

غَلِيظًا

strong?

٢١

(21)

وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَٰقًا غَلِيظًا ٢١

(21) And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?

وَلَا

And (do) not

تَنكِحُوا۟

marry

مَا

whom

نَكَحَ

married

ءَابَآؤُكُم

your fathers

مِّنَ

of

ٱلنِّسَآءِ

the women

إِلَّا

except

مَا

what

قَدْ

has passed before,

سَلَفَ

ج

إِنَّهُۥ

indeed it

كَانَ

was

فَٰحِشَةً

an immorality

وَمَقْتًا

and hateful,

وَسَآءَ

and (an) evil

سَبِيلًا

way.

٢٢

(22)

وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُۥ كَانَ فَٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا

٢٢

(22) And do not marry those [women] whom your fathers married, except what has already occurred. Indeed, it was an immorality and hateful [to Allah] and was evil as a way.

حُرِّمَتْ

Forbidden

عَلَيْكُمْ

to you

أُمَّهَٰتُكُمْ

(are) your mothers

وَبَنَاتُكُمْ

and your daughters

وَأَخَوَٰتُكُمْ

and your sisters

وَعَمَّٰتُكُمْ

and your father's sisters

وَخَٰلَٰتُكُمْ

and your mother's sisters

وَبَنَاتُ

and daughters

ٱلْأَخِ

(of) brothers,

وَبَنَاتُ

and daughters

ٱلْأُخْتِ

(of) sisters

وَأُمَّهَٰتُكُمُ

and (the) mothers

ٱلَّٰتِىٓ

who

أَرْضَعْنَكُمْ

nursed you

وَأَخَوَٰتُكُم

and your sisters

مِّنَ

from

ٱلرَّضَٰعَةِ

the nursing

وَأُمَّهَٰتُ

and mothers

نِسَآئِكُمْ

(of) your wives

وَرَبَٰٓئِبُكُمُ

and your step daughters

ٱلَّٰتِى

who

فِى

(are) in

حُجُورِكُم

your guardianship

مِّن

of

نِّسَآئِكُمُ

your women

ٱلَّٰتِى

whom

دَخَلْتُم

you had relations

بِهِنَّ

with them,

فَإِن

but if

لَّمْ

not

تَكُونُواْ

you had

دَخَلْتُم

relations

بِهِنَّ

with them,

فَلَا

then (there is) no

جُنَاحَ

sin

عَلَيْكُمْ

on you.

وَحَلَٰٓئِلُ

And wives

أَبْنَآئِكُمُ

of your sons,

ٱلَّذِينَ

those who

مِنْ

(are) from

أَصْلَٰبِكُمْ

your loins

وَأَن

and that

تَجْمَعُواْ

you gather together

بَيْنَ

[between]

ٱلْأُخْتَيْنِ

two sisters

إِلَّا

except

مَا

what

قَدْ

has passed before.

سَلَفَ

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

غَفُورًا

Oft-Forgiving,

رَّحِيمًا

Most-Merciful.

٢٣

(23)

حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ
وَعَمَّٰتُكُمْ وَخَٰلَٰتُكُمْ وَبَنَاتُ ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ
وَأُمَّهَٰتُكُمُ ٱلَّٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَٰعَةِ
وَأُمَّهَٰتُ نِسَآئِكُمْ وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم مِّن

نِّسَآئِكُمُ ٱلَّٰتِى دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَٰٓئِلُ أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ وَأَن تَجْمَعُوا۟ بَيْنَ ٱلْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۗ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ٢٣

(23) Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful.

۞

وَٱلْمُحْصَنَٰتُ

And (prohibited are) the ones who are married

مِنَ

of

ٱلنِّسَآءِ

the women

إِلَّا

except

مَا

whom

مَلَكَتْ

you rightfully possess.

أَيْمَٰنُكُمْ ۖ

كِتَٰبَ

ٱللَّهِ

عَلَيْكُمْ

upon you.

ج

وَأُحِلَّ

And are lawful

لَكُم

to you

مَّا

what

وَرَآءَ

(is) beyond

ذَٰلِكُمْ

that;

أَن

that

تَبْتَغُواْ

you seek

بِأَمْوَٰلِكُم

with your wealth

مُّحْصِنِينَ

desiring to be chaste

غَيْرَ

not

مُسَٰفِحِينَ

(to be) lustful.

ج

فَمَا

So what

ٱسْتَمْتَعْتُم

you benefit[ed]

بِهِۦ

of it

مِنْهُنَّ

from them,

فَـَٔاتُوهُنَّ

so you give them

أُجُورَهُنَّ

their bridal due

فَرِيضَةً

(as) an obligation.

ۚ

وَلَا

And (there is) no

جُنَاحَ

sin

عَلَيْكُمْ

on you

فِيمَا

concerning what

تَرَٰضَيْتُم

you mutually agree

بِهِۦ

of it

مِن

beyond

بَعْدِ
ٱلْفَرِيضَةِ
the obligation.
ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
كَانَ
is
عَلِيمًا
All-Knowing,
حَكِيمًا
All-Wise.
٢٤
(24)

وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ ۖ كِتَٰبَ ٱللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُم مَّا وَرَآءَ ذَٰلِكُمْ أَن تَبْتَغُوا۟ بِأَمْوَٰلِكُم مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ ۚ فَمَا ٱسْتَمْتَعْتُم بِهِۦ مِنْهُنَّ فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَٰضَيْتُم بِهِۦ مِنۢ بَعْدِ ٱلْفَرِيضَةِ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ٢٤

(24) And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually

agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.

وَمَن

And whoever

لَّمْ

(is) not

يَسْتَطِعْ

among you - able to

مِنكُمْ

طَوْلًا

afford

أَن

to marry

يَنكِحَ

ٱلْمُحْصَنَٰتِ

the free chaste

ٱلْمُؤْمِنَٰتِ

[the] believing women

فَمِن

then (marry) from

مَّا

what

مَلَكَتْ

possess[ed]

أَيْمَٰنُكُم

your right hands

مِّن

of

فَتَيَٰتِكُمُ

your girls -

ٱلْمُؤْمِنَٰتِ

(of) the believers.

ج

وَٱللَّهُ

And Allah

أَعْلَمُ

knows best

بِإِيمَٰنِكُم

about your faith.

ج

بَعْضُكُم

You

مِّن

(are) from

بَعْضٍ

(one) another.

ج

فَٱنكِحُوهُنَّ

So marry them

بِإِذْنِ

with (the) permission

أَهْلِهِنَّ

(of) their family

وَءَاتُوهُنَّ

and give them

أُجُورَهُنَّ

their bridal due

بِٱلْمَعْرُوفِ

in a fair manner.

مُحْصَنَٰتٍ

(They should be) chaste

غَيْرَ

not

مُسَٰفِحَٰتٍ

those who commit immorality

وَلَا

and not

مُتَّخِذَٰتِ

those who take

أَخْدَانٍ

secret lovers.

ج

فَإِذَآ

Then when

أُحْصِنَّ

they are married

فَإِنْ

and if

أَتَيْنَ

they commit

بِفَٰحِشَةٍ

adultery

فَعَلَيْهِنَّ

then for them

نِصْفُ

(is) half

مَا

(of) what

عَلَى

(is) on

ٱلْمُحْصَنَٰتِ

the free chaste women

مِنَ

of

ٱلْعَذَابِ

the punishment.

ج

ذَٰلِكَ

That

لِمَنْ

(is) for whoever

خَشِىَ

fears

ٱلْعَنَتَ

committing sin

مِنكُمْ

among you

ج

وَأَن

and that

تَصْبِرُوا۟

you be patient

خَيْرٌ

(is) better

لَّكُمْ
for you.
قلے

وَٱللَّهُ
And Allah
غَفُورٌ
(is) Oft-Forgiving,
رَّحِيمٌ
Most Merciful.
٢٥
(25)
وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ فَمِن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن فَتَيَٰتِكُمُ ٱلْمُؤْمِنَٰتِ ۚ وَٱللَّهُ أَعْلَمُ بِإِيمَٰنِكُم ۚ بَعْضُكُم مِّن بَعْضٍ ۚ فَٱنكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِٱلْمَعْرُوفِ مُحْصَنَٰتٍ غَيْرَ مُسَٰفِحَٰتٍ وَلَا مُتَّخِذَٰتِ أَخْدَانٍ ۚ فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى ٱلْمُحْصَنَٰتِ مِنَ ٱلْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِىَ ٱلْعَنَتَ مِنكُمْ ۚ وَأَن تَصْبِرُوا۟ خَيْرٌ لَّكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٢٥
(25) And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allah is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free

[unmarried] women. This [allowance] is for him among you who fears sin, but to be patient is better for you. And Allah is Forgiving and Merciful.

يُرِيدُ

Allah wishes

ٱللَّهُ

لِيُبَيِّنَ

to make clear

لَكُمْ

to you

وَيَهْدِيَكُمْ

and to guide you

سُنَنَ

(to) ways

ٱلَّذِينَ

(of) those

مِن

before you

قَبْلِكُمْ

وَيَتُوبَ

and (to) accept repentance

عَلَيْكُمْ

from you.

قلے

وَٱللَّهُ

And Allah

عَلِيمٌ

(is) All-Knowing,

حَكِيمٌ

All-Wise.

٢٦

(26)

يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٢٦

(26) Allah wants to make clear to you [the lawful from the unlawful] and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise.

وَٱللَّهُ

And Allah

يُرِيدُ

wishes

أَن

to

يَتُوبَ

accept repentance

عَلَيْكُمْ

from you,

وَيُرِيدُ

but wish

ٱلَّذِينَ

those who

يَتَّبِعُونَ

follow

ٱلشَّهَوَٰتِ

the passions

أَن

that

تَمِيلُوا۟

you deviate -

مَيْلًا

(into) a deviation

عَظِيمًا

great.

٢٧

(27)

وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا ٢٧

(27) Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.

يُرِيدُ

Allah wishes

ٱللَّهُ

أَن

to

يُخَفِّفَ

lighten

عَنكُمْ

for you;

ج

وَخُلِقَ

and was created

ٱلْإِنسَٰنُ

the mankind

ضَعِيفًا

weak.

٢٨

(28)

يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ ۚ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا ٢٨

(28) And Allah wants to lighten for you [your difficulties]; and mankind was created weak.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe[d]

لَا

(Do) not

تَأْكُلُوٓا۟

eat

أَمْوَٰلَكُم

your wealth

بَيْنَكُم

between yourselves

بِٱلْبَٰطِلِ

unjustly.

إِلَّآ

But

أَن

that

تَكُونَ

(there) be

تِجَٰرَةً

business

عَن

on

تَرَاضٍ

mutual consent

مِّنكُمْۚ

among you.

ج

وَلَا

And (do) not

تَقْتُلُوٓاْ

kill

أَنفُسَكُمْۚ

yourselves.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

بِكُمْ

to you

رَحِيمًا

Most Merciful.

٢٩

(29)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأْكُلُوٓاْ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْۚ وَلَا تَقْتُلُوٓاْ أَنفُسَكُمْۚ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ٢٩

(29) O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.

وَمَن
And whoever

يَفْعَلْ
does

ذَٰلِكَ
that

عُدْوَٰنًا
(in) aggression

وَظُلْمًا
and injustice,

فَسَوْفَ
then soon

نُصْلِيهِ
We (will) cast him

نَارًا
(into) a Fire.

ج

وَكَانَ
And that is

ذَٰلِكَ

عَلَى
for

ٱللَّهِ
Allah

يَسِيرًا
easy.

٣٠

(30)

وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ٣٠

(30) And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy.

إِن

If

تَجْتَنِبُوا۟

you avoid

كَبَآئِرَ

great (sins)

مَا

(of) what

تُنْهَوْنَ

you are forbidden

عَنْهُ

from [it],

نُكَفِّرْ

We will remove

عَنكُمْ

from you

سَيِّـَٔاتِكُمْ

your evil deeds

وَنُدْخِلْكُم

and We will admit you

مُّدْخَلًا

(to) an entrance

كَرِيمًا

a noble.

٣١

(31)

إِن تَجْتَنِبُواْ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا كَرِيمًا ٣١

(31) If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance [into Paradise].

وَلَا

And (do) not

تَتَمَنَّوْاْ

covet

مَا

what

فَضَّلَ

Allah (has) bestowed

ٱللَّهُ

بِهِۦ

[with it]

بَعْضَكُمْ

some of you

عَلَىٰ

over

بَعْضٍ

others.

ج

لِّلرِّجَالِ

For men

نَصِيبٌ

(is) a share

مِّمَّا

of what

ٱكْتَسَبُوا۟

they earned,

صلے

وَلِلنِّسَآءِ

and for women

نَصِيبٌ

(is) a share

مِّمَّا

of what

ٱكْتَسَبْنَ

they earned.

ج

وَسْـَٔلُوا۟

And ask

ٱللَّهَ

Allah

مِن

of

فَضْلِهِۦٓ

His Bounty.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

بِكُلِّ

of every

شَىْءٍ

thing

عَلِيمًا

All-Knower.

٣٢

(32)

وَلَا تَتَمَنَّوْا۟ مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۚ لِّلرِّجَالِ نَصِيبٌ مِّمَّا ٱكْتَسَبُوا۟ ۖ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا ٱكْتَسَبْنَ ۚ وَسْـَٔلُوا۟ ٱللَّهَ مِن فَضْلِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ٣٢

(32) And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing.

وَلِكُلٍّ

And for all

جَعَلْنَا

We (have) made

مَوَٰلِىَ

heirs

مِمَّا

of what

تَرَكَ

(is) left

ٱلْوَٰلِدَانِ

(by) the parents

وَٱلْأَقْرَبُونَ

and the relatives.

ج

وَٱلَّذِينَ

And those whom

عَقَدَتْ

pledged

أَيْمَٰنُكُمْ

your right hands -

فَـَٔاتُوهُمْ

then give them

نَصِيبَهُمْ

their share.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

عَلَىٰ

over

كُلِّ

every

شَىْءٍ

thing

شَهِيدًا

a Witness.

٣٣

(33)

وَلِكُلٍّ جَعَلْنَا مَوَٰلِيَ مِمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ ۚ وَٱلَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ فَـَٔاتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ٣٣

(33) And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound [to you] - give them their share. Indeed Allah is ever, over all things, a Witness.

ٱلرِّجَالُ

[The] men

قَوَّٰمُونَ

(are) protectors

عَلَى

of

ٱلنِّسَآءِ

the women

بِمَا

because

فَضَّلَ

Allah (has) bestowed

ٱللَّهُ

بَعْضَهُمْ

some of them

عَلَىٰ

over

بَعْضٍ

others

وَبِمَآ

and because

أَنفَقُوا۟

they spend

مِنْ

from

أَمْوَٰلِهِمْ

their wealth.

ج

فَٱلصَّٰلِحَٰتُ

So the righteous women

قَٰنِتَٰتٌ

(are) obedient,

حَٰفِظَٰتٌ

guarding

لِّلْغَيْبِ

in the unseen

بِمَا

that which

حَفِظَ

Allah (orders) them to guard.

ٱللَّهُ

ج

وَٱلَّٰتِى

And those (from) whom

تَخَافُونَ

you fear

نُشُوزَهُنَّ

their ill-conduct

فَعِظُوهُنَّ

then advise them,

وَٱهْجُرُوهُنَّ

and forsake them

فِى

in

ٱلْمَضَاجِعِ

the bed

وَٱضْرِبُوهُنَّ

and set forth to them/ strike them.

صلے

فَإِنْ

Then if

أَطَعْنَكُمْ

they obey you

فَلَا

then (do) not

تَبْغُوا۟

seek

عَلَيْهِنَّ

against them

سَبِيلًا

a way.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

عَلِيًّا

Most High,

كَبِيرًا

Most Great.

٣٤

(34)

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ أَمْوَٰلِهِمْ ۚ فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ ۚ وَٱلَّٰتِى تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ ۖ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ٣٤

(34) Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.

وَإِنْ

And if

خِفْتُمْ

you fear

شِقَاقَ

a dissension

بَيْنِهِمَا

between (the) two of them,

فَٱبْعَثُوا۟

then send

حَكَمًا

an arbitrator

مِّنْ

from

أَهْلِهِۦ

his family

وَحَكَمًا

and an arbitrator

مِّنْ

from

أَهْلِهَآ

her family.

إِن

If

يُرِيدَآ

they both wish

إِصْلَٰحًا

reconciliation,

يُوَفِّقِ

Allah will cause reconciliation

ٱللَّهُ

بَيْنَهُمَآ

between both of them.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

عَلِيمًا

All-Knower,

خَبِيرًا

All-Aware.

٣٥

(35)

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَٱبْعَثُوا۟ حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ إِن يُرِيدَآ إِصْلَٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرًا ٣٥

(35) And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things].

وَٱعْبُدُوا۟

And worship

ٱللَّهَ

Allah

وَلَا

And (do) not

تُشْرِكُوا۟

associate

بِهِۦ

with Him

شَيْـًٔا

anything,

ۖ

وَبِٱلْوَٰلِدَيْنِ
and to the parents
إِحْسَٰنًا
(do) good,
وَبِذِى
and with the relatives,
ٱلْقُرْبَىٰ
وَٱلْيَتَٰمَىٰ
and the orphans,
وَٱلْمَسَٰكِينِ
and the needy
وَٱلْجَارِ
and the neighbor
ذِى
(who is) near,
ٱلْقُرْبَىٰ
وَٱلْجَارِ
and the neighbor
ٱلْجُنُبِ
(who is) farther away,
وَٱلصَّاحِبِ
and the companion
بِٱلْجَنۢبِ
by your side
وَٱبْنِ
and the traveler
ٱلسَّبِيلِ
وَمَا

and what

مَلَكَتْ

possess[ed]

أَيْمَٰنُكُمْ

your right hands.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يُحِبُّ

love

مَن

(the one) who

كَانَ

is

مُخْتَالًا

[a] proud

فَخُورًا

(and) [a] boastful.

٣٦

(36)

وَٱعْبُدُوا۟ ٱللَّهَ وَلَا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ ۝
وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ
وَٱلْمَسَٰكِينِ وَٱلْجَارِ ذِى ٱلْقُرْبَىٰ وَٱلْجَارِ ٱلْجُنُبِ
وَٱلصَّاحِبِ بِٱلْجَنۢبِ وَٱبْنِ ٱلسَّبِيلِ وَمَا مَلَكَتْ

أَيْمَٰنُكُمْ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ٣٦

(36) Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

ٱلَّذِينَ

Those who

يَبْخَلُونَ

are stingy

وَيَأْمُرُونَ

and order

ٱلنَّاسَ

the people

بِٱلْبُخْلِ

[of] stinginess

وَيَكْتُمُونَ

and hide

مَآ

what

ءَاتَىٰهُمُ

Allah (has) given them

ٱللَّهُ

مِن

of

فَضْلِهِۦ

His Bounty -

ۗ

وَأَعْتَدْنَا

and We (have) prepared

لِلْكَٰفِرِينَ

for the disbelievers

عَذَابًا

a punishment

مُّهِينًا

humiliating.

٣٧

(37)

ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكْتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ٣٧

(37) Who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment -

وَٱلَّذِينَ

And those who

يُنفِقُونَ

spend

أَمْوَٰلَهُمْ

their wealth

رِئَآءَ

to be seen

ٱلنَّاسِ

(by) the people

وَلَا

and not

يُؤْمِنُونَ

they believe

بِٱللَّهِ

in Allah

وَلَا

and not

بِٱلْيَوْمِ

in the Day

ٱلْءَاخِرِ

the Last,

قلے

وَمَن

and whoever

يَكُنِ

has

ٱلشَّيْطَٰنُ

the Shaitaan

لَهُۥ

for him

قَرِينًا

(as) companion -

فَسَآءَ

then evil

قَرِينًا

(is he as) a companion.

٣٨

(38)

وَٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ رِئَآءَ ٱلنَّاسِ وَلَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ ۗ وَمَن يَكُنِ ٱلشَّيْطَٰنُ لَهُۥ

قَرِينًا فَسَآءَ قَرِينًا ٣٨

(38) And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion.

وَمَاذَا

And what

عَلَيْهِمْ

(is) against them

لَوْ

if

ءَامَنُوا۟

they believed

بِٱللَّهِ

in Allah

وَٱلْيَوْمِ

and the Day

ٱلْءَاخِرِ

the Last

وَأَنفَقُوا۟

and spent

مِمَّا

from what

رَزَقَهُمُ

Allah (has) provided them?

ٱللَّهُ

ج

وَكَانَ

And Allah is

ٱللَّهُ

بِهِمْ

about them

عَلِيمًا

All-Knower.

٣٩

(39)

وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا۟ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَنفَقُوا۟ مِمَّا رَزَقَهُمُ ٱللَّهُ ۚ وَكَانَ ٱللَّهُ بِهِمْ عَلِيمًا ٣٩

(39) And what [harm would come] upon them if they believed in Allah and the Last Day and spent out of what Allah provided for them? And Allah is ever, about them, Knowing.

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يَظْلِمُ

wrong

مِثْقَالَ

(as much as) weight

ذَرَّةٍ

(of) an atom.

صلى

وَإِن

And if

تَكُ

there is

حَسَنَةً

a good

يُضَٰعِفْهَا

He doubles it

وَيُؤْتِ

and gives

مِن

from

لَّدُنْهُ

near Him

أَجْرًا

a reward

عَظِيمًا

great.

٤٠

(40)

إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۖ وَإِن تَكُ حَسَنَةً يُضَٰعِفْهَا وَيُؤْتِ مِن لَّدُنْهُ أَجْرًا عَظِيمًا ٤٠

(40) Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.

فَكَيْفَ

So how (will it be)

إِذَا

when

جِئْنَا

We bring

مِن

from

كُلِّ

every

أُمَّةٍ

nation

بِشَهِيدٍ

a witness

وَجِئْنَا

and We bring

بِكَ

you

عَلَىٰ

against

هَٰٓؤُلَآءِ

these (people)

شَهِيدًا

(as) a witness.

٤١

(41)

فَكَيْفَ إِذَا جِئْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدًا ٤١

(41) So how [will it be] when We bring from every nation a witness and we bring you, [O Muhammad] against these [people] as a witness?

يَوْمَئِذٍ

(On) that Day

يَوَدُّ

will wish

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

وَعَصَوُا۟

and disobeyed

ٱلرَّسُولَ

the Messenger

لَوْ

if

تُسَوَّىٰ

was leveled

بِهِمُ

with them

ٱلْأَرْضُ

the earth

وَلَا

and not

يَكْتُمُونَ

they will (be able to) hide

ٱللَّهَ

(from) Allah

حَدِيثًا

(any) statement.

٤٢

(42)

يَوْمَئِذٍ يَوَدُّ ٱلَّذِينَ كَفَرُوا۟ وَعَصَوُا۟ ٱلرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ ٱلْأَرْضُ وَلَا يَكْتُمُونَ ٱللَّهَ حَدِيثًا ٤٢

(42) That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُواْ

believe[d]

لَا

(Do) not

تَقْرَبُواْ

go near

ٱلصَّلَوٰةَ

the prayer

وَأَنتُمْ

while you

سُكَٰرَىٰ

(are) intoxicated

حَتَّىٰ

until

تَعْلَمُواْ

you know

مَا

what

تَقُولُونَ

you are saying

وَلَا

and not

جُنُبًا

(when you are) impure

إِلَّا

except

عَابِرِى

(when) passing

سَبِيلٍ

(through) a way

حَتَّىٰ

until

تَغْتَسِلُوا۟

you have bathed.

ج

وَإِن

And if

كُنتُم

you are

مَّرْضَىٰٓ

ill

أَوْ

or

عَلَىٰ

on

سَفَرٍ

a journey

أَوْ

or

جَآءَ

came

أَحَدٌ

one

مِّنكُم

of you

مِّنَ

from

ٱلْغَآئِطِ

the toilet,

أَوْ

or

لَٰمَسْتُمُ

you have touched

ٱلنِّسَآءَ

the women

فَلَمْ

and not

تَجِدُوا۟

you find

مَآءً

water,

فَتَيَمَّمُوا۟

then do tayammum

صَعِيدًا

(with) earth

طَيِّبًا

clean

فَٱمْسَحُوا۟

and wipe (with it)

بِوُجُوهِكُمْ

your faces

وَأَيْدِيكُمْ

and your hands.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

عَفُوًّا

Oft-Pardoning,

غَفُورًا

Oft-Forgiving.

٤٣

(43)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقْرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَٰرَىٰ حَتَّىٰ تَعْلَمُواْ مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِى سَبِيلٍ حَتَّىٰ تَغْتَسِلُواْ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَٱمْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا ٤٣

(43) O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.

أَلَمْ

Did not

تَرَ

you see,

إِلَى

[towards]

ٱلَّذِينَ

those who

أُوتُوا۟

were given

نَصِيبًا

a portion

مِّنَ

of

ٱلْكِتَـٰبِ

the Book,

يَشْتَرُونَ

purchasing

ٱلضَّلَـٰلَةَ

[the] error

وَيُرِيدُونَ

and wishing

أَن

that

تَضِلُّوا۟

you stray

ٱلسَّبِيلَ

(from) the way?

٤٤

(44)

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَـٰبِ يَشْتَرُونَ ٱلضَّلَـٰلَةَ وَيُرِيدُونَ أَن تَضِلُّوا۟ ٱلسَّبِيلَ ٤٤

(44) Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?

وَٱللَّهُ

And Allah

أَعْلَمُ

knows better

بِأَعْدَآئِكُمْ

about your enemies

ۚ

وَكَفَىٰ

and Allah (is) sufficient

بِٱللَّهِ

وَلِيًّا

(as) a Protector,

وَكَفَىٰ

and sufficient

بِٱللَّهِ

(is) Allah

نَصِيرًا

(as) a Helper.

٤٥

(45)

وَٱللَّهُ أَعْلَمُ بِأَعْدَآئِكُمْ ۚ وَكَفَىٰ بِٱللَّهِ وَلِيًّا وَكَفَىٰ بِٱللَّهِ نَصِيرًا ٤٥

(45) And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper.

مِّنَ

Of

ٱلَّذِينَ

those who

هَادُواْ

are Jews,

يُحَرِّفُونَ

they distort

ٱلْكَلِمَ

the words

عَن

from

مَّوَاضِعِهِۦ

their places

وَيَقُولُونَ

and they say,

سَمِعْنَا

"We hear[d]

وَعَصَيْنَا

and we disobey[ed]"

وَٱسْمَعْ

and "Hear

غَيْرَ

not

مُسْمَعٍ

to be heard

وَرَٰعِنَا

and "Raina"

لَيًّا

twisting

بِأَلْسِنَتِهِمْ

[with] their tongues

وَطَعْنًا

and defaming

فِى

[in]

ٱلدِّينِ

the religion.

ج

وَلَوْ

And if

أَنَّهُمْ

[that] they

قَالُوا۟

(had) said,

سَمِعْنَا

"We hear[d]

وَأَطَعْنَا

and we obey[ed]"

وَٱسْمَعْ

and "Hear

وَٱنظُرْنَا

and look (at) us,"

لَكَانَ

surely it (would) have been

خَيْرًا

better

لَّهُمْ

for them

وَأَقْوَمَ

and more suitable.

وَلَٰكِن

[And] but

لَّعَنَهُمُ

Allah cursed them

ٱللَّهُ

بِكُفْرِهِمْ

for their disbelief,

فَلَا

so not

يُؤْمِنُونَ

they believe

إِلَّا

except

قَلِيلًا

a few.

٤٦

(46)

مِّنَ ٱلَّذِينَ هَادُواْ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَٱسْمَعْ غَيْرَ مُسْمَعٍ وَرَٰعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِى ٱلدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُواْ سَمِعْنَا وَأَطَعْنَا وَٱسْمَعْ وَٱنظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ٤٦

(46) Among the Jews are those who distort words from their [proper] usages and say, "We hear and disobey" and "Hear but be not heard" and "Ra'ina," twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But Allah has cursed them for their disbelief, so they believe not, except for a few.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

أُوتُواْ

(have) been given

ٱلْكِتَٰبَ

the Book,

ءَامِنُواْ

believe

بِمَا

in what

نَزَّلْنَا

We (have) revealed

مُصَدِّقًا

confirming

لِّمَا

what is

مَعَكُم

with you,

مِّن

before

قَبْلِ

[that]

أَن

We efface

نَّطْمِسَ

faces

وُجُوهًا

and turn them

فَنَرُدَّهَا

on

عَلَىٰٓ

their backs

أَدْبَارِهَآ

or

أَوْ

We curse them

نَلْعَنَهُمْ

as

كَمَا

We cursed

لَعَنَّآ

companions

أَصْحَٰبَ

(of) the Sabbath.

ٱلسَّبْتِ

And

ج

وَكَانَ

command of Allah

أَمْرُ

ٱللَّهِ

is (always) executed.

مَفْعُولًا

٤٧

(47)

يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ ءَامِنُواْ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰٓ أَدْبَارِهَآ أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ أَصْحَٰبَ ٱلسَّبْتِ ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ٤٧

(47) O you who were given the Scripture, believe in what We have sent down [to Muhammad], confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers. And ever is the decree of Allah accomplished.

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يَغْفِرُ

forgive

أَن

that

يُشْرَكَ

partners be associated

بِهِۦ

with Him,

وَيَغْفِرُ

but He forgives

مَا

other than

دُونَ

ذَٰلِكَ

that

لِمَن

for whom

يَشَآءُ

He wills.

ج

وَمَن

And whoever

يُشْرِكْ

associates partners

بِٱللَّهِ

with Allah,

فَقَدِ

then surely

ٱفْتَرَىٰٓ

he has fabricated

إِثْمًا

a sin -

عَظِيمًا

tremendous.

٤٨

(48)

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدِ ٱفْتَرَىٰٓ إِثْمًا عَظِيمًا ٤٨

(48) Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.

أَلَمْ

Do not

تَرَ

you see

إِلَى

[towards]

ٱلَّذِينَ

those who

يُزَكُّونَ

claim purity

أَنفُسَهُم

(for) themselves?

ج

بَلِ

Nay,

ٱللَّهُ

(it is) Allah,

يُزَكِّى

He purifies

مَن

whom

يَشَآءُ

He wills

وَلَا

and not

يُظْلَمُونَ

they will be wronged

فَتِيلًا

(even as much as) a hair on a date-seed.

٤٩

(49)
أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم ۚ بَلِ ٱللَّهُ يُزَكِّى مَن يَشَآءُ وَلَا يُظْلَمُونَ فَتِيلًا ٤٩

(49) Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].

ٱنظُرْ

See

كَيْفَ

how

يَفْتَرُونَ

they invent

عَلَى

about

ٱللَّهِ

Allah

ٱلْكَذِبَ

[the] lie,

ۖ

وَكَفَىٰ

and sufficient

بِهِۦٓ

is it -

إِثْمًا

(as) a sin

مُّبِينًا

manifest.

٥٠

(50)

ٱنظُرْ كَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا ٥٠

(50) Look how they invent about Allah untruth, and sufficient is that as a manifest sin.

أَلَمْ

Do not

تَرَ

you see

إِلَى

[towards]

ٱلَّذِينَ

those who

أُوتُواْ

were given

نَصِيبًا

a portion

مِّنَ

of

ٱلْكِتَٰبِ

the Book?

يُؤْمِنُونَ

They believe

بِٱلْجِبْتِ

in the superstition

وَٱلطَّٰغُوتِ

and the false deities,

وَيَقُولُونَ

and they say

لِلَّذِينَ

for those who

كَفَرُواْ

disbelieve[d]

هَٰٓؤُلَآءِ

"These

أَهۡدَىٰ

(are) better guided

مِنَ

than

ٱلَّذِينَ

those who

ءَامَنُواْ

believe[d]

سَبِيلًا

(as to the) way.

٥١

(51)

أَلَمۡ تَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبًا مِّنَ ٱلۡكِتَٰبِ يُؤۡمِنُونَ بِٱلۡجِبۡتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُواْ هَٰٓؤُلَآءِ أَهۡدَىٰ مِنَ ٱلَّذِينَ ءَامَنُواْ سَبِيلًا ٥١

(51) Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, "These are better guided than the believers as to the way"?

أُوْلَٰٓئِكَ

Those

ٱلَّذِينَ

(are) the ones

لَعَنَهُمُ

(whom) Allah (has) cursed,

ٱللَّهُ
صلے

وَمَن
and whoever
يَلْعَنِ
Allah curses
ٱللَّهُ
فَلَن
then never
تَجِدَ
will you find
لَهُۥ
for him
نَصِيرًا
(any) helper.
٥٢
(52)
أُو۟لَـٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ٥٢
(52) Those are the ones whom Allah has cursed; and he whom Allah curses - never will you find for him a helper.
أَمْ
Or
لَهُمْ
for them
نَصِيبٌ
(is) a share
مِّنَ

of

ٱلْمُلْكِ

the Kingdom?

فَإِذًا

Then

لَّا

they would not give

يُؤْتُونَ

ٱلنَّاسَ

the people

نَقِيرًا

(even as much as the) speck on a date seed.

٥٣

(53)

أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ٥٣

(53) Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed.

أَمْ

Or

يَحْسُدُونَ

are they jealous

ٱلنَّاسَ

(of) the people

عَلَىٰ

for

مَآ

what

ءَاتَىٰهُمُ

Allah gave them

ٱللَّهُ

مِن

from

فَضْلِهِۦ

His Bounty?

صلے

فَقَدْ

But surely

ءَاتَيْنَآ

We gave

ءَالَ

(the) family

إِبْرَٰهِيمَ

(of) Ibrahim

ٱلْكِتَٰبَ

the Book

وَٱلْحِكْمَةَ

and [the] wisdom

وَءَاتَيْنَٰهُم

and [We] gave them

مُّلْكًا

a kingdom

عَظِيمًا

great.

٥٤

(54)

أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن

فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ٥٤

(54) Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.

فَمِنْهُم

Then of them

مَّنْ

(are some) who

ءَامَنَ

believed

بِهِۦ

in him

وَمِنْهُم

and of them

مَّن

(are some) who

صَدَّ

turned away

عَنْهُ

from him,

ج

وَكَفَىٰ

and sufficient

بِجَهَنَّمَ

(is) Hell

سَعِيرًا

(as a) Blazing Fire.

٥٥

(55)

فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ٥٥

(55) And some among them believed in it, and some among them were averse to it. And sufficient is Hell as a blaze.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

بِـَٔايَٰتِنَا

in Our Signs,

سَوْفَ

soon

نُصْلِيهِمْ

We will burn them

نَارًا

(in) a Fire.

كُلَّمَا

Every time

نَضِجَتْ

are roasted

جُلُودُهُم

their skins

بَدَّلْنَٰهُمْ

We will change their

جُلُودًا

skins

غَيْرَهَا

for other (than) that,

لِيَذُوقُوا۟

so that they may taste

ٱلْعَذَابَ

the punishment.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

عَزِيزًا

All-Mighty,

حَكِيمًا

All-Wise.

٥٦

(56)

إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَـٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَـٰهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا۟ ٱلْعَذَابَ ۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ٥٦

(56) Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.

وَٱلَّذِينَ

And those who

ءَامَنُوا۟

believe[d]

وَعَمِلُواْ

and did

ٱلصَّٰلِحَٰتِ

the good deeds

سَنُدْخِلُهُمْ

We will admit them

جَنَّٰتٍ

(in) Gardens

تَجْرِى

flows

مِن

from

تَحْتِهَا

underneath it

ٱلْأَنْهَٰرُ

the rivers,

خَٰلِدِينَ

will abide

فِيهَآ

in it

أَبَدًا

forever.

صلے

لَّهُمْ

For them

فِيهَآ

in it

أَزْوَٰجٌ

(are) spouses

مُّطَهَّرَةٌ

pure,

صلے

وَنُدْخِلُهُمْ

and We will admit them

ظِلًّا

(in the) shade

ظَلِيلًا

thick.

٥٧

(57)

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ٥٧

(57) But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade.

إِنَّ

Indeed,

ٱللَّهَ

Allah orders you

يَأْمُرُكُمْ

أَن

to

تُؤَدُّوا۟

render

ٱلْأَمَـٰنَـٰتِ
the trusts
إِلَىٰٓ
to
أَهْلِهَا
their owners,
وَإِذَا
and when
حَكَمْتُم
you judge
بَيْنَ
between
ٱلنَّاسِ
the people
أَن
to
تَحْكُمُوا۟
judge
بِٱلْعَدْلِ
with justice.
ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
نِعِمَّا
excellently
يَعِظُكُم
advises you

بِهِۦٓ

with it.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

سَمِيعًا

All-Hearing,

بَصِيرًا

All-Seeing.

٥٨

(58)

إِنَّ ٱللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا۟ ٱلْأَمَـٰنَـٰتِ إِلَىٰٓ أَهْلِهَا وَإِذَا حَكَمْتُم بَيْنَ ٱلنَّاسِ أَن تَحْكُمُوا۟ بِٱلْعَدْلِ ۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓ ۗ إِنَّ ٱللَّهَ كَانَ سَمِيعًۢا بَصِيرًا

٥٨

(58) Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

يَـٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوٓا۟

believe[d]

أَطِيعُواْ

Obey

ٱللَّهَ

Allah

وَأَطِيعُواْ

and obey

ٱلرَّسُولَ

the Messenger

وَأُوْلِى

and those having authority

ٱلْأَمْرِ

مِنكُمْ

among you.

صلے

فَإِن

Then if

تَنَٰزَعْتُمْ

you disagree

فِى

in

شَىْءٍ

anything,

فَرُدُّوهُ

refer it

إِلَى

to

ٱللَّهِ

Allah

وَٱلرَّسُولِ
and the Messenger,

إِن
if

كُنتُمْ
you

تُؤْمِنُونَ
believe

بِٱللَّهِ
in Allah

وَٱلْيَوْمِ
and the Day

ٱلْءَاخِرِ
[the] Last.
ج

ذَٰلِكَ
That

خَيْرٌ
(is) best

وَأَحْسَنُ
and more suitable

تَأْوِيلًا
(for final) determination.

٥٩

(59)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟
ٱلرَّسُولَ وَأُو۟لِى ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِى
شَىْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ

تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٥٩

(59) O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.

أَلَمْ

Do you not see

تَرَ

إِلَى

[towards]

ٱلَّذِينَ

those who

يَزْعُمُونَ

claim

أَنَّهُمْ

that they

ءَامَنُوا۟

believe

بِمَآ

in what

أُنزِلَ

(is) revealed

إِلَيْكَ

to you

وَمَآ

and what

أُنزِلَ

was revealed

مِن
before you?
قَبْلِكَ
يُرِيدُونَ
They wish
أَن
to
يَتَحَاكَمُوٓاْ
go for judgment
إِلَى
to
ٱلطَّٰغُوتِ
the false deities
وَقَدْ
and surely
أُمِرُوٓاْ
they were ordered
أَن
to
يَكْفُرُواْ
reject
بِهِۦ
[with] it.
وَيُرِيدُ
And the Shaitaan wishes
ٱلشَّيْطَٰنُ
أَن
to

يُضِلَّهُمْ

mislead them

ضَلَٰلًۢا

astray -

بَعِيدًا

far away.

٦٠

(60)

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا۟ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوٓا۟ إِلَى ٱلطَّٰغُوتِ وَقَدْ أُمِرُوٓا۟ أَن يَكْفُرُوا۟ بِهِۦ وَيُرِيدُ ٱلشَّيْطَٰنُ أَن يُضِلَّهُمْ ضَلَٰلًۢا بَعِيدًا ٦٠

(60) Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.

وَإِذَا

And when

قِيلَ

it is said

لَهُمْ

to them,

تَعَالَوْا۟

"Come

إِلَىٰ

to

مَآ

what

أَنزَلَ

Allah (has) revealed

ٱللَّهُ

وَإِلَى

and to

ٱلرَّسُولِ

the Messenger,"

رَأَيْتَ

you see

ٱلْمُنَٰفِقِينَ

the hypocrites

يَصُدُّونَ

turning away

عَنكَ

from you

صُدُودًا

(in) aversion.

٦١

(61)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيْتَ ٱلْمُنَٰفِقِينَ يَصُدُّونَ عَنكَ صُدُودًا

٦١

(61) And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.

فَكَيْفَ

So how

إِذَآ

when

أَصَٰبَتْهُم

befalls them

مُّصِيبَةٌۢ

disaster

بِمَا

for what

قَدَّمَتْ

sent forth

أَيْدِيهِمْ

their hands

ثُمَّ

then

جَآءُوكَ

they come to you

يَحْلِفُونَ

swearing

بِٱللَّهِ

by Allah,

إِنْ

"Not

أَرَدْنَآ

we intended

إِلَّآ

except

إِحْسَٰنًا

good

وَتَوْفِيقًا

and reconciliation."

٦٢

(62)

فَكَيْفَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَآءُوكَ يَحْلِفُونَ بِٱللَّهِ إِنْ أَرَدْنَآ إِلَّآ إِحْسَٰنًا وَتَوْفِيقًا ٦٢

(62) So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation."

أُو۟لَٰٓئِكَ

Those

ٱلَّذِينَ

(are) the ones who -

يَعْلَمُ

Allah knows

ٱللَّهُ

مَا

what

فِى

(is) in

قُلُوبِهِمْ

their hearts,

فَأَعْرِضْ

so turn away

عَنْهُمْ

from them

وَعِظْهُمْ

and admonish them,

وَقُل

and say

لَّهُمْ

to them

فِىٓ
concerning
أَنفُسِهِمْ
their souls
قَوْلًۢا
a word
بَلِيغًا
penetrating.
٦٣
(63)
أُو۟لَٰٓئِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِى قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِىٓ أَنفُسِهِمْ قَوْلًۢا بَلِيغًا
٦٣
(63) Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word.
وَمَآ
And not We sent
أَرْسَلْنَا
مِن
any Messenger
رَّسُولٍ
إِلَّا
except
لِيُطَاعَ
to be obeyed
بِإِذْنِ
by (the) permission of Allah.

ٱللَّهِ
ج

وَلَوْ
And if
أَنَّهُمْ
[that] they,
إِذ
when
ظَّلَمُوٓاْ
they wronged
أَنفُسَهُمْ
themselves,
جَآءُوكَ
(had) come to you
فَٱسْتَغْفَرُواْ
and asked forgiveness
ٱللَّهَ
(of) Allah,
وَٱسْتَغْفَرَ
and asked forgiveness
لَهُمُ
for them
ٱلرَّسُولُ
the Messenger,
لَوَجَدُواْ
surely they would have found
ٱللَّهَ
Allah

تَوَّابًا

Oft-Forgiving,

رَّحِيمًا

Most-Merciful.

٦٤

(64)

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ ٱللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوٓا۟ أَنفُسَهُمْ جَآءُوكَ فَٱسْتَغْفَرُوا۟ ٱللَّهَ وَٱسْتَغْفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُوا۟ ٱللَّهَ تَوَّابًا رَّحِيمًا

٦٤

(64) And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.

فَلَا

But no,

وَرَبِّكَ

by your Lord,

لَا

they will not believe

يُؤْمِنُونَ

حَتَّىٰ

until

يُحَكِّمُوكَ

they make you judge

فِيمَا

about what

شَجَرَ

arises

بَيْنَهُمْ

between them,

ثُمَّ

then

لَا

not

يَجِدُواْ

they find

فِيٓ

in

أَنفُسِهِمْ

themselves

حَرَجًا

any discomfort

مِّمَّا

about what

قَضَيْتَ

you (have) decided

وَيُسَلِّمُواْ

and submit

تَسْلِيمًا

(in full) submission.

٦٥

(65)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُواْ فِيٓ أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُواْ تَسْلِيمًا ٦٥

(65) But no, by your Lord, they will not [truly] believe until they make

you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

وَلَوْ

And if

أَنَّا

[that] We

كَتَبْنَا

(had) decreed

عَلَيْهِمْ

on them

أَنِ

that,

ٱقْتُلُوٓا۟

"Kill

أَنفُسَكُمْ

yourselves"

أَوِ

or

ٱخْرُجُوا۟

"Go forth

مِن

from

دِيَٰرِكُم

your homes,"

مَّا

not

فَعَلُوهُ

they would have done it

إِلَّا

except

قَلِيلٌ

a few

مِّنْهُمْ

of them.

صلے

وَلَوْ

But if

أَنَّهُمْ

[that] they

فَعَلُوا۟

had done

مَا

what

يُوعَظُونَ

they were advised

بِهِۦ

with [it],

لَكَانَ

surely (it) would have been

خَيْرًا

better

لَّهُمْ

for them

وَأَشَدَّ

and stronger

تَثْبِيتًا

strengthen(ing).

٦٦

(66)

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ ٱقْتُلُوٓا۟ أَنفُسَكُمْ أَوِ ٱخْرُجُوا۟ مِن دِيَٰرِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۖ وَلَوْ أَنَّهُمْ فَعَلُوا۟ مَا يُوعَظُونَ بِهِۦ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا ٦٦

(66) And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].

وَإِذًا

And then

لَّءَاتَيْنَٰهُم

We would (have) given them

مِّن

from

لَّدُنَّآ

Ourselves

أَجْرًا

a great reward.

عَظِيمًا

٦٧

(67)

وَإِذًا لَّءَاتَيْنَٰهُم مِّن لَّدُنَّآ أَجْرًا عَظِيمًا ٦٧

(67) And then We would have given them from Us a great reward.

وَلَهَدَيْنَٰهُمْ

And We would have guided them

صِرَٰطًا

(to the) straight way.

مُّسْتَقِيمًا

وَلَهَدَيْنَٰهُم صِرَٰطًا مُّسْتَقِيمًا ٦٨

(68) And We would have guided them to a straight path.

وَمَن

And whoever

يُطِعِ

obeys

ٱللَّهَ

Allah

وَٱلرَّسُولَ

and the Messenger

فَأُوْلَٰٓئِكَ

then those

مَعَ

(will be) with

ٱلَّذِينَ

those whom

أَنْعَمَ

Allah has bestowed (His) Favor

ٱللَّهُ

عَلَيْهِم

upon them -

مِّنَ

of

ٱلنَّبِيِّۦنَ

the Prophets,

وَٱلصِّدِّيقِينَ

and the truthful,

وَٱلشُّهَدَآءِ

and the martyrs,

وَٱلصَّٰلِحِينَ

and the righteous.

ج

وَحَسُنَ

And excellent

أُو۟لَٰٓئِكَ

(are) those

رَفِيقًا

companion(s).

٦٩

(69)

وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُو۟لَٰٓئِكَ مَعَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَ ۚ وَحَسُنَ أُو۟لَٰٓئِكَ رَفِيقًا ٦٩

(69) And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

ذَٰلِكَ

That

ٱلْفَضْلُ

(is) the Bounty

مِنَ

of

ٱللَّهِ

Allah,

ج

وَكَفَىٰ

and Allah is sufficient,

بِٱللَّهِ

عَلِيمًا

(as) All-Knower.

٧٠

(70)

ذَٰلِكَ ٱلْفَضْلُ مِنَ ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ عَلِيمًا ٧٠

(70) That is the bounty from Allah, and sufficient is Allah as Knower.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe[d]

خُذُوا۟

Take

حِذْرَكُمْ

your precautions

فَٱنفِرُوا۟

and advance

ثُبَاتٍ

(in) groups

أَوِ

or

ٱنفِرُوا۟

advance

جَمِيعًا

all together.

٧١

(71)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ خُذُوا۟ حِذْرَكُمْ فَٱنفِرُوا۟ ثُبَاتٍ أَوِ ٱنفِرُوا۟ جَمِيعًا ٧١

(71) O you who have believed, take your precaution and [either] go forth in companies or go forth all together.

وَإِنَّ

And indeed,

مِنكُمْ

among you

لَمَن

(is he) who

لَّيُبَطِّئَنَّ

lags behind

فَإِنْ

then if

أَصَٰبَتْكُم

befalls you

مُّصِيبَةٌ

a disaster

قَالَ

he said,

قَدْ

"Verily

أَنْعَمَ

Allah (has) favored

ٱللَّهُ

عَلَىَّ

[on] me

إِذْ

[when]

لَمْ

(that) not

أَكُن

I was

مَّعَهُمْ

present with them."

شَهِيدًا

٧٢

(72)

وَإِنَّ مِنكُمْ لَمَن لَّيُبَطِّئَنَّ فَإِنْ أَصَٰبَتْكُم مُّصِيبَةٌ قَالَ قَدْ أَنْعَمَ ٱللَّهُ عَلَىَّ إِذْ لَمْ أَكُن مَّعَهُمْ شَهِيدًا

٧٢

(72) And indeed, there is among you he who lingers behind; and if disaster strikes you, he says, "Allah has favored me in that I was not present with them."

وَلَئِنْ

And if

أَصَٰبَكُمْ

befalls you

فَضْلٌ

bounty

مِّنَ

from

ٱللَّهِ

Allah

لَيَقُولَنَّ

he would surely say

كَأَن

as if

لَّمْ

(had) not

تَكُن

there been

بَيْنَكُمْ

between you

وَبَيْنَهُۥ

and between him

مَوَدَّةٌ

any affection,

يَٰلَيْتَنِى

"Oh I wish

كُنتُ

I had been

مَعَهُمْ

with them

فَأَفُوزَ

then I would have attained

فَوْزًا

a success

عَظِيمًا

great."

٧٣

(73)

وَلَئِنْ أَصَٰبَكُمْ فَضْلٌ مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُۥ مَوَدَّةٌ يَٰلَيْتَنِى كُنتُ مَعَهُمْ فَأَفُوزَ

فَوْزًا عَظِيمًا ٧٣

(73) But if bounty comes to you from Allah, he will surely say, as if there had never been between you and him any affection. "Oh, I wish I had been with them so I could have attained a great attainment."

۞

فَلْيُقَٰتِلْ

So let fight

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

ٱلَّذِينَ

those who

يَشْرُونَ

sell

ٱلْحَيَوٰةَ

the life

ٱلدُّنْيَا

(of) the world

بِٱلْءَاخِرَةِ

for the Hereafter.

ج

وَمَن

And whoever

يُقَٰتِلْ

fights

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah,

فَيُقْتَلْ

then he is killed

أَوْ

or

يَغْلِبْ

achieves victory

فَسَوْفَ

then soon

نُؤْتِيهِ

We will grant him

أَجْرًا

a reward

عَظِيمًا

a great.

٧٤

(74)

فَلْيُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا بِٱلْءَاخِرَةِ ۚ وَمَن يُقَٰتِلْ فِى سَبِيلِ ٱللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

٧٤

(74) So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward.

وَمَا

And what

لَكُمْ

for you

لَا

(that) not

تُقَٰتِلُونَ

you fight

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah,

وَٱلْمُسْتَضْعَفِينَ

and (for) those who are weak

مِنَ

among

ٱلرِّجَالِ

the men

وَٱلنِّسَآءِ

and the women

وَٱلْوِلْدَٰنِ

and the children,

ٱلَّذِينَ

those who

يَقُولُونَ

say,

رَبَّنَآ

"Our Lord

أَخْرِجْنَا

take us out

مِنْ

of

هَٰذِهِ

this

ٱلْقَرْيَةِ

[the] town

ٱلظَّالِمِ

[the] oppressor(s)

أَهْلُهَا

(are) its people

وَٱجْعَل

and appoint

لَّنَا

for us

مِن

from

لَّدُنكَ

Yourself

وَلِيًّا

a protector

وَٱجْعَل

and appoint

لَّنَا

for us

مِن

from

لَّدُنكَ

Yourself

نَصِيرًا

a helper.

٧٥

(75)

وَمَا لَكُمْ لَا تُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ
وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ
ٱلَّذِينَ يَقُولُونَ رَبَّنَآ أَخْرِجْنَا مِنْ هَٰذِهِ ٱلْقَرْيَةِ
ٱلظَّالِمِ أَهْلُهَا وَٱجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَٱجْعَل
لَّنَا مِن لَّدُنكَ نَصِيرًا ٧٥

(75) And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"

ٱلَّذِينَ

Those who

ءَامَنُوا۟

believe,

يُقَٰتِلُونَ

they fight

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah;

صلے

وَٱلَّذِينَ

and those

كَفَرُوا۟

who disbelieve,

يُقَـٰتِلُونَ

they fight

فِى

in

سَبِيلِ

(the) way

ٱلطَّـٰغُوتِ

(of) the false deities.

فَقَـٰتِلُوٓا۟

So fight (against)

أَوْلِيَآءَ

(the) friends

ٱلشَّيْطَـٰنِ

(of) the Shaitaan.

صلے

إِنَّ

Indeed,

كَيْدَ

(the) strategy

ٱلشَّيْطَـٰنِ

(of) the Shaitaan

كَانَ

is

ضَعِيفًا

weak.

٧٦

ٱلَّذِينَ ءَامَنُوا۟ يُقَـٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ وَٱلَّذِينَ كَفَرُوا۟ يُقَـٰتِلُونَ فِى سَبِيلِ ٱلطَّـٰغُوتِ فَقَـٰتِلُوٓا۟ أَوْلِيَآءَ ٱلشَّيْطَـٰنِ ۖ إِنَّ كَيْدَ ٱلشَّيْطَـٰنِ كَانَ ضَعِيفًا ٧٦

(76) Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.

أَلَمْ

Have you not seen

تَرَ

إِلَى

[towards]

ٱلَّذِينَ

those who

قِيلَ

(when) it was said

لَهُمْ

to them,

كُفُّوٓا۟

"Restrain

أَيْدِيَكُمْ

your hands

وَأَقِيمُوا۟

and establish

ٱلصَّلَوٰةَ

the prayer

وَءَاتُوا۟

and give

ٱلزَّكَوٰةَ

the zakah?"

فَلَمَّا

Then when

كُتِبَ

was ordained

عَلَيْهِمُ

on them

ٱلْقِتَالُ

the fighting,

إِذَا

then

فَرِيقٌ

a group

مِّنْهُمْ

of them

يَخْشَوْنَ

[they] fear

ٱلنَّاسَ

the people

كَخَشْيَةِ

as (they) fear

ٱللَّهِ

Allah

أَوْ

or

أَشَدَّ

more intense

خَشْيَةً

fear,

ج

وَقَالُواْ

and they said,

رَبَّنَا

"Our Lord

لِمَ

why

كَتَبْتَ

have You ordained

عَلَيْنَا

upon us

ٱلْقِتَالَ

[the] fighting?

لَوْلَآ

Why not

أَخَّرْتَنَآ

You postpone (it for) us

إِلَىٰٓ

to

أَجَلٍ

a near term."

قَرِيبٍ

قلے

قُلْ

Say,

مَتَٰعُ

"Enjoyment

ٱلدُّنْيَا

(of) the world

قَلِيلٌ

(is) little

وَٱلْـَٔاخِرَةُ

and the Hereafter

خَيْرٌ

(is) better

لِّمَنِ

for whoever

ٱتَّقَىٰ

fears (Allah)

وَلَا

and not

تُظْلَمُونَ

you will be wronged

فَتِيلًا

(even as much as) a hair on a date-seed.

٧٧

(77)

أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟ أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَقَالُوا۟ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْـَٔاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ٧٧

(77) Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"? But then when

fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed]."

أَيْنَمَا

"Wherever

تَكُونُوا۟

you be

يُدْرِككُّمُ

will overtake you

ٱلْمَوْتُ

[the] death

وَلَوْ

even if

كُنتُمْ

you are

فِى

in

بُرُوجٍ

towers

مُّشَيَّدَةٍ

lofty.

قلے

وَإِن

And if

تُصِبْهُمْ

befalls them

حَسَنَةٌ

any good

يَقُولُواْ
they say,
هَٰذِهِۦ
"This
مِنْ
(is) from
عِندِ
ٱللَّهِ
Allah."
صلى

وَإِن
And if
تُصِبْهُمْ
befalls them
سَيِّئَةٌ
any evil
يَقُولُواْ
they say,
هَٰذِهِۦ
"This
مِنْ
(is) from
عِندِكَ
you."
ج

قُلْ
Say,
كُلٌّ

"All

مِّنْ

(is) from Allah."

عِندِ

ٱللَّهِ

صلے

فَمَالِ

So what (is wrong)

هَٰٓؤُلَآءِ

(with) these

ٱلْقَوْمِ

[the] people,

لَا

they do not seem

يَكَادُونَ

يَفْقَهُونَ

(to) understand

حَدِيثًا

any statement.

٧٨

(78)

أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ ۗ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِ ٱللَّهِ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِكَ ۚ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ ۖ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ٧٨

(78) Wherever you may be, death will overtake you, even if you should

be within towers of lofty construction. But if good comes to them, they say, "This is from Allah "; and if evil befalls them, they say, "This is from you." Say, "All [things] are from Allah." So what is [the matter] with those people that they can hardly understand any statement?

مَّآ

What(ever)

أَصَابَكَ

befalls you

مِنْ

of

حَسَنَةٍ

(the) good

فَمِنَ

(is) from

ٱللَّهِ

Allah,

صلى

وَمَآ

and whatever

أَصَابَكَ

befalls you

مِن

of

سَيِّئَةٍ

(the) evil

فَمِن

is) from)

نَّفْسِكَ

yourself.

ج

وَأَرْسَلْنَٰكَ

And We have sent you

لِلنَّاسِ

for the people

رَسُولًا

(as) a Messenger,

ج

وَكَفَىٰ

and Allah is sufficient

بِٱللَّهِ

شَهِيدًا

(as) a Witness.

٧٩

(79)

مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ ۖ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ۚ وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ٧٩

(79) What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself. And We have sent you, [O Muhammad], to the people as a messenger, and sufficient is Allah as Witness.

مَّن

(He) who

يُطِعِ

obeys

ٱلرَّسُولَ

the Messenger

فَقَدْ

then surely

أَطَاعَ

he obeyed

ٱللَّهَ

Allah,

صلے

وَمَن

and whoever

تَوَلَّىٰ

turns away -

فَمَآ

then not

أَرْسَلْنَٰكَ

We (have) sent you

عَلَيْهِمْ

over them

حَفِيظًا

(as) a guardian.

٨٠

(80)

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ صلے وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ٨٠

(80) He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian.

وَيَقُولُونَ

And they say,

طَاعَةٌ

"(We pledge) obedience."

فَإِذَا

Then when

بَرَزُوا۟

they leave

مِنْ

[from] you,

عِندِكَ

بَيَّتَ

plan by night

طَآئِفَةٌ

a group

مِّنْهُمْ

of them

غَيْرَ

other than

ٱلَّذِى

that which

تَقُولُ

you say.

صلے

وَٱللَّهُ

But Allah

يَكْتُبُ

records

مَا

what

يُبَيِّتُونَ

they plan by night.

صلے

فَأَعْرِضْ

So turn (away)

عَنْهُمْ

from them

وَتَوَكَّلْ

and put (your) trust

عَلَى

in

ٱللَّهِ

Allah.

ج

وَكَفَىٰ

And sufficient is Allah

بِٱللَّهِ

وَكِيلًا

(as) a Trustee.

٨١

(81)

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا۟ مِنْ عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ ۖ وَٱللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۖ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ٨١

(81) And they say, "[We pledge] obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But Allah records what they plan by night. So leave them alone and rely upon Allah. And sufficient is Allah as Disposer of affairs.

أَفَلَا

Then (do) not

يَتَدَبَّرُونَ

they ponder

ٱلْقُرْءَانَ

(on) the Quran?

ج

وَلَوْ

And if

كَانَ

it had (been)

مِنْ

from

عِندِ

غَيْرِ

other than

ٱللَّهِ

Allah,

لَوَجَدُوا۟

surely they (would have) found

فِيهِ

in it

ٱخْتِلَٰفًا

much contradiction.

كَثِيرًا

٨٢

(82)

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ ۚ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ٨٢

(82) Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.

وَإِذَا
And when
جَآءَهُمْ
comes to them
أَمْرٌ
a matter
مِّنَ
of
ٱلْأَمْنِ
the security
أَوِ
or
ٱلْخَوْفِ
[the] fear
أَذَاعُواْ
they spread
بِهِۦ
[with] it.
صلے

وَلَوْ
But if
رَدُّوهُ
they (had) referred it
إِلَى
to
ٱلرَّسُولِ
the Messenger
وَإِلَىٰٓ
and to

أُو۟لِى
those having authority
ٱلْأَمْرِ
مِنْهُمْ
among them,
لَعَلِمَهُ
surely would have known it
ٱلَّذِينَ
those who
يَسْتَنۢبِطُونَهُۥ
draw correct conclusion (from) it
مِنْهُمْ
among them.
قلے

وَلَوْلَا
And if not
فَضْلُ
(had been the) bounty
ٱللَّهِ
(of) Allah
عَلَيْكُمْ
on you
وَرَحْمَتُهُۥ
and His Mercy,
لَٱتَّبَعْتُمُ
surely you (would have) followed
ٱلشَّيْطَٰنَ
the Shaitaan

إِلَّا

except

قَلِيلًا

a few.

٨٣

(83)

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ ۖ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَٱتَّبَعْتُمُ ٱلشَّيْطَٰنَ إِلَّا قَلِيلًا ٨٣

(83) And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.

فَقَٰتِلْ

So fight

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah;

لَا

you are not responsible

تُكَلَّفُ

except

إِلَّا
(for) yourself.
نَفْسَكَ
ج

وَحَرِّضِ
And encourage
ٱلْمُؤْمِنِينَ
the believers,
صلے

عَسَى
perhaps
ٱللَّهُ
that Allah
أَن
يَكُفَّ
will restrain
بَأْسَ
(the) might
ٱلَّذِينَ
(of) those who
كَفَرُوا۟
disbelieved.
ج

وَٱللَّهُ
And Allah
أَشَدُّ
(is) Stronger

بَأْسًا
(in) Might
وَأَشَدُّ
and Stronger
تَنكِيلًا
(in) punishment.
٨٤
(84)
فَقَٰتِلْ فِى سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ ٱلْمُؤْمِنِينَ ۖ عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَٱللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ٨٤
(84) So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the [military] might of those who disbelieve. And Allah is greater in might and stronger in [exemplary] punishment.
مَّن
Whoever
يَشْفَعْ
intercedes -
شَفَٰعَةً
an intercession
حَسَنَةً
good,
يَكُن
will have
لَّهُۥ
for him
نَصِيبٌ
a share

مِّنْهَا

of it;

صلے

وَمَن

and whoever

يَشْفَعْ

intercedes -

شَفَٰعَةً

an intercession

سَيِّئَةً

evil,

يَكُن

will have

لَّهُۥ

for him

كِفْلٌ

a portion

مِّنْهَا

of it.

قلے

وَكَانَ

And Allah

ٱللَّهُ

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

مُّقِيتًا

a Keeper.

٨٥

(85)

مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا ۖ وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ مِّنْهَا ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا ٨٥

(85) Whoever intercedes for a good cause will have a reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom. And ever is Allah, over all things, a Keeper.

وَإِذَا

And when

حُيِّيتُم

you are greeted

بِتَحِيَّةٍ

with a greeting,

فَحَيُّواْ

then greet

بِأَحْسَنَ

with better

مِنْهَآ

than it

أَوْ

or

رُدُّوهَآ

return it.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

عَلَىٰ

of

كُلِّ

every

شَىْءٍ

thing

حَسِيبًا

an Accountant.

٨٦

(86)

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ ۗ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا ٨٦

(86) And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.

ٱللَّهُ

Allah -

لَآ

(there is) no

إِلَٰهَ

god

إِلَّا

except

هُوَ

Him,

ج

لَيَجْمَعَنَّكُمْ

surely He will gather you

إِلَىٰ

to

يَوْمِ

(the) Day

ٱلْقِيَٰمَةِ

(of) Resurrection -

لَا

no

رَيْبَ

doubt

فِيهِ

about it.

قلے

وَمَنْ

And who

أَصْدَقُ

(is) more truthful

مِنَ

than

ٱللَّهِ

Allah

حَدِيثًا

(in) statement.

٨٧

(87)

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا ٨٧

(87) Allah - there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement.

فَمَا

So what

لَكُمْ

(is the matter) with you

فِى

concerning

ٱلْمُنَٰفِقِينَ

the hypocrites (that)

فِئَتَيْنِ

(you have become) two parties?

وَٱللَّهُ

While Allah

أَرْكَسَهُم

cast them back

بِمَا

for what

كَسَبُوٓا۟

they earned.

ج

أَتُرِيدُونَ

Do you wish

أَن

that

تَهْدُوا۟

you guide

مَنْ

whom

أَضَلَّ

Allah has let go astray?

ٱللَّهُ

صلے

وَمَن

And whoever

يُضْلِلِ

Allah lets go astray,

ٱللَّهُ

فَلَن

then never

تَجِدَ

will you find

لَهُۥ

for him

سَبِيلًا

a way.

٨٨

(88)

فَمَا لَكُمْ فِى ٱلْمُنَٰفِقِينَ فِئَتَيْنِ وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟ ۚ أَتُرِيدُونَ أَن تَهْدُوا۟ مَنْ أَضَلَّ ٱللَّهُ ۖ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ٨٨

(88) What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned. Do you wish to guide those whom Allah has sent astray? And he whom Allah sends astray - never will you find for him a way [of guidance].

وَدُّوا۟

They wish

لَوْ

if

تَكْفُرُونَ

you disbelieve

كَمَا

as

كَفَرُوا۟

they disbelieved

فَتَكُونُونَ
and you would be
سَوَآءً
alike.
صلے

فَلَا
So (do) not
تَتَّخِذُواْ
take
مِنْهُمْ
from them
أَوْلِيَآءَ
allies
حَتَّىٰ
until
يُهَاجِرُواْ
they emigrate
فِى
in
سَبِيلِ
(the) way
ٱللَّهِ
(of) Allah.
ج

فَإِن
But if
تَوَلَّوْاْ
they turn back,

فَخُذُوهُمْ
seize them
وَٱقْتُلُوهُمْ
and kill them
حَيْثُ
wherever
وَجَدتُّمُوهُمْ
you find them.
صلے

وَلَا
And (do) not
تَتَّخِذُواْ
take
مِنْهُمْ
from them
وَلِيًّا
any ally
وَلَا
and not
نَصِيرًا
any helper,
٨٩
(89)

وَدُّواْ لَوْ تَكْفُرُونَ كَمَا كَفَرُواْ فَتَكُونُونَ سَوَآءً صلے فَلَا تَتَّخِذُواْ مِنْهُمْ أَوْلِيَآءَ حَتَّىٰ يُهَاجِرُواْ فِى سَبِيلِ ٱللَّهِ ج فَإِن تَوَلَّوْاْ فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ وَجَدتُّمُوهُمْ صلے وَلَا تَتَّخِذُواْ مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا

(89) They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah. But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper.

إِلَّا

Except

ٱلَّذِينَ

those who

يَصِلُونَ

join

إِلَىٰ

[to]

قَوْمٍۭ

a group

بَيْنَكُمْ

between you

وَبَيْنَهُم

and between them

مِّيثَٰقٌ

(is) a treaty

أَوْ

or

جَآءُوكُمْ

those who come to you

حَصِرَتْ

restraining

صُدُورُهُمْ

their hearts

أَن

that

يُقَٰتِلُوكُمْ

they fight you

أَوْ

or

يُقَٰتِلُواْ

they fight

قَوْمَهُمْ

their people.

ج

وَلَوْ

And if

شَآءَ

Allah (had) willed,

ٱللَّهُ

لَسَلَّطَهُمْ

surely He (would have) given them power

عَلَيْكُمْ

over you,

فَلَقَٰتَلُوكُمْ

and surely they (would have) fought you.

ج

فَإِنِ

So if

ٱعْتَزَلُوكُمْ

they withdraw from you

فَلَمْ

and (do) not

يُقَٰتِلُوكُمْ

fight against you

وَأَلْقَوْاْ

and offer

إِلَيْكُمُ

to you

ٱلسَّلَمَ

[the] peace

فَمَا

then not

جَعَلَ

Allah (has) made

ٱللَّهُ

لَكُمْ

for you

عَلَيْهِمْ

against them

سَبِيلًا

a way.

٩٠

(90)

إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ
أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَٰتِلُوكُمْ أَوْ
يُقَٰتِلُواْ قَوْمَهُمْ ۚ وَلَوْ شَآءَ ٱللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ
فَلَقَٰتَلُوكُمْ ۚ فَإِنِ ٱعْتَزَلُوكُمْ فَلَمْ يُقَٰتِلُوكُمْ وَأَلْقَوْاْ
إِلَيْكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ٩٠

(90) Except for those who take refuge with a people between

yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them.

سَتَجِدُونَ
You will find

ءَاخَرِينَ
others

يُرِيدُونَ
wishing

أَن
that

يَأْمَنُوكُمْ
they be secure from you

وَيَأْمَنُوا۟
and they be secure from

قَوْمَهُمْ
their people,

كُلَّ
Every time

مَا

رُدُّوٓا۟
they are returned

إِلَى
to

ٱلْفِتْنَةِ
the temptation,

أُرْكِسُوا۟
they are plunged

فِيهَا

into it.

ج

فَإِن

So if

لَّمْ

not

يَعْتَزِلُوكُمْ

they withdraw from you

وَيُلْقُوٓاْ

and offer

إِلَيْكُمُ

to you

ٱلسَّلَمَ

[the] peace

وَيَكُفُّوٓاْ

and they restrain

أَيْدِيَهُمْ

their hands,

فَخُذُوهُمْ

then seize them

وَٱقْتُلُوهُمْ

and kill them

حَيْثُ

wherever

ثَقِفْتُمُوهُمْ

you find them.

ج

وَأُو۟لَٰٓئِكُمْ

And those -

جَعَلْنَا

We made

لَكُمْ

for you

عَلَيْهِمْ

against them

سُلْطَٰنًا

an authority

مُّبِينًا

clear.

٩١

(91)

سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا۟ قَوْمَهُمْ كُلَّ مَا رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ أُرْكِسُوا۟ فِيهَا ۚ فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوٓا۟ إِلَيْكُمُ ٱلسَّلَمَ وَيَكُفُّوٓا۟ أَيْدِيَهُمْ فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ ۚ وَأُو۟لَٰٓئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَٰنًا مُّبِينًا ٩١

(91) You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of] disbelief, they fall back into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you overtake them. And those - We have made for you against them a clear authorization.

وَمَا

And not

كَانَ

is

لِمُؤْمِنٍ

for a believer

أَن

that

يَقْتُلَ

he kills

مُؤْمِنًا

a believer

إِلَّا

except

خَطَـًٔا

(by) mistake.

ج

وَمَن

And whoever

قَتَلَ

killed

مُؤْمِنًا

a believer

خَطَـًٔا

(by) mistake,

فَتَحْرِيرُ

then freeing

رَقَبَةٍ

(of) a believing slave

مُّؤْمِنَةٍ

وَدِيَةٌ

and blood money

مُّسَلَّمَةٌ
(is to be) paid
إِلَىٰٓ
to
أَهْلِهِۦٓ
his family
إِلَّآ
unless
أَن
that
يَصَّدَّقُواْ
they remit (as) charity.
ج

فَإِن
But if
كَانَ
(he) was
مِن
from
قَوْمٍ
a people
عَدُوٍّ
hostile
لَّكُمْ
to you
وَهُوَ
and he was
مُؤْمِنٌ
a believer

فَتَحْرِيرُ

then freeing

رَقَبَةٍ

(of) a believing slave.

مُّؤْمِنَةٍ

صلے

وَإِن

And if

كَانَ

(he) was

مِن

from

قَوْمٍ

a people

بَيْنَكُمْ

between you

وَبَيْنَهُم

and between them,

مِّيثَٰقٌ

(is) a treaty,

فَدِيَةٌ

then blood money

مُّسَلَّمَةٌ

(is to be) paid

إِلَىٰٓ

to

أَهْلِهِۦ

his family,

وَتَحْرِيرُ
and freeing
رَقَبَةٍ
(of) a believing slave.
مُّؤْمِنَةٍ
صلے

فَمَن
And whoever
لَّمْ
(does) not
يَجِدْ
find,
فَصِيَامُ
then fasting
شَهْرَيْنِ
(for) two months
مُتَتَابِعَيْنِ
consecutively,
تَوْبَةً
(seeking) repentance
مِّنَ
from
ٱللَّهِ
Allah,
قلے

وَكَانَ
and Allah is
ٱللَّهُ

عَلِيمًا

All-Knowing,

حَكِيمًا

All-Wise.

٩٢

(92)

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا ۚ وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ إِلَّآ أَن يَصَّدَّقُوا۟ ۚ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ وَإِن كَانَ مِن قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَـٰقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ٩٢

(92) And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity. But if the deceased was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever Knowing and Wise.

وَمَن

And whoever

يَقْتُلْ

kills

مُؤْمِنًا

a believer

مُّتَعَمِّدًا

intentionally

فَجَزَآؤُهُۥ

then his recompense

جَهَنَّمُ

(is) Hell,

خَٰلِدًا

abiding in it forever

فِيهَا

وَغَضِبَ

and Allah's wrath will fall

ٱللَّهُ

عَلَيْهِ

on him

وَلَعَنَهُۥ

and He (will) curse him

وَأَعَدَّ

and He has prepared

لَهُۥ

for him

عَذَابًا

a punishment

عَظِيمًا

great.

٩٣

(93)

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا

فِيهَا وَغَضِبَ ٱللَّهُ عَلَيْهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمًا ٩٣

(93) But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوٓاْ

believe[d]

إِذَا

When

ضَرَبْتُمْ

you go forth

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

فَتَبَيَّنُواْ

then investigate,

وَلَا

and (do) not

تَقُولُواْ

say

لِمَنْ

to (the one) who

أَلْقَىٰٓ

offers

إِلَيْكُمُ

to you

ٱلسَّلَٰمَ

(a greeting of) peace,

لَسْتَ

"You are not a believer,"

مُؤْمِنًا

تَبْتَغُونَ

seeking

عَرَضَ

transitory gains

ٱلْحَيَوٰةِ

(of) the life

ٱلدُّنْيَا

(of) the world,

فَعِندَ

for with

ٱللَّهِ

Allah

مَغَانِمُ

(are) booties

كَثِيرَةٌ

abundant.

ج

كَذَٰلِكَ

Like that

كُنتُم
you were
مِّن
before,
قَبْلُ
then Allah conferred favor
فَمَنَّ
ٱللَّهُ
upon you;
عَلَيْكُمْ
so investigate.
فَتَبَيَّنُوٓا۟
Indeed,
ج

إِنَّ
Allah
ٱللَّهَ
is
كَانَ
of what
بِمَا
you do
تَعْمَلُونَ
All-Aware.
خَبِيرًا
٩٤
(94)
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ

فَتَبَيَّنُوا۟ وَلَا تَقُولُوا۟ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٌ ۚ كَذَٰلِكَ كُنتُم مِّن قَبْلُ فَمَنَّ ٱللَّهُ عَلَيْكُمْ فَتَبَيَّنُوٓا۟ ۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ٩٤

(94) O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favor upon you, so investigate. Indeed Allah is ever, with what you do, Acquainted.

لَّا

Not

يَسْتَوِى

(are) equal

ٱلْقَٰعِدُونَ

the ones who sit

مِنَ

among

ٱلْمُؤْمِنِينَ

the believers,

غَيْرُ

other than

أُو۟لِى

the ones (who are)

ٱلضَّرَرِ

[the] disabled,

وَٱلْمُجَٰهِدُونَ

and the ones who strive

فِى
in
سَبِيلِ
(the) way
ٱللَّهِ
(of) Allah
بِأَمْوَٰلِهِمْ
with their wealth
وَأَنفُسِهِمْ
and their lives.
ج

فَضَّلَ
Allah (has) preferred
ٱللَّهُ
ٱلْمُجَٰهِدِينَ
the ones who strive
بِأَمْوَٰلِهِمْ
with their wealth
وَأَنفُسِهِمْ
and their lives
عَلَى
to
ٱلْقَٰعِدِينَ
the ones who sit
دَرَجَةً
(in) rank.
ج

وَكُلًّا

And (to) all

وَعَدَ

Allah (has) promised

ٱللَّهُ

ٱلْحُسْنَىٰ

the best.

ج

وَفَضَّلَ

Allah (has) preferred

ٱللَّهُ

ٱلْمُجَٰهِدِينَ

the ones who strive

عَلَى

over

ٱلْقَٰعِدِينَ

the ones who sit

أَجْرًا

(with) a reward

عَظِيمًا

great,

٩٥

(95)

لَّا يَسْتَوِى ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ غَيْرُ أُو۟لِى ٱلضَّرَرِ وَٱلْمُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ فَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ عَلَى ٱلْقَٰعِدِينَ دَرَجَةً ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَفَضَّلَ ٱللَّهُ ٱلْمُجَٰهِدِينَ عَلَى ٱلْقَٰعِدِينَ

أَجْرًا عَظِيمًا ٩٥

(95) Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to both Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward -

دَرَجَٰتٍ

Ranks

مِّنْهُ

from Him

وَمَغْفِرَةً

and forgiveness,

وَرَحْمَةً

and mercy.

ج

وَكَانَ

And is

ٱللَّهُ

Allah

غَفُورًا

Oft-Forgiving,

رَّحِيمًا

Most Merciful.

٩٦

(96)

دَرَجَٰتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ٩٦

(96) Degrees [of high position] from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful.

إِنَّ

Indeed,

ٱلَّذِينَ

those whom -

تَوَفَّىٰهُمُ

take them (in death)

ٱلْمَلَٰٓئِكَةُ

the Angels

ظَالِمِىٓ

(while) they (were) wronging

أَنفُسِهِمْ

themselves

قَالُوا۟

they say,

فِيمَ

"In what (condition)

كُنتُمْ

were you?"

صلے

قَالُوا۟

They said,

كُنَّا

"We were

مُسْتَضْعَفِينَ

oppressed

فِى

in

ٱلْأَرْضِ

the earth."

ج

قَالُوٓا۟
They said,
أَلَمْ
"Not
تَكُنْ
was
أَرْضُ
(the) earth
ٱللَّهِ
(of) Allah
وَٰسِعَةً
spacious (enough)
فَتُهَاجِرُوا۟
so that you (could) emigrate
فِيهَا
in it?"
ج

فَأُو۟لَٰٓئِكَ
Then those
مَأْوَىٰهُمْ
(will have) their abode
جَهَنَّمُ
(in) Hell -
صلے

وَسَآءَتْ
and it is an evil
مَصِيرًا

destination.

٩٧

(97)

إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ قَالُوا۟ فِيمَ كُنتُمْ ۖ قَالُوا۟ كُنَّا مُسْتَضْعَفِينَ فِى ٱلْأَرْضِ ۚ قَالُوٓا۟ أَلَمْ تَكُنْ أَرْضُ ٱللَّهِ وَٰسِعَةً فَتُهَاجِرُوا۟ فِيهَا ۚ فَأُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ ۖ وَسَآءَتْ مَصِيرًا ٩٧

(97) Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.

إِلَّا

Except

ٱلْمُسْتَضْعَفِينَ

the oppressed

مِنَ

among

ٱلرِّجَالِ

the men

وَٱلنِّسَآءِ

and the women

وَٱلْوِلْدَٰنِ

and the children

لَا

who are not able to

يَسْتَطِيعُونَ

حِيلَةً

plan

وَلَا

and not

يَهْتَدُونَ

they are directed

سَبِيلًا

(to) a way.

٩٨

(98)

إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلْوِلْدَٰنِ
لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ٩٨

(98) Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way -

فَأُو۟لَٰٓئِكَ

Then those,

عَسَى

may be,

ٱللَّهُ

[that] Allah

أَن

يَعْفُوَ

will pardon

عَنْهُمْ

[on] them,

ج

وَكَانَ

and is

ٱللَّهُ

Allah

عَفُوًّا

Oft-Pardoning,

غَفُورًا

Oft-Forgiving.

٩٩

(99)

فَأُو۟لَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعْفُوَ عَنْهُمْ ۚ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا ٩٩

(99) For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving.

وَمَن

And whoever

يُهَاجِرْ

emigrates

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah,

يَجِدْ

will find

فِى

in

ٱلْأَرْضِ

the earth

مُرَٰغَمًا

place(s) of refuge -

كَثِيرًا

many,

وَسَعَةً

and abundance.

ج

وَمَن

And whoever

يَخْرُجْ

leaves

مِن

from

بَيْتِهِۦ

his home

مُهَاجِرًا

(as) an emigrant

إِلَى

to

ٱللَّهِ

Allah

وَرَسُولِهِۦ

and His Messenger,

ثُمَّ

then

يُدْرِكْهُ

overtakes him

ٱلْمَوْتُ

[the] death,

فَقَدْ

then certainly

وَقَعَ

(became) incumbent

أَجْرُهُۥ

his reward

عَلَى

on

ٱللَّهِ

Allah.

قلے

وَكَانَ

And Allah is

ٱللَّهُ

غَفُورًا

Oft-Forgiving,

رَّحِيمًا

Most Merciful.

١٠٠

(100)

وَمَن يُهَاجِرْ فِى سَبِيلِ ٱللَّهِ يَجِدْ فِى ٱلْأَرْضِ ۞ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِن بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا

١٠٠

(100) And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.

وَإِذَا
And when
ضَرَبْتُمْ
you travel
فِى
in
ٱلْأَرْضِ
the earth
فَلَيْسَ
then not
عَلَيْكُمْ
upon you
جُنَاحٌ
(is) any blame
أَن
that
تَقْصُرُوا۟
you shorten
مِنَ
[of]
ٱلصَّلَوٰةِ
the prayer
إِنْ
if
خِفْتُمْ
you fear
أَن
that
يَفْتِنَكُمُ

(may) harm you

ٱلَّذِينَ

those who

كَفَرُوٓا۟

disbelieved.

ج

إِنَّ

Indeed,

ٱلْكَـٰفِرِينَ

the disbelievers

كَانُوا۟

are

لَكُمْ

for you

عَدُوًّا

an enemy

مُّبِينًا

open.

١٠١

(101)

وَإِذَا ضَرَبْتُمْ فِى ٱلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا۟ مِنَ ٱلصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ ٱلَّذِينَ كَفَرُوٓا۟ ۚ إِنَّ ٱلْكَـٰفِرِينَ كَانُوا۟ لَكُمْ عَدُوًّا مُّبِينًا ١٠١

(101) And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy.

وَإِذَا

And when

كُنتَ

you are

فِيهِمْ

among them

فَأَقَمْتَ

and you lead

لَهُمُ

for them

ٱلصَّلَوٰةَ

the prayer,

فَلْتَقُمْ

then let stand

طَآئِفَةٌ

a group

مِّنْهُم

of them

مَّعَكَ

with you

وَلْيَأْخُذُوٓاْ

and let them take

أَسْلِحَتَهُمْ

their arms.

فَإِذَا

Then when

سَجَدُواْ

they have prostrated,

فَلْيَكُونُواْ

then let them be

مِن

behind you

وَرَآئِكُمْ

وَلْتَأْتِ

and let come (forward)

طَآئِفَةٌ

a group -

أُخْرَىٰ

other,

لَمْ

(which has) not

يُصَلُّواْ

prayed,

فَلْيُصَلُّواْ

and let them pray

مَعَكَ

with you

وَلْيَأْخُذُواْ

and let them take

حِذْرَهُمْ

their precautions

وَأَسْلِحَتَهُمْ

and their arms.

قلے

وَدَّ

Wished

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieved

لَوْ

if

تَغْفُلُونَ

you neglect

عَنْ

[about]

أَسْلِحَتِكُمْ

your arms

وَأَمْتِعَتِكُمْ

and your baggage,

فَيَمِيلُونَ

so (that) they (can) assault

عَلَيْكُم

[upon] you

مَّيْلَةً

(in) a single attack.

وَٰحِدَةً

ج

وَلَا

But (there is) no

جُنَاحَ

blame

عَلَيْكُمْ

upon you

إِن

if

كَانَ

was

بِكُمْ
with you
أَذًى
any trouble
مِّن
(because) of
مَّطَرٍ
rain
أَوْ
or
كُنتُم
you are
مَّرْضَىٰٓ
sick
أَن
that
تَضَعُوٓاْ
you lay down
أَسْلِحَتَكُمْ
your arms,
صلے

وَخُذُواْ
but take
حِذْرَكُمْ
your precautions.
قلے

إِنَّ
Indeed,

ٱللَّهَ

Allah

أَعَدَّ

has prepared

لِلْكَٰفِرِينَ

for the disbelievers

عَذَابًا

a punishment

مُّهِينًا

humiliating.

١٠٢

(102)

وَإِذَا كُنتَ فِيهِمْ فَأَقَمْتَ لَهُمُ ٱلصَّلَوٰةَ فَلْتَقُمْ طَآئِفَةٌ مِّنْهُم مَّعَكَ وَلْيَأْخُذُوٓا۟ أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا۟ فَلْيَكُونُوا۟ مِن وَرَآئِكُمْ وَلْتَأْتِ طَآئِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا۟ فَلْيُصَلُّوا۟ مَعَكَ وَلْيَأْخُذُوا۟ حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۗ وَدَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُم مَّيْلَةً وَٰحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِّن مَّطَرٍ أَوْ كُنتُم مَّرْضَىٰٓ أَن تَضَعُوٓا۟ أَسْلِحَتَكُمْ ۖ وَخُذُوا۟ حِذْرَكُمْ ۗ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ١٠٢

(102) And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and

your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment.

فَإِذَا

Then when

قَضَيْتُمُ

you (have) finished

ٱلصَّلَوٰةَ

the prayer,

فَٱذْكُرُواْ

then remember

ٱللَّهَ

Allah

قِيَٰمًا

standing

وَقُعُودًا

and sitting

وَعَلَىٰ

and (lying) on

جُنُوبِكُمْ

your sides.

ج

فَإِذَا

But when

ٱطْمَأْنَنتُمْ

you are secure

فَأَقِيمُواْ

then establish

ٱلصَّلَوٰةَ

the (regular) prayer.
ج

إِنَّ
Indeed,
ٱلصَّلَوٰةَ
the prayer
كَانَتْ
is
عَلَى
on
ٱلْمُؤْمِنِينَ
the believers
كِتَٰبًا
prescribed
مَّوْقُوتًا
(at) fixed times.
١٠٣
(103)

فَإِذَا قَضَيْتُمُ ٱلصَّلَوٰةَ فَٱذْكُرُوا۟ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا ٱطْمَأْنَنتُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۚ إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَٰبًا مَّوْقُوتًا
١٠٣

(103) And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times.

وَلَا
And (do) not
تَهِنُوا۟

be weak

فِى

in

ٱبْتِغَآءِ

pursuit

ٱلْقَوْمِ

(of) the people.

صلى

إِن

If

تَكُونُوا۟

you are

تَأْلَمُونَ

suffering,

فَإِنَّهُمْ

then indeed, they

يَأْلَمُونَ

are (also) suffering

كَمَا

like what

تَأْلَمُونَ

you are suffering,

صلى

وَتَرْجُونَ

while you (have) hope

مِنَ

from

ٱللَّهِ

Allah

مَا

what

لَا

not

يَرْجُونَ

they hope.

قلے

وَكَانَ

And Allah is

ٱللَّهُ

عَلِيمًا

All-Knowing,

حَكِيمًا

All-Wise.

١٠٤

(104)

وَلَا تَهِنُوا۟ فِى ٱبْتِغَآءِ ٱلْقَوْمِ ۖ إِن تَكُونُوا۟ تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ١٠٤

(104) And do not weaken in pursuit of the enemy. If you should be suffering - so are they suffering as you are suffering, but you expect from Allah that which they expect not. And Allah is ever Knowing and Wise.

إِنَّآ

Indeed,

أَنزَلْنَآ

We (have) sent down

إِلَيْكَ

to you

ٱلْكِتَٰبَ
the Book
بِٱلْحَقِّ
with the truth
لِتَحْكُمَ
so that you may judge
بَيْنَ
between
ٱلنَّاسِ
the people
بِمَآ
with what
أَرَىٰكَ
Allah has shown you.
ٱللَّهُ
ج

وَلَا
And (do) not
تَكُن
be
لِّلْخَآئِنِينَ
for the deceitful
خَصِيمًا
a pleader.
١٠٥
(105)

إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ لِتَحْكُمَ بَيْنَ ٱلنَّاسِ
بِمَآ أَرَىٰكَ ٱللَّهُ ۚ وَلَا تَكُن لِّلْخَآئِنِينَ خَصِيمًا ١٠٥

(105) Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate.

وَٱسْتَغْفِرِ

And seek forgiveness

ٱللَّهَ

(of) Allah.

صلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

غَفُورًا

Oft-Forgiving,

رَّحِيمًا

Most Merciful.

١٠٦

(106)

وَٱسْتَغْفِرِ ٱللَّهَ ۖ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ١٠٦

(106) And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful.

وَلَا

And (do) not

تُجَٰدِلْ

argue

عَنِ

for

ٱلَّذِينَ

those who

يَخْتَانُونَ

deceive

أَنفُسَهُمْ

themselves.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يُحِبُّ

love

مَن

(the one) who

كَانَ

is

خَوَّانًا

treacherous

أَثِيمًا

(and) sinful.

١٠٧

(107)

وَلَا تُجَٰدِلْ عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنفُسَهُمْ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمًا ١٠٧

(107) And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver.

يَسْتَخْفُونَ

They seek to hide

مِنَ

from

ٱلنَّاسِ

the people

وَلَا

but they cannot hide

يَسْتَخْفُونَ

مِنَ

from

ٱللَّهِ

Allah

وَهُوَ

and He

مَعَهُمْ

(is) with them

إِذْ

when

يُبَيِّتُونَ

they plot by night

مَا

what

لَا

He (does) not approve

يَرْضَىٰ

مِنَ

of

ٱلْقَوْلِ

the word.

ج

وَكَانَ
And Allah is
ٱللَّهُ
بِمَا
of what
يَعْمَلُونَ
they do -
مُحِيطًا
All-Encompassing.
١٠٨
(108)
يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَا يَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ ٱلْقَوْلِ ۚ وَكَانَ ٱللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ١٠٨

(108) They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah, and He is with them [in His knowledge] when they spend the night in such as He does not accept of speech. And ever is Allah, of what they do, encompassing.

هَٰٓأَنتُمْ
Here you are -
هَٰٓؤُلَآءِ
those who
جَٰدَلْتُمْ
[you] argue
عَنْهُمْ
for them
فِى
in

ٱلْحَيَوٰةِ

the life

ٱلدُّنْيَا

(of) the world,

فَمَن

but who

يُجَٰدِلُ

will argue

ٱللَّهَ

(with) Allah

عَنْهُمْ

for them

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) [the] Resurrection

أَم

or

مَّن

who

يَكُونُ

will be

عَلَيْهِمْ

[over them]

وَكِيلًا

(their) defender.

١٠٩

(109)

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ جَٰدَلْتُمْ عَنْهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا

فَمَن يُجَٰدِلُ ٱللَّهَ عَنْهُمْ يَوْمَ ٱلْقِيَٰمَةِ أَم مَّن يَكُونُ عَلَيْهِمْ وَكِيلًا ١٠٩

(109) Here you are - those who argue on their behalf in [this] worldly life - but who will argue with Allah for them on the Day of Resurrection, or who will [then] be their representative?

وَمَن

And whoever

يَعْمَلْ

does

سُوٓءًا

evil

أَوْ

or

يَظْلِمْ

wrongs

نَفْسَهُۥ

his soul

ثُمَّ

then

يَسْتَغْفِرِ

seeks forgiveness

ٱللَّهَ

(of) Allah

يَجِدِ

he will find

ٱللَّهَ

Allah

غَفُورًا

Oft-Forgiving,

رَّحِيمًا

Most Merciful.

١١٠

(110)

وَمَن يَعْمَلْ سُوٓءًا أَوْ يَظْلِمْ نَفْسَهُۥ ثُمَّ يَسْتَغْفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورًا رَّحِيمًا ١١٠

(110) And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.

وَمَن

And whoever

يَكْسِبْ

earns

إِثْمًا

sin,

فَإِنَّمَا

then only

يَكْسِبُهُۥ

he earns it

عَلَىٰ

against

نَفْسِهِۦ

his soul.

ج

وَكَانَ

And Allah is

ٱللَّهُ

عَلِيمًا

All-Knowing,

حَكِيمًا

All-Wise.

١١١

(111)

وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُۥ عَلَىٰ نَفْسِهِۦ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ١١١

(111) And whoever commits a sin only earns it against himself. And Allah is ever Knowing and Wise.

وَمَن

And whoever

يَكْسِبْ

earns

خَطِيٓـَٔةً

a fault

أَوْ

or

إِثْمًا

a sin

ثُمَّ

then

يَرْمِ

throws

بِهِۦ

it

بَرِيٓـًٔا

(on) an innocent,

فَقَدِ

then surely

ٱحْتَمَلَ

he (has) burdened (himself)

بُهْتَٰنًا

(with) a slander

وَإِثْمًا

and a sin

مُّبِينًا

manifest.

١١٢

(112)

وَمَن يَكْسِبْ خَطِيٓـَٔةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِۦ بَرِيٓـًٔا فَقَدِ ٱحْتَمَلَ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ١١٢

(112) But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.

وَلَوْلَا

And if not

فَضْلُ

(for the) Grace of Allah

ٱللَّهِ

عَلَيْكَ

upon you

وَرَحْمَتُهُۥ

and His Mercy -

لَهَمَّت

surely (had) resolved

طَّآئِفَةٌ

a group

مِّنْهُمْ

of them

أَن

to

يُضِلُّوكَ

mislead you.

وَمَا

But not

يُضِلُّونَ

they mislead

إِلَّآ

except

أَنفُسَهُمْ

themselves,

صلے

وَمَا

and not

يَضُرُّونَكَ

they will harm you

مِن

(in) anything.

شَيْءٍ

ج

وَأَنزَلَ

And Allah has sent down

ٱللَّهُ

عَلَيْكَ

to you

ٱلْكِتَٰبَ

the Book

وَٱلْحِكْمَةَ

and [the] Wisdom

وَعَلَّمَكَ

and taught you

مَا

what

لَمْ

you did not

تَكُن

تَعْلَمُ

know.

ج

وَكَانَ

And is

فَضْلُ

(the) Grace

ٱللَّهِ

(of) Allah

عَلَيْكَ

upon you

عَظِيمًا

great.

١١٣

(113)

وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُۥ لَهَمَّت طَّآئِفَةٌ
مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّآ أَنفُسَهُمْ ۖ وَمَا
يَضُرُّونَكَ مِن شَىْءٍ ۚ وَأَنزَلَ ٱللَّهُ عَلَيْكَ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ

ٱللَّهِ عَلَيْكَ عَظِيمًا ١١٣

(113) And if it was not for the favor of Allah upon you, [O Muhammad], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allah upon you been great.

لَّا

(There is) no

خَيْرَ

good

فِى

in

كَثِيرٍ

much

مِّن

of

نَّجْوَىٰهُمْ

their secret talk

إِلَّا

except

مَنْ

(he) who

أَمَرَ

orders

بِصَدَقَةٍ

charity

أَوْ

or

مَعْرُوفٍ
kindness
أَوْ
or
إِصْلَٰحٍ
conciliation
بَيْنَ
between
ٱلنَّاسِ
the people.
ج

وَمَن
And who
يَفْعَلْ
does
ذَٰلِكَ
that
ٱبْتِغَآءَ
seeking
مَرْضَاتِ
pleasure
ٱللَّهِ
(of) Allah
فَسَوْفَ
then soon
نُؤْتِيهِ
We will give him
أَجْرًا
a reward

عَظِيمًا

great.

١١٤

(114)

لَّا خَيْرَ فِى كَثِيرٍ مِّن نَّجْوَىٰهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَٰحٍ بَيْنَ ٱلنَّاسِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ ٱبْتِغَآءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ١١٤

(114) No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.

وَمَن

And whoever

يُشَاقِقِ

opposes

ٱلرَّسُولَ

the Messenger

مِنۢ

after

بَعْدِ

مَا

what

تَبَيَّنَ

(has) become clear

لَهُ

to him

ٱلْهُدَىٰ

(of) the guidance,

وَيَتَّبِعْ

and he follows

غَيْرَ

other than

سَبِيلِ

(the) way

ٱلْمُؤْمِنِينَ

(of) the believers,

نُوَلِّهِۦ

We will turn him

مَا

(to) what

تَوَلَّىٰ

he (has) turned

وَنُصْلِهِۦ

and We will burn him

جَهَنَّمَ

(in) Hell

صلے

وَسَآءَتْ

and evil it is

مَصِيرًا

(as) a destination.

١١٥

(115)

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُ ٱلْهُدَىٰ
وَيَتَّبِعْ غَيْرَ سَبِيلِ ٱلْمُؤْمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ
وَنُصْلِهِۦ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ١١٥

(115) And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

does not

يَغْفِرُ

forgive

أَن

that

يُشْرَكَ

partners be associated

بِهِۦ

with Him,

وَيَغْفِرُ

but He forgives

مَا

[what]

دُونَ

other than

ذَٰلِكَ

that

لِمَن

for whom

يَشَآءُ

He wills.

وَمَن
And whoever
يُشْرِكْ
associates partners
بِٱللَّهِ
with Allah
فَقَدْ
then surely
ضَلَّ
he lost (the) way,
ضَلَٰلًۢا
straying
بَعِيدًا
far away.
١١٦
(116)

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَقَدْ ضَلَّ ضَلَٰلًۢا بَعِيدًا ١١٦

(116) Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.

إِن
Not
يَدْعُونَ
they invoke
مِن
besides Him

دُونِهِۦٓ

إِلَّآ

but

إِنَٰثًا

female (deities)

وَإِن

and not

يَدْعُونَ

they invoke

إِلَّا

except

شَيْطَٰنًا

Shaitaan -

مَّرِيدًا

rebellious.

١١٧

(117)

إِن يَدْعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثًا وَإِن يَدْعُونَ إِلَّا شَيْطَٰنًا مَّرِيدًا ١١٧

(117) They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan.

لَّعَنَهُ

Allah cursed him

ٱللَّهُ

ۘ

وَقَالَ

and he said,

لَأَتَّخِذَنَّ

"I will surely take

مِنْ

from

عِبَادِكَ

your slaves

نَصِيبًا

a portion

مَّفْرُوضًا

appointed."

١١٨

(118)

لَّعَنَهُ ٱللَّهُ ۘ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا ١١٨

(118) Whom Allah has cursed. For he had said, "I will surely take from among Your servants a specific portion.

وَلَأُضِلَّنَّهُمْ

"And I will surely mislead them

وَلَأُمَنِّيَنَّهُمْ

and surely arouse desires in them,

وَلَءَامُرَنَّهُمْ

and surely I will order them

فَلَيُبَتِّكُنَّ

so they will surely cut off

ءَاذَانَ

(the) ears

ٱلْأَنْعَٰمِ

(of) the cattle

وَلَءَامُرَنَّهُمْ

and surely I will order them

فَلَيُغَيِّرُنَّ
so they will surely change
خَلْقَ
(the) creation
ٱللَّهِ
(of) Allah."
ج

وَمَن
And whoever
يَتَّخِذِ
takes
ٱلشَّيْطَٰنَ
the Shaitaan
وَلِيًّا
(as) a friend
مِّن
besides
دُونِ
Allah,
ٱللَّهِ
then surely
فَقَدْ
he (has) lost -
خَسِرَ
a loss
خُسْرَانًا
manifest.
مُّبِينًا

١١٩

(119)

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَءَامُرَنَّهُمْ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلْأَنْعَٰمِ وَلَءَامُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ ٱللَّهِ ۚ وَمَن يَتَّخِذِ ٱلشَّيْطَٰنَ وَلِيًّا مِّن دُونِ ٱللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ١١٩

(119) And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah." And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss.

يَعِدُهُمْ

He promises them

وَيُمَنِّيهِمْ

and arouses desires in them

ۖ

وَمَا

and not

يَعِدُهُمُ

promises them

ٱلشَّيْطَٰنُ

the Shaitaan -

إِلَّا

except

غُرُورًا

deception.

١٢٠

(120)

يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا

١٢٠

(120) Satan promises them and arouses desire in them. But Satan does not promise them except delusion.

أُو۟لَٰٓئِكَ

Those -

مَأْوَىٰهُمْ

their abode

جَهَنَّمُ

(is) Hell

وَلَا

and not

يَجِدُونَ

they will find

عَنْهَا

from it

مَحِيصًا

any escape.

١٢١

(121)

أُو۟لَٰٓئِكَ مَأْوَىٰهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا

١٢١

(121) The refuge of those will be Hell, and they will not find from it an escape.

وَٱلَّذِينَ

And those who

ءَامَنُوا۟

believe[d]

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

[the] righteous deeds

سَنُدْخِلُهُمْ

We will admit them

جَنَّٰتٍ

(in) Gardens

تَجْرِى

flow

مِن

from

تَحْتِهَا

underneath it

ٱلْأَنْهَٰرُ

the rivers,

خَٰلِدِينَ

will abide

فِيهَآ

in it

أَبَدًا

forever.

صلے

وَعْدَ

A Promise

ٱللَّهِ

(of) Allah

حَقًّا

(in) truth,

ج

وَمَنْ

and who

أَصْدَقُ

(is) truer

مِنَ

than

ٱللَّهِ

Allah

قِيلًا

(in) statement?

١٢٢

(122)

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ قِيلًا ١٢٢

(122) But the ones who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah, [which is] truth, and who is more truthful than Allah in statement.

لَّيْسَ

Not

بِأَمَانِيِّكُمْ

by your desire

وَلَآ

and not

أَمَانِيِّ

(by the) desire

أَهْلِ

(of the) People

ٱلْكِتَٰبِ
(of) the Book.
قلے

مَن
Whoever
يَعْمَلْ
does
سُوٓءًا
evil
يُجْزَ
will be recompensed
بِهِۦ
for it
وَلَا
and not
يَجِدْ
he will find
لَهُۥ
for him
مِن
besides
دُونِ
ٱللَّهِ
Allah
وَلِيًّا
any protector
وَلَا
and not

نَصِيرًا

any helper.

١٢٣

(123)

لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا يَجِدْ لَهُۥ مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ١٢٣

(123) Paradise is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper.

وَمَن

And whoever

يَعْمَلْ

does

مِنَ

[of]

ٱلصَّٰلِحَٰتِ

[the] righteous deeds

مِن

from

ذَكَرٍ

(the) male

أَوْ

or

أُنثَىٰ

female,

وَهُوَ

and he

مُؤْمِنٌ

(is) a believer,

فَأُو۟لَٰٓئِكَ

then those

يَدْخُلُونَ

will enter

ٱلْجَنَّةَ

Paradise

وَلَا

and not

يُظْلَمُونَ

they will be wronged

نَقِيرًا

(even as much as) the speck on a date-seed.

١٢٤

(124)

وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا

١٢٤

(124) And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.

وَمَنْ

And who

أَحْسَنُ

(is) better

دِينًا

(in) religion

مِّمَّنْ

than (one) who

أَسْلَمَ

submits

وَجْهَهُۥ

his face

لِلَّهِ

to Allah

وَهُوَ

and he

مُحْسِنٌ

(is) a good-doer

وَٱتَّبَعَ

and follows

مِلَّةَ

(the) religion

إِبْرَٰهِيمَ

(of) Ibrahim

حَنِيفًا

(the) upright?

قلے

وَٱتَّخَذَ

And Allah took

ٱللَّهُ

إِبْرَٰهِيمَ

Ibrahim

خَلِيلًا

(as) a friend.

١٢٥

(125)

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ وَٱتَّخَذَ ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ١٢٥

(125) And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend.

وَلِلَّهِ

And for Allah

مَا

(is) what

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and what

فِى

(is) in

ٱلْأَرْضِ

the earth,

ج

وَكَانَ

and is

ٱللَّهُ

Allah

بِكُلِّ

of every

شَىْءٍ

thing

مُّحِيطًا

All-Encompassing.

١٢٦

(126)

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ مُّحِيطًا ١٢٦

(126) And to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah, of all things, encompassing.

وَيَسْتَفْتُونَكَ

And they seek your ruling

فِى

concerning

ٱلنِّسَآءِ

the women.

صلے

قُلِ

Say,

ٱللَّهُ

"Allah

يُفْتِيكُمْ

gives you the ruling

فِيهِنَّ

about them

وَمَا

and what

يُتْلَىٰ

is recited

عَلَيْكُمْ

to you

فِى
in
ٱلْكِتَٰبِ
the Book
فِى
concerning
يَتَٰمَى
orphans
ٱلنِّسَآءِ
[the] girls
ٱلَّٰتِى
(to) whom
لَا
you (do) not give them
تُؤْتُونَهُنَّ
مَا
what
كُتِبَ
is ordained
لَهُنَّ
for them
وَتَرْغَبُونَ
and you desire
أَن
to
تَنكِحُوهُنَّ
marry them,
وَٱلْمُسْتَضْعَفِينَ
and the ones who are weak

مِنَ
of
ٱلْوِلْدَٰنِ
the children
وَأَن
and to
تَقُومُوا۟
stand
لِلْيَتَٰمَىٰ
for orphans
بِٱلْقِسْطِ
with justice.
ج

وَمَا
And whatever
تَفْعَلُوا۟
you do
مِنْ
of
خَيْرٍ
good
فَإِنَّ
then indeed,
ٱللَّهَ
Allah
كَانَ
is
بِهِۦ
about it

عَلِيمًا

All-Knowing.

١٢٧

(127)

وَيَسْتَفْتُونَكَ فِى ٱلنِّسَآءِ ۖ قُلِ ٱللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِى ٱلْكِتَٰبِ فِى يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِى لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ وَٱلْمُسْتَضْعَفِينَ مِنَ ٱلْوِلْدَٰنِ وَأَن تَقُومُوا۟ لِلْيَتَٰمَىٰ بِٱلْقِسْطِ ۚ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ عَلِيمًا ١٢٧

(127) And they request from you, [O Muhammad], a [legal] ruling concerning women. Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them - and [yet] you desire to marry them - and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good - indeed, Allah is ever Knowing of it.

وَإِنِ

And if

ٱمْرَأَةٌ

a woman

خَافَتْ

fears

مِنۢ

from

بَعْلِهَا

her husband

نُشُوزًا

ill-conduct

أَوْ

or

إِعْرَاضًا

desertion

فَلَا

then (there is) no

جُنَاحَ

sin

عَلَيْهِمَآ

on both of them

أَن

that

يُصْلِحَا

they make terms of peace

بَيْنَهُمَا

between themselves -

صُلْحًا

a reconciliation

ج

وَٱلصُّلْحُ

and [the] reconciliation

خَيْرٌ

(is) best.

قلے

وَأُحْضِرَتِ

And are swayed

ٱلْأَنفُسُ

the souls

ٱلشُّحَّ
(by) greed.
ج

وَإِن
But if
تُحْسِنُوا۟
you do good
وَتَتَّقُوا۟
and fear (Allah),
فَإِنَّ
then indeed,
ٱللَّهَ
Allah
كَانَ
is
بِمَا
of what
تَعْمَلُونَ
you do
خَبِيرًا
All-Aware.
١٢٨
(128)

وَإِنِ ٱمْرَأَةٌ خَافَتْ مِنۢ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَآ أَن يُصْلِحَا بَيْنَهُمَا صُلْحًا ۚ وَٱلصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ ۚ وَإِن تُحْسِنُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

(128) And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted.

وَلَن

And never

تَسْتَطِيعُوٓاْ

will you be able

أَن

to

تَعْدِلُواْ

deal justly

بَيْنَ

between

ٱلنِّسَآءِ

[the] women

وَلَوْ

even if

حَرَصْتُمْ

you desired,

صلے

فَلَا

but (do) not

تَمِيلُواْ

incline

كُلَّ

(with) all

ٱلْمَيْلِ

the inclination

فَتَذَرُوهَا

and leave her (the other)

كَٱلْمُعَلَّقَةِ

like the suspended one.

ج

وَإِن

And if

تُصْلِحُوا۟

you reconcile

وَتَتَّقُوا۟

and fear (Allah)

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

كَانَ

is

غَفُورًا

Oft-Forgiving,

رَّحِيمًا

Most Merciful.

١٢٩

(129)

وَلَن تَسْتَطِيعُوٓا۟ أَن تَعْدِلُوا۟ بَيْنَ ٱلنِّسَآءِ وَلَوْ حَرَصْتُمْ ۖ فَلَا تَمِيلُوا۟ كُلَّ ٱلْمَيْلِ فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ ۚ وَإِن تُصْلِحُوا۟ وَتَتَّقُوا۟ فَإِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ١٢٩

(129) And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful.

وَإِن

And if

يَتَفَرَّقَا

they separate,

يُغْنِ

Allah will enrich

ٱللَّهُ

كُلًّا

each (of them)

مِّن

from

سَعَتِهِۦ

His abundance,

ج

وَكَانَ

and Allah is

ٱللَّهُ

وَٰسِعًا

All-Encompassing,

حَكِيمًا

All-Wise.

١٣٠

(130)

وَإِن يَتَفَرَّقَا يُغْنِ ٱللَّهُ كُلًّا مِّن سَعَتِهِۦ ۚ وَكَانَ ٱللَّهُ

وَٰسِعًا حَكِيمًا ١٣٠

(130) But if they separate [by divorce], Allah will enrich each [of them] from His abundance. And ever is Allah Encompassing and Wise.

وَلِلَّهِ

And for Allah

مَا

(is) whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth.

قلے

وَلَقَدْ

And surely

وَصَّيْنَا

We have instructed

ٱلَّذِينَ

those who

أُوتُوا۟

were given

ٱلْكِتَٰبَ

the Book

مِن

before you

قَبْلِكُمْ

وَإِيَّاكُمْ

and yourselves

أَنِ

that

ٱتَّقُوا۟

you fear

ٱللَّهَ

Allah.

ج

وَإِن

But if

تَكْفُرُوا۟

you disbelieve -

فَإِنَّ

then indeed

لِلَّهِ

for Allah

مَا

(is) whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ
the earth.
ج

وَكَانَ
And Allah is
ٱللَّهُ
غَنِيًّا
Free of need,
حَمِيدًا
Praiseworthy.
١٣١
(131)

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَلَقَدْ وَصَّيْنَا ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ ٱتَّقُوا۟ ٱللَّهَ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ غَنِيًّا حَمِيدًا ١٣١

(131) And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah. But if you disbelieve - then to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Free of need and Praiseworthy.

وَلِلَّهِ
And for Allah
مَا
(is) whatever
فِى
(is) in
ٱلسَّمَٰوَٰتِ
the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth.

ج

وَكَفَىٰ

And Allah is sufficient

بِٱللَّهِ

وَكِيلًا

(as) a Disposer of affairs.

١٣٢

(132)

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ١٣٢

(132) And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

إِن

If

يَشَأْ

He wills

يُذْهِبْكُمْ

He can take you away

أَيُّهَا

O people,

ٱلنَّاسُ

وَيَأْتِ

and bring

بِـَٔاخَرِينَ

others.

ج

وَكَانَ

And Allah is

ٱللَّهُ

عَلَىٰ

over

ذَٰلِكَ

that

قَدِيرًا

All-Powerful.

١٣٣

(133)

إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا ٱلنَّاسُ وَيَأْتِ بِـَٔاخَرِينَ ۚ وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ١٣٣

(133) If He wills, He can do away with you, O people, and bring others [in your place]. And ever is Allah competent to do that.

مَّن

Whoever

كَانَ

[is]

يُرِيدُ

desires

ثَوَابَ

reward

ٱلدُّنْيَا

(of) the world -

فَعِندَ

then with

ٱللَّهِ

Allah

ثَوَابُ

(is the) reward

ٱلدُّنْيَا

(of) the world

وَٱلْءَاخِرَةِ

and the Hereafter.

ج

وَكَانَ

And Allah is

ٱللَّهُ

سَمِيعًا

All-Hearing,

بَصِيرًا

All-Seeing.

١٣٤

(134)

مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنْيَا فَعِندَ ٱللَّهِ ثَوَابُ ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَكَانَ ٱللَّهُ سَمِيعًۢا بَصِيرًا ١٣٤

(134) Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter. And ever is Allah Hearing and Seeing.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ
who
ءَامَنُواْ
believe[d]
كُونُواْ
Be
قَوَّٰمِينَ
custodians
بِٱلْقِسْطِ
of justice
شُهَدَآءَ
(as) witnesses
لِلَّهِ
to Allah,
وَلَوْ
even if
عَلَىٰٓ
(it is) against
أَنفُسِكُمْ
yourselves
أَوِ
or
ٱلْوَٰلِدَيْنِ
the parents
وَٱلْأَقْرَبِينَ
and the relatives.
ج

إِن
if

يَكُنْ

he be

غَنِيًّا

rich

أَوْ

or

فَقِيرًا

poor,

فَٱللَّهُ

for Allah

أَوْلَىٰ

(is) nearer

بِهِمَا

to both of them.

صلے

فَلَا

So (do) not

تَتَّبِعُوا۟

follow

ٱلْهَوَىٰٓ

the desire

أَن

lest

تَعْدِلُوا۟

you deviate.

ج

وَإِن

And if

تَلْوُۥٓا۟
you distort
أَوْ
or
تُعْرِضُوا۟
refrain,
فَإِنَّ
then indeed,
ٱللَّهَ
Allah
كَانَ
is
بِمَا
of what
تَعْمَلُونَ
you do
خَبِيرًا
All-Aware.
١٣٥
(135)
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوا۟ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَٱللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا۟ ٱلْهَوَىٰٓ أَن تَعْدِلُوا۟ ۚ وَإِن تَلْوُۥٓا۟ أَوْ تُعْرِضُوا۟ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ١٣٥
(135) O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort

[your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوٓاْ

believe[d]

ءَامِنُواْ

Believe

بِٱللَّهِ

in Allah

وَرَسُولِهِۦ

and His Messenger,

وَٱلْكِتَٰبِ

and the Book

ٱلَّذِى

which

نَزَّلَ

He revealed

عَلَىٰ

upon

رَسُولِهِۦ

His Messenger

وَٱلْكِتَٰبِ

and the Book

ٱلَّذِىٓ

which

أَنزَلَ

He revealed

مِن

before.

قَبْلُ

ج

وَمَن

And whoever

يَكْفُرْ

disbelieves

بِٱللَّهِ

in Allah

وَمَلَٰٓئِكَتِهِۦ

and His Angels,

وَكُتُبِهِۦ

and His Books,

وَرُسُلِهِۦ

and His Messengers

وَٱلْيَوْمِ

and the Day

ٱلْءَاخِرِ

the Last,

فَقَدْ

then surely

ضَلَّ

he (has) lost (the) way,

ضَلَٰلًۢا

straying

بَعِيدًا

far away.

١٣٦

(136)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلۡكِتَٰبِ ٱلَّذِى نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلۡكِتَٰبِ ٱلَّذِىٓ أَنزَلَ مِن قَبۡلُۚ وَمَن يَكۡفُرۡ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلۡيَوۡمِ ٱلۡءَاخِرِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا ١٣٦

(136) O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ءَامَنُواْ

believed,

ثُمَّ

then

كَفَرُواْ

disbelieved,

ثُمَّ

then

ءَامَنُواْ

(again) believed,

ثُمَّ

then

كَفَرُواْ

disbelieved,

ثُمَّ

then

ٱزْدَادُوا۟

increased

كُفْرًا

(in) disbelief -

لَّمْ

not

يَكُنِ

will

ٱللَّهُ

Allah

لِيَغْفِرَ

forgive

لَهُمْ

[for] them

وَلَا

and not

لِيَهْدِيَهُمْ

will guide them

سَبِيلًۢا

(to) a (right) way.

١٣٧

(137)

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ءَامَنُوا۟ ثُمَّ كَفَرُوا۟ ثُمَّ ٱزْدَادُوا۟ كُفْرًا لَّمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًۢا ١٣٧

(137) Indeed, those who have believed then disbelieved, then believed,

then disbelieved, and then increased in disbelief - never will Allah forgive them, nor will He guide them to a way.

بَشِّرِ

Give tidings

ٱلْمُنَٰفِقِينَ

(to) the hypocrites

بِأَنَّ

that

لَهُمْ

for them

عَذَابًا

(is) a punishment

أَلِيمًا

painful -

١٣٨

(138)

بَشِّرِ ٱلْمُنَٰفِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ١٣٨

(138) Give tidings to the hypocrites that there is for them a painful punishment -

ٱلَّذِينَ

Those who

يَتَّخِذُونَ

take

ٱلْكَٰفِرِينَ

the disbelievers

أَوْلِيَآءَ

(as) allies

مِن

instead of

دُونِ

ٱلْمُؤْمِنِينَ
the believers.
ج

أَيَبْتَغُونَ
Do they seek
عِندَهُمُ
with them
ٱلْعِزَّةَ
the honor?
فَإِنَّ
But indeed,
ٱلْعِزَّةَ
the honor
لِلَّهِ
(is) all for Allah.
جَمِيعًا
١٣٩
(139)
ٱلَّذِينَ يَتَّخِذُونَ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ ٱلْعِزَّةَ فَإِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ١٣٩
(139) Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allah entirely.
وَقَدْ
And surely
نَزَّلَ
He has revealed

عَلَيْكُمْ

to you

فِى

in

ٱلْكِتَٰبِ

the Book

أَنْ

that

إِذَا

when

سَمِعْتُمْ

you hear

ءَايَٰتِ

(the) Verses

ٱللَّهِ

(of) Allah

يُكْفَرُ

being rejected

بِهَا

[it]

وَيُسْتَهْزَأُ

and ridiculed

بِهَا

at [it],

فَلَا

then do not

تَقْعُدُوا۟

sit

مَعَهُمْ

with them

حَتَّىٰ

until

يَخُوضُواْ

they engage

فِى

in

حَدِيثٍ

a conversation

غَيْرِهِۦٓ

other than that.

ج

إِنَّكُمْ

Indeed, you

إِذًا

then,

مِّثْلُهُمْ

(would be) like them.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

جَامِعُ

will gather

ٱلْمُنَٰفِقِينَ

the hypocrites

وَٱلْكَٰفِرِينَ

and the disbelievers

فِى

in

جَهَنَّمَ

Hell

جَمِيعًا

all together.

١٤٠

(140)

وَقَدْ نَزَّلَ عَلَيْكُمْ فِى ٱلْكِتَٰبِ أَنْ إِذَا سَمِعْتُمْ ءَايَٰتِ ٱللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا۟ مَعَهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦٓ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ ٱللَّهَ جَامِعُ ٱلْمُنَٰفِقِينَ وَٱلْكَٰفِرِينَ فِى جَهَنَّمَ جَمِيعًا ١٤٠

(140) And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allah will gather the hypocrites and disbelievers in Hell all together -

ٱلَّذِينَ

Those who

يَتَرَبَّصُونَ

are waiting

بِكُمْ

for you.

فَإِن

Then if

كَانَ

was

لَكُمْ

for you

فَتْحٌ

a victory

مِّنَ

from

ٱللَّهِ

Allah

قَالُوٓا۟

they say,

أَلَمْ

"Were not

نَكُن

we

مَّعَكُمْ

with you?"

وَإِن

But if

كَانَ

(there) was

لِلْكَٰفِرِينَ

for the disbelievers

نَصِيبٌ

a chance

قَالُوٓا۟

they said,

أَلَمْ

"Did not

نَسْتَحْوِذْ

we have advantage

عَلَيْكُمْ
over you
وَنَمْنَعْكُم
and we protected you
مِّنَ
from
ٱلْمُؤْمِنِينَ
the believers?"
ج

فَٱللَّهُ
And Allah
يَحْكُمُ
will judge
بَيْنَكُمْ
between you
يَوْمَ
(on the) Day
ٱلْقِيَٰمَةِ
(of) the Resurrection,
قلے

وَلَن
and never
يَجْعَلَ
will Allah make
ٱللَّهُ
لِلْكَٰفِرِينَ
for the disbelievers
عَلَى

over

ٱلْمُؤْمِنِينَ

the believers

سَبِيلًا

a way.

١٤١

(141)

ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمْ فَإِن كَانَ لَكُمْ فَتْحٌ مِّنَ ٱللَّهِ قَالُوٓا۟ أَلَمْ نَكُن مَّعَكُمْ وَإِن كَانَ لِلْكَٰفِرِينَ نَصِيبٌ قَالُوٓا۟ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ وَنَمْنَعْكُم مِّنَ ٱلْمُؤْمِنِينَ ۚ فَٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ وَلَن يَجْعَلَ ٱللَّهُ لِلْكَٰفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَبِيلًا ١٤١

(141) Those who wait [and watch] you. Then if you gain a victory from Allah, they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers?" Allah will judge between [all of] you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way [to overcome them].

إِنَّ

Indeed,

ٱلْمُنَٰفِقِينَ

the hypocrites

يُخَٰدِعُونَ

(seek to) deceive

ٱللَّهَ

Allah

وَهُوَ

and (it is) He

خَٰدِعُهُمْ

who deceives them.

وَإِذَا
And when
قَامُوٓاْ
they stand
إِلَى
for
ٱلصَّلَوٰةِ
the prayer,
قَامُواْ
they stand
كُسَالَىٰ
lazily,
يُرَآءُونَ
showing off
ٱلنَّاسَ
(to) the people
وَلَا
and not
يَذْكُرُونَ
they remember
ٱللَّهَ
Allah
إِلَّا
except
قَلِيلًا
a little.
١٤٢
(142)
إِنَّ ٱلْمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمْ وَإِذَا

قَامُوٓاْ إِلَى ٱلصَّلَوٰةِ قَامُواْ كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذْكُرُونَ ٱللَّهَ إِلَّا قَلِيلًا ١٤٢

(142) Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little,

مُّذَبْذَبِينَ

Wavering

بَيْنَ

between

ذَٰلِكَ

that,

لَآ

not

إِلَىٰ

to

هَٰٓؤُلَآءِ

these

وَلَآ

and not

إِلَىٰ

to

هَٰٓؤُلَآءِ

those.

ج

وَمَن

And whoever

يُضْلِلِ

Allah lets go astray -

ٱللَّهُ
فَلَن
then never
تَجِدَ
you will find
لَهُۥ
for him
سَبِيلًا
a way.
١٤٣
(143)
مُّذَبْذَبِينَ بَيْنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِ ۚ
وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ١٤٣
(143) Wavering between them, [belonging] neither to the believers nor to the disbelievers. And whoever Allah leaves astray - never will you find for him a way.
يَٰٓأَيُّهَا
O you
ٱلَّذِينَ
who
ءَامَنُواْ
believe[d]
لَا
(Do) not
تَتَّخِذُواْ
take
ٱلْكَٰفِرِينَ
the disbelievers
أَوْلِيَآءَ

(as) allies

مِن

instead of

دُونِ

ٱلْمُؤْمِنِينَ

the believers.

ج

أَتُرِيدُونَ

Do you wish

أَن

that

تَجْعَلُواْ

you make

لِلَّهِ

for Allah

عَلَيْكُمْ

against you

سُلْطَٰنًا

an evidence

مُّبِينًا

clear?

١٤٤

(144)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْكَٰفِرِينَ أَوْلِيَآءَ مِن دُونِ ٱلْمُؤْمِنِينَ ۚ أَتُرِيدُونَ أَن تَجْعَلُواْ لِلَّهِ عَلَيْكُمْ سُلْطَٰنًا مُّبِينًا ١٤٤

(144) O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allah against yourselves a clear case?

إِنَّ

Indeed,

ٱلْمُنَٰفِقِينَ

the hypocrites

فِى

(will be) in

ٱلدَّرْكِ

the lowest depths

ٱلْأَسْفَلِ

مِنَ

of

ٱلنَّارِ

the Fire,

وَلَن

and never

تَجِدَ

you will find

لَهُمْ

for them

نَصِيرًا

any helper

١٤٥

(145)

إِنَّ ٱلْمُنَٰفِقِينَ فِى ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمْ نَصِيرًا ١٤٥

(145) Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper -

إِلَّا

Except

ٱلَّذِينَ
those who
تَابُواْ
repent
وَأَصْلَحُواْ
and correct (themselves)
وَٱعْتَصَمُواْ
and hold fast
بِٱللَّهِ
to Allah
وَأَخْلَصُواْ
and are sincere
دِينَهُمْ
(in) their religion
لِلَّهِ
for Allah,
فَأُوْلَٰٓئِكَ
then those (will be)
مَعَ
with
ٱلْمُؤْمِنِينَ
the believers.
صلى

وَسَوْفَ
And soon
يُؤْتِ
Allah will give
ٱللَّهُ

ٱلْمُؤْمِنِينَ

the believers

أَجْرًا

a great reward.

عَظِيمًا

١٤٦

(146)

إِلَّا ٱلَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَٱعْتَصَمُوا۟ بِٱللَّهِ وَأَخْلَصُوا۟ دِينَهُمْ لِلَّهِ فَأُو۟لَـٰٓئِكَ مَعَ ٱلْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِ ٱللَّهُ ٱلْمُؤْمِنِينَ أَجْرًا عَظِيمًا ١٤٦

(146) Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah, for those will be with the believers. And Allah is going to give the believers a great reward.

مَّا

What

يَفْعَلُ

would Allah do

ٱللَّهُ

بِعَذَابِكُمْ

by punishing you

إِن

if

شَكَرْتُمْ

you are grateful

وَءَامَنتُمْ

and you believe?

ج

وَكَانَ

And Allah is

ٱللَّهُ

شَاكِرًا

All-Appreciative,

عَلِيمًا

All-Knowing.

١٤٧

(147)

مَّا يَفْعَلُ ٱللَّهُ بِعَذَابِكُمْ إِن شَكَرْتُمْ وَءَامَنتُمْ ۚ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمًا ١٤٧

(147) What would Allah do with your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.

۞

لَّا

(Does) not

يُحِبُّ

love

ٱللَّهُ

Allah

ٱلْجَهْرَ

the public mention of [the] evil

بِٱلسُّوٓءِ

مِنَ

[of]

ٱلْقَوْلِ

[the] words

إِلَّا

except

مَن

(by the one) who

ظُلِمَ

has been wronged.

ج

وَكَانَ

And Allah is

ٱللَّهُ

سَمِيعًا

All-Hearing,

عَلِيمًا

All-Knowing.

١٤٨

(148)

لَّا يُحِبُّ ٱللَّهُ ٱلْجَهْرَ بِٱلسُّوٓءِ مِنَ ٱلْقَوْلِ إِلَّا مَن ۞
ظُلِمَ ۚ وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا ١٤٨

(148) Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.

إِن

If

تُبْدُوا۟

you disclose

خَيْرًا

a good

أَوْ

or

تُخْفُوهُ

you conceal it

أَوْ

or

تَعْفُواْ

pardon

عَن

[of]

سُوٓءٍ

an evil,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

كَانَ

is

عَفُوًّا

Oft-Pardoning,

قَدِيرًا

All-Powerful.

١٤٩

(149)

إِن تُبْدُواْ خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُواْ عَن سُوٓءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوًّا قَدِيرًا ١٤٩

(149) If [instead] you show [some] good or conceal it or pardon an offense - indeed, Allah is ever Pardoning and Competent.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يَكْفُرُونَ

disbelieve

بِٱللَّهِ

in Allah

وَرُسُلِهِۦ

and His Messengers

وَيُرِيدُونَ

and they wish

أَن

that

يُفَرِّقُوا۟

they differentiate

بَيْنَ

between

ٱللَّهِ

Allah

وَرُسُلِهِۦ

and His Messengers

وَيَقُولُونَ

and they say,

نُؤْمِنُ

"We believe

بِبَعْضٍ

in some

وَنَكْفُرُ

and we disbelieve

بِبَعْضٍ

in others."

وَيُرِيدُونَ

And they wish

أَن

that

يَتَّخِذُوا۟

they take

بَيْنَ

between

ذَٰلِكَ

that

سَبِيلًا

a way.

١٥٠

(150)

إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُوا۟ بَيْنَ ٱللَّهِ وَرُسُلِهِۦ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا۟ بَيْنَ ذَٰلِكَ سَبِيلًا ١٥٠

(150) Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between -

أُو۟لَٰٓئِكَ

Those -

هُمُ

they

ٱلْكَٰفِرُونَ

(are) the disbelievers

حَقًّا

truly.

ج

وَأَعْتَدْنَا

And We have prepared

لِلْكَٰفِرِينَ

for the disbelievers

عَذَابًا

a punishment

مُّهِينًا

humiliating.

١٥١

(151)

أُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ١٥١

(151) Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.

وَٱلَّذِينَ

And those who

ءَامَنُواْ

believe

بِٱللَّهِ

in Allah

وَرُسُلِهِۦ

and His Messengers

وَلَمْ

and not

يُفَرِّقُواْ

they differentiate

بَيْنَ

between

أَحَدٍ

(any) one

مِّنْهُمْ

of them,

أُوْلَٰٓئِكَ

those -

سَوْفَ

soon

يُؤْتِيهِمْ

He will give them

أُجُورَهُمْ

their reward.

قلے

وَكَانَ

And Allah is

ٱللَّهُ

غَفُورًا

Oft-Forgiving,

رَّحِيمًا

Most Merciful.

١٥٢

(152)

وَٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ وَلَمْ يُفَرِّقُوا۟ بَيْنَ أَحَدٍ مِّنْهُمْ أُوْلَٰٓئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ١٥٢

(152) But they who believe in Allah and His messengers and do not discriminate between any of them - to those He is going to give their rewards. And ever is Allah Forgiving and Merciful.

يَسْـَٔلُكَ

Ask you

أَهْلُ

(the) People

ٱلْكِتَٰبِ

(of) the Book

أَن

that

تُنَزِّلَ

you bring down

عَلَيْهِمْ

to them

كِتَٰبًا

a book

مِّنَ

from

ٱلسَّمَآءِ

the heaven.

ج

فَقَدْ

Then indeed,

سَأَلُوا۟

they (had) asked

مُوسَىٰٓ

Musa

أَكْبَرَ

greater

مِن

than

ذَٰلِكَ

that

فَقَالُوٓا۟
for they said,
أَرِنَا
"Show us
ٱللَّهَ
Allah
جَهْرَةً
manifestly,"
فَأَخَذَتْهُمُ
so struck them
ٱلصَّـٰعِقَةُ
the thunderbolt
بِظُلْمِهِمْ
for their wrongdoing.
ج

ثُمَّ
Then
ٱتَّخَذُوا۟
they took
ٱلْعِجْلَ
the calf (for worship)
مِنۢ
after
بَعْدِ
مَا
[what]
جَآءَتْهُمُ
came to them

ٱلْبَيِّنَٰتُ

the clear proofs,

فَعَفَوْنَا

then We forgave them

عَن

for

ذَٰلِكَ

that.

ۚ

وَءَاتَيْنَا

And We gave

مُوسَىٰ

Musa

سُلْطَٰنًا

an authority

مُّبِينًا

clear.

١٥٣

(153)

يَسْـَٔلُكَ أَهْلُ ٱلْكِتَٰبِ أَن تُنَزِّلَ عَلَيْهِمْ كِتَٰبًا مِّنَ ٱلسَّمَآءِ ۚ فَقَدْ سَأَلُوا۟ مُوسَىٰٓ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوٓا۟ أَرِنَا ٱللَّهَ جَهْرَةً فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ ٱتَّخَذُوا۟ ٱلْعِجْلَ مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَٰتُ فَعَفَوْنَا عَن ذَٰلِكَ ۚ وَءَاتَيْنَا مُوسَىٰ سُلْطَٰنًا مُّبِينًا

١٥٣

(153) The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, "Show us Allah outright," so the thunderbolt struck them for

their wrongdoing. Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority.

وَرَفَعْنَا

And We raised

فَوْقَهُمُ

over them

ٱلطُّورَ

the mount

بِمِيثَٰقِهِمْ

for their covenant,

وَقُلْنَا

and We said

لَهُمُ

to them,

ٱدْخُلُوا۟

"Enter

ٱلْبَابَ

the gate,

سُجَّدًا

prostrating."

وَقُلْنَا

And We said

لَهُمْ

to them.

لَا

"(Do) not

تَعْدُوا۟

transgress

فِى

in

ٱلسَّبْتِ

the Sabbath."

وَأَخَذْنَا

And We took

مِنْهُم

from them

مِّيثَٰقًا

a covenant

غَلِيظًا

solemn.

١٥٤

(154)

وَرَفَعْنَا فَوْقَهُمُ ٱلطُّورَ بِمِيثَٰقِهِمْ وَقُلْنَا لَهُمُ ٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا۟ فِى ٱلسَّبْتِ وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا ١٥٤

(154) And We raised over them the mount for [refusal of] their covenant; and We said to them, "Enter the gate bowing humbly", and We said to them, "Do not transgress on the sabbath", and We took from them a solemn covenant.

فَبِمَا

Then because of

نَقْضِهِم

their breaking

مِّيثَٰقَهُمْ

(of) their covenant

وَكُفْرِهِم

and their disbelief

بِـَٔايَٰتِ

in (the) Signs

ٱللَّهِ

(of) Allah

وَقَتْلِهِمُ

and their killing

ٱلْأَنبِيَآءَ

(of) the Prophets

بِغَيْرِ

without

حَقٍّ

any right

وَقَوْلِهِمْ

and their saying,

قُلُوبُنَا

"Our hearts

غُلْفٌ

(are) wrapped."

ج

بَلْ

Nay,

طَبَعَ

Allah (has) set a seal

ٱللَّهُ

عَلَيْهَا

on their (hearts)

بِكُفْرِهِمْ

for their disbelief

فَلَا

so not

يُؤْمِنُونَ
they believe
إِلَّا
except
قَلِيلًا
a few.
١٥٥
(155)
فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ وَكُفْرِهِم بِـَٔايَٰتِ ٱللَّهِ
وَقَتْلِهِمُ ٱلْأَنۢبِيَآءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ
بَلْ طَبَعَ ٱللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا
قَلِيلًا ١٥٥
(155) And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right and their saying, "Our hearts are wrapped". Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few.
وَبِكُفْرِهِمْ
And for their disbelief
وَقَوْلِهِمْ
and their saying
عَلَىٰ
against
مَرْيَمَ
Maryam
بُهْتَٰنًا
a slander
عَظِيمًا
great.

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا ١٥٦
(156) And [We cursed them] for their disbelief and their saying against Mary a great slander,

وَقَوْلِهِمْ
And for their saying,

إِنَّا
"Indeed, we

قَتَلْنَا
killed

ٱلْمَسِيحَ
the Messiah,

عِيسَى
Isa,

ٱبْنَ
son

مَرْيَمَ
(of) Maryam,

رَسُولَ
(the) Messenger

ٱللَّهِ
(of) Allah."

وَمَا
And not

قَتَلُوهُ
they killed him

وَمَا
and not

صَلَبُوهُ

they crucified him

وَلَٰكِن

but

شُبِّهَ

it was made to appear (so)

لَهُمْ

to them.

ج

وَإِنَّ

And indeed,

ٱلَّذِينَ

those who

ٱخْتَلَفُوا۟

differ

فِيهِ

in it

لَفِى

(are) surely in

شَكٍّ

doubt

مِّنْهُ

about it.

ج

مَا

Not

لَهُم

for them

بِهِۦ

about it

مِنْ

[of]

عِلْمٍ

(any) knowledge

إِلَّا

except

ٱتِّبَاعَ

(the) following

ٱلظَّنِّ

(of) assumption.

ج

وَمَا

And not

قَتَلُوهُ

they killed him,

يَقِينًۢا

certainly.

١٥٧

(157)

وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا ١٥٧

(157) And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill

him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.

بَل

Nay,

رَّفَعَهُ

Allah raised him

ٱللَّهُ

إِلَيْهِ

towards Him.

ج

وَكَانَ

And Allah is

ٱللَّهُ

عَزِيزًا

All-Mighty,

حَكِيمًا

All-Wise.

١٥٨

(158)

بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ١٥٨

(158) Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise.

وَإِن

And (there is) not

مِّنْ

from

أَهْلِ

(the) People

ٱلْكِتَٰبِ
(of) the Book
إِلَّا
but
لَيُؤْمِنَنَّ
surely he believes
بِهِۦ
in him
قَبْلَ
before
مَوْتِهِۦ
his death.
صلے

وَيَوْمَ
And (on the) Day
ٱلْقِيَٰمَةِ
(of) the Resurrection
يَكُونُ
he will be
عَلَيْهِمْ
against them
شَهِيدًا
a witness.
١٥٩
(159)

وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ صلے
وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ١٥٩

(159) And there is none from the People of the Scripture but that he will surely believe in Jesus before his death. And on the Day of

Resurrection he will be against them a witness.

فَبِظُلْمٍ

Then for (the) wrongdoing

مِّنَ

of

ٱلَّذِينَ

those who

هَادُوا۟

were Jews,

حَرَّمْنَا

We made unlawful

عَلَيْهِمْ

for them

طَيِّبَٰتٍ

good things

أُحِلَّتْ

which had been lawful

لَهُمْ

for them

وَبِصَدِّهِمْ

and for their hindering

عَن

from

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah -

كَثِيرًا

many.

فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا ١٦٠

(160) For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allah many [people],

وَأَخْذِهِمُ

And for their taking

ٱلرِّبَوٰا۟

(of) [the] usury

وَقَدْ

while certainly

نُهُوا۟

they were forbidden

عَنْهُ

from it

وَأَكْلِهِمْ

and (for) their consuming

أَمْوَٰلَ

wealth

ٱلنَّاسِ

(of) the people

بِٱلْبَٰطِلِ

wrongfully.

ج

وَأَعْتَدْنَا

And We have prepared

لِلْكَٰفِرِينَ

for the disbelievers

مِنْهُمْ

among them

عَذَابًا

a punishment

أَلِيمًا

painful.

١٦١

(161)

وَأَخْذِهِمُ ٱلرِّبَوٰا۟ وَقَدْ نُهُوا۟ عَنْهُ وَأَكْلِهِمْ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ١٦١

(161) And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And we have prepared for the disbelievers among them a painful punishment.

لَّٰكِنِ

But

ٱلرَّٰسِخُونَ

the ones who are firm

فِى

in

ٱلْعِلْمِ

the knowledge

مِنْهُمْ

among them

وَٱلْمُؤْمِنُونَ

and the believers

يُؤْمِنُونَ

believe

بِمَآ

in what

أُنزِلَ

(is) revealed

إِلَيْكَ

to you

وَمَآ

and what

أُنزِلَ

was revealed

مِن

before you.

قَبْلِكَ

ج

وَٱلْمُقِيمِينَ

And the ones who establish

ٱلصَّلَوٰةَ

the prayer

ج

وَٱلْمُؤْتُونَ

and the ones who give

ٱلزَّكَوٰةَ

the zakah

وَٱلْمُؤْمِنُونَ

and the ones who believe

بِٱللَّهِ

in Allah

وَٱلْيَوْمِ

and the Day

ٱلْءَاخِرِ

the Last -

أُو۟لَٰٓئِكَ

those,

سَنُؤْتِيهِمْ

We will give them

أَجْرًا

a great reward.

عَظِيمًا

١٦٢

(162)

لَّٰكِنِ ٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ ۚ وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ ۚ وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ أُو۟لَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ١٦٢

(162) But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muhammad], and what was revealed before you. And the establishers of prayer [especially] and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward.

إِنَّآ

Indeed, We

أَوْحَيْنَآ

have revealed

إِلَيْكَ

to you

كَمَآ

as

أَوْحَيْنَآ

We revealed

إِلَىٰ

to

نُوحٍ

Nuh

وَٱلنَّبِيِّـۧنَ

and the Prophets

مِن

after him,

بَعْدِهِۦ
ۚ

وَأَوْحَيْنَآ

and We revealed

إِلَىٰٓ

to

إِبْرَٰهِيمَ

Ibrahim

وَإِسْمَٰعِيلَ

and Ismail,

وَإِسْحَٰقَ

and Ishaq

وَيَعْقُوبَ

and Yaqub,

وَٱلْأَسْبَاطِ

and the tribes,

وَعِيسَىٰ

and Isa

وَأَيُّوبَ

and Ayub,

وَيُونُسَ

and Yunus,

وَهَٰرُونَ

and Harun

وَسُلَيْمَٰنَ

and Sulaiman

ج

وَءَاتَيْنَا

and We gave

دَاوُۥدَ

(to) Dawood

زَبُورًا

the Zaboor.

١٦٣

(163)

إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ ۞ وَٱلنَّبِيِّـۧنَ مِنۢ بَعْدِهِۦ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيْمَٰنَ ۚ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ١٦٣

(163) Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].

وَرُسُلًا

And Messengers

قَدْ

surely

قَصَصْنَٰهُمْ

We (have) mentioned them

عَلَيْكَ

to you

مِن

before

قَبْلُ

وَرُسُلًا

and Messengers

لَّمْ

not

نَقْصُصْهُمْ

We (have) mentioned them

عَلَيْكَ

to you.

ج

وَكَلَّمَ

And Allah spoke

ٱللَّهُ

(to) Musa

مُوسَىٰ

تَكْلِيمًا

(in a) conversation.

١٦٤

(164)

وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا ١٦٤

(164) And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech.

رُّسُلًا

Messengers,

مُّبَشِّرِينَ

bearers of glad tidings

وَمُنذِرِينَ

and warners,

لِئَلَّا

so that not

يَكُونَ

there is

لِلنَّاسِ

for the mankind

عَلَى

against

ٱللَّهِ

Allah

حُجَّةٌ

any argument

بَعْدَ

after

ٱلرُّسُلِ

the Messengers.

ۚ

وَكَانَ

And Allah is

ٱللَّهُ

عَزِيزًا

All-Mighty,

حَكِيمًا

All-Wise.

١٦٥

(165)

رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا

١٦٥

(165) [We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise.

لَّٰكِنِ

But

ٱللَّهُ

Allah

يَشْهَدُ

bears witness

بِمَآ

to what

أَنزَلَ

He (has) revealed

إِلَيْكَ

to you.

صلے

أَنزَلَهُۥ

He has sent it down

بِعِلْمِهِۦ

with His Knowledge

صلے

وَٱلْمَلَٰٓئِكَةُ

and the Angels

يَشْهَدُونَ

bear witness.

ج

وَكَفَىٰ

And Allah is sufficient

بِٱللَّهِ

شَهِيدًا

(as) a Witness.

١٦٦

(166)

لَّٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ ۖ أَنزَلَهُۥ بِعِلْمِهِۦ ۖ وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ١٦٦

(166) But Allah bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as Witness.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieve

وَصَدُّوا۟
and hinder
عَن
from
سَبِيلِ
(the) way
ٱللَّهِ
(of) Allah,
قَدْ
surely
ضَلُّوا۟
they have strayed,
ضَلَـٰلًۢا
straying
بَعِيدًا
far away.
١٦٧
(167)
إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ قَدْ ضَلُّوا۟ ضَلَـٰلًۢا بَعِيدًا ١٦٧
(167) Indeed, those who disbelieve and avert [people] from the way of Allah have certainly gone far astray.
إِنَّ
Indeed,
ٱلَّذِينَ
those who
كَفَرُوا۟
disbelieved
وَظَلَمُوا۟

and did wrong,

لَمْ

Allah will not

يَكُنِ

ٱللَّهُ

لِيَغْفِرَ

[to] forgive

لَهُمْ

them

وَلَا

and not

لِيَهْدِيَهُمْ

He will guide them

طَرِيقًا

(to) a way,

١٦٨

(168)

إِنَّ ٱلَّذِينَ كَفَرُواْ وَظَلَمُواْ لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ١٦٨

(168) Indeed, those who disbelieve and commit wrong [or injustice] - never will Allah forgive them, nor will He guide them to a path.

إِلَّا

Except

طَرِيقَ

(the) way

جَهَنَّمَ

(to) Hell,

خَٰلِدِينَ

abiding

فِيهَآ

in it

أَبَدًا

forever.

ج

وَكَانَ

And that is

ذَٰلِكَ

عَلَى

for

ٱللَّهِ

Allah

يَسِيرًا

easy.

١٦٩

(169)

إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ١٦٩

(169) Except the path of Hell; they will abide therein forever. And that, for Allah, is [always] easy.

يَٰٓأَيُّهَا

O

ٱلنَّاسُ

mankind

قَدْ

Surely

جَآءَكُمُ

has come to you

ٱلرَّسُولُ

the Messenger

بِٱلْحَقِّ

with the truth

مِن

from

رَّبِّكُمْ

your Lord

فَـَٔامِنُوا۟

so believe,

خَيْرًا

(it is) better

لَّكُمْ

for you.

ۚ

وَإِن

But if

تَكْفُرُوا۟

you disbelieve,

فَإِنَّ

then indeed,

لِلَّهِ

to Allah (belongs)

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth.

ج

وَكَانَ

And Allah is

ٱللَّهُ

عَلِيمًا

All-Knowing,

حَكِيمًا

All-Wise.

١٧٠

(170)

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُوا۟ خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا

١٧٠

(170) O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise.

يَٰٓأَهْلَ

O People

ٱلْكِتَٰبِ

(of) the Book

لَا

(Do) not

تَغْلُوا۟

commit excess

فِى
in
دِينِكُمْ
your religion
وَلَا
and (do) not
تَقُولُوا۟
say
عَلَى
about
ٱللَّهِ
Allah
إِلَّا
except
ٱلْحَقَّ
the truth.
ج

إِنَّمَا
Only
ٱلْمَسِيحُ
the Messiah,
عِيسَى
Isa,
ٱبْنُ
son
مَرْيَمَ
(of) Maryam,
رَسُولُ
(was) a Messenger of Allah

ٱللَّهِ

وَكَلِمَتُهُۥٓ

and His word

أَلْقَىٰهَآ

which He conveyed

إِلَىٰ

to

مَرْيَمَ

Maryam

وَرُوحٌ

and a spirit

مِّنْهُ

from Him.

صلى

فَـَٔامِنُوا۟

So believe

بِٱللَّهِ

in Allah

وَرُسُلِهِۦ

and His Messengers.

صلى

وَلَا

And (do) not

تَقُولُوا۟

say,

ثَلَٰثَةٌ

"Three;"

ج

ٱنتَهُواْ

desist

خَيْرًا

(it is) better

لَّكُمْ

for you.

ج

إِنَّمَا

Only

ٱللَّهُ

Allah

إِلَٰهٌ

(is) God

وَٰحِدٌ

One.

صلے

سُبْحَٰنَهُۥٓ

Glory be to Him

أَن

That

يَكُونَ

He (should) have

لَهُۥ

for Him

وَلَدٌ

a son.

م

لَّهُۥ

To Him (belongs)

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth.

قلے

وَكَفَىٰ

And Allah (is) sufficient

بِٱللَّهِ

وَكِيلًا

(as) a Disposer of affairs.

١٧١

(171)

يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۖ وَلَا تَقُولُوا۟ ثَلَٰثَةٌ ۚ ٱنتَهُوا۟ خَيْرًا لَّكُمْ ۚ إِنَّمَا ٱللَّهُ إِلَٰهٌ وَٰحِدٌ ۖ سُبْحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌ ۘ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ

وَكَفَىٰ بِٱللَّهِ وَكِيلًا ١٧١

(171) O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

لَّن

Never

يَسْتَنكِفَ

will disdain

ٱلْمَسِيحُ

the Messiah

أَن

to

يَكُونَ

be

عَبْدًا

a slave

لِّلَّهِ

of Allah

وَلَا

and not

ٱلْمَلَٰٓئِكَةُ

the Angels,

ٱلْمُقَرَّبُونَ

the ones who are near (to Allah).

ج

وَمَن

And whoever

يَسْتَنكِفْ

disdains

عَنْ

from

عِبَادَتِهِۦ

His worship

وَيَسْتَكْبِرْ

and is arrogant

فَسَيَحْشُرُهُمْ

then He will gather them

إِلَيْهِ

towards Him

جَمِيعًا

all together.

١٧٢

(172)

لَّن يَسْتَنكِفَ ٱلْمَسِيحُ أَن يَكُونَ عَبْدًا لِّلَّهِ وَلَا ٱلْمَلَٰٓئِكَةُ ٱلْمُقَرَّبُونَ ۚ وَمَن يَسْتَنكِفْ عَنْ عِبَادَتِهِۦ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ١٧٢

(172) Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant - He will gather them to Himself all together.

فَأَمَّا

Then as for

ٱلَّذِينَ

those who

ءَامَنُوا۟

believed

وَعَمِلُوا۟

and did

ٱلصَّٰلِحَٰتِ

the righteous deeds

فَيُوَفِّيهِمْ

then He will give them in full

أُجُورَهُمْ

their reward

وَيَزِيدُهُم

and give them more

مِّن

from

فَضْلِهِۦ

His Bounty.

صلے

وَأَمَّا

And as for

ٱلَّذِينَ

those who

ٱسْتَنكَفُوا۟

disdained

وَٱسْتَكْبَرُوا۟

and were arrogant

فَيُعَذِّبُهُمْ

then He will punish them

عَذَابًا

(with) a punishment

أَلِيمًا

painful,

وَلَا

and they will not find

يَجِدُونَ

لَهُم

for themselves

مِّن

besides Allah

دُونِ

ٱللَّهِ

any protector

وَلِيًّا

and not

وَلَا

any helper.

نَصِيرًا

١٧٣

(173)

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۖ وَأَمَّا ٱلَّذِينَ ٱسْتَنكَفُوا۟ وَٱسْتَكْبَرُوا۟ فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ١٧٣

(173) And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allah any protector or helper.

يَـٰٓأَيُّهَا

O mankind

ٱلنَّاسُ

قَدْ

Surely

جَآءَكُم

has come to you

بُرْهَٰنٌ

a convincing proof

مِّن

from

رَّبِّكُمْ

your Lord,

وَأَنزَلْنَآ

and We (have) sent down

إِلَيْكُمْ

to you

نُورًا

a clear light.

مُّبِينًا

١٧٤

(174)

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُم بُرْهَٰنٌ مِّن رَّبِّكُمْ وَأَنزَلْنَآ إِلَيْكُمْ نُورًا مُّبِينًا ١٧٤

(174) O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.

فَأَمَّا

So as for

ٱلَّذِينَ

those who

ءَامَنُوا۟

believed

بِٱللَّهِ

in Allah

وَٱعْتَصَمُوا۟

and held fast

بِهِۦ

to Him,

فَسَيُدْخِلُهُمْ

then He will admit them

فِى

in

رَحْمَةٍ

Mercy

مِّنْهُ

from Himself

وَفَضْلٍ

and Bounty

وَيَهْدِيهِمْ

and will guide them

إِلَيْهِ

to Himself

صِرَٰطًا

(on) a straight way.

مُّسْتَقِيمًا

١٧٥

(175)

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَٱعْتَصَمُوا۟ بِهِۦ

فَسَيُدْخِلُهُمْ فِى رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَٰطًا مُّسْتَقِيمًا ١٧٥

(175) So those who believe in Allah and hold fast to Him - He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.

يَسْتَفْتُونَكَ

They seek your ruling.

قُلِ

Say,

ٱللَّهُ

"Allah

يُفْتِيكُمْ

gives you a ruling

فِى

concerning

ٱلْكَلَٰلَةِ

the Kalala.

ج

إِنِ

if

ٱمْرُؤٌا۟

a man

هَلَكَ

died

لَيْسَ

(and) not

لَهُۥ

he has

وَلَدٌ

a child

وَلَهُۥٓ

and he has

أُخْتٌ

a sister,

فَلَهَا

then for her

نِصْفُ

(is) a half

مَا

(of) what

تَرَكَ

he left.

ج

وَهُوَ

And he

يَرِثُهَآ

will inherit from her

إِن

if

لَّمْ

not

يَكُن

is

لَّهَا

for her

وَلَدٌ

a child.

ج

فَإِن
But if
كَانَتَا
there were
ٱثْنَتَيْنِ
two females
فَلَهُمَا
then for them
ٱلثُّلُثَانِ
two thirds
مِمَّا
of what
تَرَكَ
he left.
ۚ

وَإِن
But if
كَانُوٓا۟
they were
إِخْوَةً
brothers and sisters
رِّجَالًا
men
وَنِسَآءً
and women,
فَلِلذَّكَرِ
then the male will have
مِثْلُ
like

حَظِّ

share

ٱلْأُنثَيَيْنِ

(of) the two females.

قلے

يُبَيِّنُ

Allah makes clear

ٱللَّهُ

لَكُمْ

to you

أَن

lest

تَضِلُّواْ

you go astray.

قلے

وَٱللَّهُ

And Allah

بِكُلِّ

of every

شَىْءٍ

thing

عَلِيمٌۢ

(is) All-Knower.

١٧٦

(176)

يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ ۚ إِنِ ٱمْرُؤٌاْ هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ

وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ ۚ فَإِن كَانَتَا ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوٓا۟ إِخْوَةً رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ ۗ يُبَيِّنُ ٱللَّهُ لَكُمْ أَن تَضِلُّوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ١٧٦

(176) They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things.

ءَايَٰتُهَا ١٢٠

Verses 120

سُورَةُ ٱلْمَآئِدَةِ

Chapter 5 The Table

رُكُوعَاتُهَا ١٦

Rukus 16

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوٓاْ

believe

أَوْفُواْ

Fulfil

بِٱلْعُقُودِ

the contracts.

ج

أُحِلَّتْ

Are made lawful

لَكُم

for you

بَهِيمَةُ

the quadruped

ٱلْأَنْعَٰمِ

(of) the grazing livestock

إِلَّا

except

مَا

what

يُتْلَىٰ
is recited
عَلَيْكُمْ
on you,
غَيْرَ
not
مُحِلِّى
being permitted
ٱلصَّيْدِ
(to) hunt
وَأَنتُمْ
while you
حُرُمٌ
(are in) Ihram.
قلے

إِنَّ
Indeed,
ٱللَّهَ
Allah
يَحْكُمُ
decrees
مَا
what
يُرِيدُ
He wills.
١
(1)
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَوْفُوا۟ بِٱلْعُقُودِ ۚ أُحِلَّتْ لَكُم

بَهِيمَةُ ٱلْأَنْعَٰمِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّى ٱلصَّيْدِ وَأَنتُمْ حُرُمٌ ۗ إِنَّ ٱللَّهَ يَحْكُمُ مَا يُرِيدُ ١

(1) O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوٓاْ

believe

لَا

(Do) not

تُحِلُّواْ

violate

شَعَٰٓئِرَ

(the) rites

ٱللَّهِ

(of) Allah,

وَلَا

and not

ٱلشَّهْرَ

the sacred month

ٱلْحَرَامَ

وَلَا

and not

ٱلْهَدْىَ

the sacrificial animals

وَلَا

and not

ٱلْقَلَٰٓئِدَ

the garlanded

وَلَآ

and not

ءَآمِّينَ

(those) coming

ٱلْبَيْتَ

(to) the Sacred House

ٱلْحَرَامَ

يَبْتَغُونَ

seeking

فَضْلًا

Bounty

مِّن

of

رَّبِّهِمْ

their Lord

وَرِضْوَٰنًا

and good pleasure.

ج

وَإِذَا

And when

حَلَلْتُمْ

you come out of Ihram

فَٱصْطَادُوا۟

then (you may) hunt.

ج

وَلَا

And let not incite you

يَجْرِمَنَّكُمْ

شَنَـَٔانُ

(the) hatred

قَوْمٍ

(for) a people

أَن

as

صَدُّوكُمْ

they stopped you

عَنِ

from

ٱلْمَسْجِدِ

Al-Masjid Al-Haraam

ٱلْحَرَامِ

أَن

that

تَعْتَدُواْ

you commit transgression.

ۘ

وَتَعَاوَنُواْ

And help one another

عَلَى

in

ٱلْبِرِّ

[the] righteousness

وَٱلتَّقْوَىٰ
and [the] piety,
صلے

وَلَا
but (do) not
تَعَاوَنُواْ
help one another
عَلَى
in
ٱلْإِثْمِ
[the] sin
وَٱلْعُدْوَٰنِ
and [the] transgression.
ج

وَٱتَّقُواْ
And fear
ٱللَّهَ
Allah;
صلے

إِنَّ
indeed,
ٱللَّهَ
Allah
شَدِيدُ
(is) severe
ٱلْعِقَابِ
(in) [the] punishment.
٢

(2)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَٰٓئِرَ ٱللَّهِ وَلَا ٱلشَّهْرَ ٱلْحَرَامَ وَلَا ٱلْهَدْىَ وَلَا ٱلْقَلَٰٓئِدَ وَلَآ ءَآمِّينَ ٱلْبَيْتَ ٱلْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَٰنًا ۚ وَإِذَا حَلَلْتُمْ فَٱصْطَادُواْ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ أَن صَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ أَن تَعْتَدُواْ ۘ وَتَعَاوَنُواْ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُواْ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ ۚ وَٱتَّقُواْ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ٢

(2) O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.

حُرِّمَتْ

Are made unlawful

عَلَيْكُمُ

on you

ٱلْمَيْتَةُ

the dead animals,

وَٱلدَّمُ

and the blood,

وَلَحْمُ

and flesh

ٱلْخِنزِيرِ

(of) the swine,

وَمَآ

and what

أُهِلَّ

has been dedicated

لِغَيْرِ

to other than

ٱللَّهِ

Allah,

بِهِۦ

[on it],

وَٱلْمُنْخَنِقَةُ

and that which is strangled (to death),

وَٱلْمَوْقُوذَةُ

and that which is hit fatally,

وَٱلْمُتَرَدِّيَةُ

and that which has a fatal fall,

وَٱلنَّطِيحَةُ

and that which is gored by horns,

وَمَآ

and that which

أَكَلَ

ate (it)

ٱلسَّبُعُ

the wild animal

إِلَّا

except

مَا

what

ذَكَّيْتُمْ

you slaughtered,

وَمَا

and what

ذُبِحَ

is sacrificed

عَلَى

on

ٱلنُّصُبِ

the stone altars,

وَأَن

and that

تَسْتَقْسِمُوا۟

you seek division

بِٱلْأَزْلَٰمِ

by divining arrows -

ج

ذَٰلِكُمْ

that

فِسْقٌ

(is) grave disobedience.

قلے

ٱلْيَوْمَ

This day

يَئِسَ

(have) despaired

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

مِن
of
دِينِكُمْ
your religion,
فَلَا
so (do) not
تَخْشَوْهُمْ
fear them,
وَٱخْشَوْنِ
but fear Me.
ج

ٱلْيَوْمَ
This day
أَكْمَلْتُ
I have perfected
لَكُمْ
for you
دِينَكُمْ
your religion
وَأَتْمَمْتُ
and I have completed
عَلَيْكُمْ
upon you
نِعْمَتِى
My Favor
وَرَضِيتُ
and I have approved
لَكُمُ
for you

ٱلْإِسْلَٰمَ
[the] Islam
دِينًا
(as) a religion.
ج

فَمَنِ
But whoever
ٱضْطُرَّ
(is) forced
فِى
by
مَخْمَصَةٍ
hunger
غَيْرَ
(and) not
مُتَجَانِفٍ
inclining
لِّإِثْمٍ
to sin,
لا

فَإِنَّ
then indeed,
ٱللَّهَ
Allah
غَفُورٌ
(is) Oft-Forgiving,
رَّحِيمٌ
Most Merciful.

٣

(3)

حُرِّمَتْ عَلَيْكُمُ ٱلْمَيْتَةُ وَٱلدَّمُ وَلَحْمُ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ وَٱلْمُنْخَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَٱلنَّطِيحَةُ وَمَآ أَكَلَ ٱلسَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسْتَقْسِمُوا۟ بِٱلْأَزْلَٰمِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ ٱلْيَوْمَ يَئِسَ ٱلَّذِينَ كَفَرُوا۟ مِن دِينِكُمْ فَلَا تَخْشَوْهُمْ وَٱخْشَوْنِ ۚ ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا ۚ فَمَنِ ٱضْطُرَّ فِى مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِّإِثْمٍ ۙ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٣

(3) Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.

يَسْـَٔلُونَكَ

They ask you

مَاذَآ

what

أُحِلَّ

(is) made lawful

لَهُمْ

for them.

صلے

قُلْ

Say,

أُحِلَّ

"Are made lawful

لَكُمُ

for you

ٱلطَّيِّبَٰتُ

the good things

لا

وَمَا

and what

عَلَّمْتُم

you have taught

مِّنَ

to (your) hunting animals,

ٱلْجَوَارِحِ

مُكَلِّبِينَ

ones who train animals to hunt,

تُعَلِّمُونَهُنَّ

you teach them

مِمَّا

of what

عَلَّمَكُمُ

Allah has taught you.

ٱللَّهُ

صلے

فَكُلُواْ

So eat

مِمَّآ

of what

أَمْسَكْنَ

they catch

عَلَيْكُمْ

for you,

وَٱذْكُرُواْ

but mention

ٱسْمَ

(the) name

ٱللَّهِ

(of) Allah

عَلَيْهِ

on it,

صلے

وَٱتَّقُواْ

and fear

ٱللَّهَ

Allah.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

سَرِيعُ

is swift

ٱلْحِسَابِ

(in taking) account.

٤

(4)

يَسْـَٔلُونَكَ مَاذَآ أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۙ وَمَا عَلَّمْتُم مِّنَ ٱلْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ ٱللَّهُ ۖ فَكُلُوا۟ مِمَّآ أَمْسَكْنَ عَلَيْكُمْ وَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهِ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ٤

(4) They ask you, [O Muhammad], what has been made lawful for them. Say, "Lawful for you are [all] good foods and [game caught by] what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it, and fear Allah." Indeed, Allah is swift in account.

ٱلْيَوْمَ

This day

أُحِلَّ

are made lawful

لَكُمُ

for you

ٱلطَّيِّبَٰتُ

the good things;

ۖ

وَطَعَامُ

and (the) food

ٱلَّذِينَ

(of) those who

أُوتُوا۟

were given

ٱلْكِتَٰبَ

the Book

حِلٌّ

(is) lawful

لَّكُمْ

for you,

وَطَعَامُكُمْ

and your food

حِلٌّ

(is) lawful

لَّهُمْ

for them.

صلے

وَٱلْمُحْصَنَٰتُ

And the chaste women

مِنَ

from

ٱلْمُؤْمِنَٰتِ

the believers

وَٱلْمُحْصَنَٰتُ

and the chaste women

مِنَ

from

ٱلَّذِينَ

those who

أُوتُوا۟

were given

ٱلْكِتَٰبَ

the Book

مِن

before you,

قَبْلِكُمْ

إِذَآ

when

ءَاتَيْتُمُوهُنَّ

you have given them

أُجُورَهُنَّ

their bridal due,

مُحْصِنِينَ

being chaste

غَيْرَ

not

مُسَٰفِحِينَ

being lewd

وَلَا

and not

مُتَّخِذِىٓ

ones (who are) taking

أَخْدَانٍ

secret lovers.

قلے

وَمَن

And whoever

يَكْفُرْ

denies

بِٱلْإِيمَٰنِ

the faith -

فَقَدْ

then surely

حَبِطَ

(are) wasted

عَمَلُهُۥ

his deeds

وَهُوَ

and he,

فِى

in

ٱلْءَاخِرَةِ

the Hereafter,

مِنَ

(will be) among

ٱلْخَٰسِرِينَ

the losers.

٥

(5)

ٱلْيَوْمَ أُحِلَّ لَكُمُ ٱلطَّيِّبَٰتُ ۖ وَطَعَامُ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ ۖ وَٱلْمُحْصَنَٰتُ مِنَ ٱلْمُؤْمِنَٰتِ وَٱلْمُحْصَنَٰتُ مِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَٰفِحِينَ وَلَا مُتَّخِذِىٓ أَخْدَانٍ ۗ وَمَن يَكْفُرْ بِٱلْإِيمَٰنِ فَقَدْ حَبِطَ عَمَلُهُۥ وَهُوَ فِى ٱلْءَاخِرَةِ مِنَ ٱلْخَٰسِرِينَ ٥

(5) This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from

among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوٓاْ

believe

إِذَا

When

قُمْتُمْ

you stand up

إِلَى

for

ٱلصَّلَوٰةِ

the prayer,

فَٱغْسِلُواْ

then wash

وُجُوهَكُمْ

your faces

وَأَيْدِيَكُمْ

and your hands

إِلَى

till

ٱلْمَرَافِقِ

the elbows

وَٱمْسَحُواْ

and wipe

بِرُءُوسِكُمْ
your heads
وَأَرْجُلَكُمْ
and your feet
إِلَى
till
ٱلْكَعْبَيْنِ
the ankles.
ج

وَإِن
But if
كُنتُمْ
you are
جُنُبًا
(in) a state of ceremonial impurity
فَٱطَّهَّرُوا۟
then purify yourselves.
ج

وَإِن
But if
كُنتُم
you are
مَّرْضَىٰٓ
ill
أَوْ
or
عَلَىٰ
on

سَفَرٍ

a journey

أَوْ

or

جَآءَ

has come

أَحَدٌ

any one

مِّنكُم

of you

مِّنَ

from

ٱلْغَآئِطِ

the toilet

أَوْ

or

لَٰمَسْتُمُ

has (had) contact

ٱلنِّسَآءَ

(with) the women

فَلَمْ

and not

تَجِدُواْ

you find

مَآءً

water,

فَتَيَمَّمُواْ

then do tayyammum

صَعِيدًا

(with) earth

طَيِّبًا

clean,

فَٱمْسَحُواْ

then wipe

بِوُجُوهِكُمْ

your faces

وَأَيْدِيكُم

and your hands

مِّنْهُ

with it.

ج

مَا

Allah (does) not intend

يُرِيدُ

ٱللَّهُ

لِيَجْعَلَ

to make

عَلَيْكُم

for you

مِّنْ

any

حَرَجٍ

difficulty

وَلَٰكِن

but

يُرِيدُ

He intends

لِيُطَهِّرَكُمْ

to purify you

وَلِيُتِمَّ

and to complete

نِعْمَتَهُۥ

His Favor

عَلَيْكُمْ

upon you

لَعَلَّكُمْ

so that you may

تَشْكُرُونَ

(be) grateful.

٦

(6)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ وَٱمْسَحُواْ بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى ٱلْكَعْبَيْنِ ۚ وَإِن كُنتُمْ جُنُبًا فَٱطَّهَّرُواْ ۚ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُواْ مَآءً فَتَيَمَّمُواْ صَعِيدًا طَيِّبًا فَٱمْسَحُواْ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ٦

(6) O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women

and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

وَٱذْكُرُوا۟

And remember

نِعْمَةَ

(the) Favor

ٱللَّهِ

(of) Allah

عَلَيْكُمْ

upon you

وَمِيثَٰقَهُ

and His covenant

ٱلَّذِى

which

وَاثَقَكُم

He bound you

بِهِۦٓ

with [it]

إِذْ

when

قُلْتُمْ

you said,

سَمِعْنَا

"We heared

وَأَطَعْنَا

and we obeyed;"

صلے

وَٱتَّقُوا۟

and fear

ٱللَّهَ

Allah.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

عَلِيمٌۢ

(is) All-Knower

بِذَاتِ

of what

ٱلصُّدُورِ

(is in) the breasts.

٧

(7)

وَٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ وَمِيثَٰقَهُ ٱلَّذِى وَاثَقَكُم بِهِۦٓ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ٧

(7) And remember the favor of Allah upon you and His covenant with which He bound you when you said, "We hear and we obey"; and fear Allah. Indeed, Allah is Knowing of that within the breasts.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe

كُونُوا۟

Be

قَوَّٰمِينَ

steadfast

لِلَّهِ

for Allah

شُهَدَآءَ

(as) witnesses

بِٱلْقِسْطِ

in justice,

صلے

وَلَا

and let not prevent you

يَجْرِمَنَّكُمْ

شَنَـَٔانُ

hatred

قَوْمٍ

(of) a people

عَلَىٰٓ

[upon]

أَلَّا

that not

تَعْدِلُوا۟

you do justice.

ج

ٱعْدِلُوا۟

Be just

هُوَ

it

أَقْرَبُ
(is) nearer
لِلتَّقْوَىٰ
to [the] piety.
صلے

وَٱتَّقُواْ
And fear
ٱللَّهَ
Allah;
ج

إِنَّ
indeed,
ٱللَّهَ
Allah
خَبِيرٌۢ
(is) All-Aware
بِمَا
of what
تَعْمَلُونَ
you do.
٨
(8)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ ۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُواْ ۚ ٱعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَٱتَّقُواْ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ٨

(8) O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you

from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.

وَعَدَ

Allah has promised

ٱللَّهُ

ٱلَّذِينَ

those who

ءَامَنُواْ

believe

وَعَمِلُواْ

and do

ٱلصَّٰلِحَٰتِ

the righteous deeds -

لا

لَهُم

for them

مَّغْفِرَةٌ

(is) forgiveness

وَأَجْرٌ

and a reward

عَظِيمٌ

great.

٩

(9)

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ ۙ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ٩

(9) Allah has promised those who believe and do righteous deeds [that] for them there is forgiveness and great reward.

وَٱلَّذِينَ

And those who

كَفَرُواْ

disbelieve

وَكَذَّبُواْ

and deny

بِـَٔايَٰتِنَآ

Our Signs -

أُوْلَٰٓئِكَ

those

أَصْحَٰبُ

(are the) companions

ٱلْجَحِيمِ

(of) the Hellfire.

١٠

(10)

وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ١٠

(10) But those who disbelieve and deny Our signs - those are the companions of Hellfire.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُواْ

believe

ٱذْكُرُواْ

Remember

نِعْمَتَ

(the) Favor

ٱللَّهِ

(of) Allah

عَلَيْكُمْ

upon you

إِذْ

when

هَمَّ

(were) determined

قَوْمٌ

a people

أَن

[to]

يَبْسُطُوٓاْ

stretch

إِلَيْكُمْ

towards you

أَيْدِيَهُمْ

their hands,

فَكَفَّ

but He restrained

أَيْدِيَهُمْ

their hands

عَنكُمْ

from you.

صلى

وَٱتَّقُواْ

And fear

ٱللَّهَ

Allah.

ج

وَعَلَى
And upon
ٱللَّهِ
Allah
فَلْيَتَوَكَّلِ
so let put the trust
ٱلْمُؤْمِنُونَ
the believers.
١١
(11)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمٌ أَن يَبْسُطُوٓا۟ إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنكُمْ ۖ وَٱتَّقُوا۟ ٱللَّهَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ١١

(11) O you who have believed, remember the favor of Allah upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allah. And upon Allah let the believers rely.

وَلَقَدْ
And certainly
أَخَذَ
Allah took
ٱللَّهُ
مِيثَٰقَ
a Covenant
بَنِىٓ

(from the) Children

إِسْرَٰٓءِيلَ

(of) Israel

وَبَعَثْنَا

and We appointed

مِنْهُمُ

among them

ٱثْنَىْ

twelve

عَشَرَ

نَقِيبًا

leaders.

صلے

وَقَالَ

And Allah said,

ٱللَّهُ

إِنِّى

"Indeed, I (am)

مَعَكُمْ

with you,

صلے

لَئِنْ

if

أَقَمْتُمُ

you establish

ٱلصَّلَوٰةَ

the prayer

وَءَاتَيْتُمُ

and give

ٱلزَّكَوٰةَ

the zakah

وَءَامَنتُم

and you believe

بِرُسُلِى

in My Messengers

وَعَزَّرْتُمُوهُمْ

and you assist them

وَأَقْرَضْتُمُ

and you loan

ٱللَّهَ

(to) Allah

قَرْضًا

a goodly loan,

حَسَنًا

لَّأُكَفِّرَنَّ

surely I will remove

عَنكُمْ

from you

سَيِّـَٔاتِكُمْ

your evil deeds

وَلَأُدْخِلَنَّكُمْ

and I will surely admit you

جَنَّٰتٍ

(to) gardens

تَجْرِى

flow

مِن

from

تَحْتِهَا

underneath them

ٱلْأَنْهَٰرُ

the rivers.

ج

فَمَن

But whoever

كَفَرَ

disbelieved

بَعْدَ

after

ذَٰلِكَ

that

مِنكُمْ

among you,

فَقَدْ

then certainly

ضَلَّ

he strayed

سَوَآءَ

(from) the right way.

ٱلسَّبِيلِ

١٢

(12)

وَلَقَدْ أَخَذَ ٱللَّهُ مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَبَعَثْنَا ۞ مِنْهُمُ ٱثْنَىْ عَشَرَ نَقِيبًا ۖ وَقَالَ ٱللَّهُ إِنِّى مَعَكُمْ ۖ لَئِنْ أَقَمْتُمُ ٱلصَّلَوٰةَ وَءَاتَيْتُمُ ٱلزَّكَوٰةَ وَءَامَنتُم

بِرُسُلِى وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ ٱللَّهَ قَرْضًا حَسَنًا لَّأُكَفِّرَنَّ عَنكُمْ سَيِّـَٔاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ فَمَن كَفَرَ بَعْدَ ذَٰلِكَ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ١٢

(12) And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allah said, "I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the soundness of the way."

فَبِمَا

So for

نَقْضِهِم

their breaking

مِّيثَٰقَهُمْ

(of) their covenant

لَعَنَّٰهُمْ

We cursed them

وَجَعَلْنَا

and We made

قُلُوبَهُمْ

their hearts

قَٰسِيَةً

hard.

صلے

يُحَرِّفُونَ

They distort

ٱلْكَلِمَ

the words

عَن
from
مَّوَاضِعِهِۦ
their places,
ۙ

وَنَسُواْ
and forgot
حَظًّا
a part
مِّمَّا
of what
ذُكِّرُواْ
they were reminded
بِهِۦ
of [it].
ۚ

وَلَا
And you will not cease
تَزَالُ
تَطَّلِعُ
to discover
عَلَىٰ
خَآئِنَةٍ
treachery
مِّنْهُمْ
from them
إِلَّا
except

قَلِيلًا

a few

مِّنْهُمْ

of them.

صلے

فَٱعْفُ

But forgive

عَنْهُمْ

them

وَٱصْفَحْ

and overlook.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

يُحِبُّ

loves

ٱلْمُحْسِنِينَ

the good-doers.

١٣

(13)

فَبِمَا نَقْضِهِم مِّيثَٰقَهُمْ لَعَنَّٰهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَٰسِيَةً ۖ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَّوَاضِعِهِۦ ۙ وَنَسُوا۟ حَظًّا مِّمَّا ذُكِّرُوا۟ بِهِۦ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَآئِنَةٍ مِّنْهُمْ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَٱعْفُ عَنْهُمْ وَٱصْفَحْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِنِينَ ١٣

(13) So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good.

وَمِنَ

And from

ٱلَّذِينَ

those who

قَالُوٓا۟

said,

إِنَّا

Indeed we

نَصَٰرَىٰٓ

(are) Christians,"

أَخَذْنَا

We took

مِيثَٰقَهُمْ

their covenant;

فَنَسُوا۟

but they forgot

حَظًّا

a part

مِّمَّا

of what

ذُكِّرُوا۟

they were reminded

بِهِۦ

of [it].

فَأَغْرَيْنَا

So We aroused

بَيْنَهُمُ

between them

ٱلْعَدَاوَةَ

[the] enmity

وَٱلْبَغْضَآءَ

and [the] hatred

إِلَىٰ

till

يَوْمِ

(the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection.

ج

وَسَوْفَ

And soon

يُنَبِّئُهُمُ

Allah will inform them

ٱللَّهُ

بِمَا

of what

كَانُواْ

they used to

يَصْنَعُونَ

do.

١٤

(14)

وَمِنَ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰٓ أَخَذْنَا مِيثَٰقَهُمْ

فَنَسُواْ حَظًّا مِّمَّا ذُكِّرُواْ بِهِۦ فَأَغْرَيْنَا بَيْنَهُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۚ وَسَوْفَ يُنَبِّئُهُمُ ٱللَّهُ بِمَا كَانُواْ يَصْنَعُونَ ١٤

(14) And from those who say, "We are Christians" We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do.

يَٰٓأَهْلَ

O People

ٱلْكِتَٰبِ

(of) the Book

قَدْ

Surely

جَآءَكُمْ

has come to you

رَسُولُنَا

Our Messenger

يُبَيِّنُ

making clear

لَكُمْ

to you

كَثِيرًا

much

مِّمَّا

of what

كُنتُمْ

you used to

تُخْفُونَ

conceal

مِنَ

of

ٱلْكِتَٰبِ

the Scripture

وَيَعْفُواْ

and overlooking

عَن

كَثِيرٍ

much.

ج

قَدْ

Surely

جَآءَكُم

has come to you

مِّنَ

from

ٱللَّهِ

Allah

نُورٌ

a light

وَكِتَٰبٌ

and a clear Book

مُّبِينٌ

١٥

(15)

يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُواْ عَن كَثِيرٍ ج

قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ ١٥

(15) O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book.

يَهْدِى

Guides

بِهِ

with it

ٱللَّهُ

Allah

مَنِ

(those) who

ٱتَّبَعَ

seek

رِضْوَٰنَهُۥ

His pleasure

سُبُلَ

(to the) ways

ٱلسَّلَٰمِ

(of) the peace,

وَيُخْرِجُهُم

and brings them out

مِّنَ

from

ٱلظُّلُمَٰتِ

the darkness[es]

إِلَى

to

ٱلنُّورِ

the light

بِإِذْنِهِۦ

by His permission,

وَيَهْدِيهِمْ

and guides them

إِلَىٰ

to

صِرَٰطٍ

(the) straight way.

مُّسْتَقِيمٍ

١٦

(16)

يَهْدِى بِهِ ٱللَّهُ مَنِ ٱتَّبَعَ رِضْوَٰنَهُۥ سُبُلَ ٱلسَّلَٰمِ وَيُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِهِۦ وَيَهْدِيهِمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ١٦

(16) By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path.

لَّقَدْ

Certainly

كَفَرَ

disbelieved -

ٱلَّذِينَ

those who

قَالُوٓاْ

said,

إِنَّ

"Indeed,

ٱللَّهَ

Allah,

هُوَ

He

ٱلْمَسِيحُ

(is) the Messiah,

ٱبْنُ

son

مَرْيَمَ

(of) Maryam."

ج

قُلْ

Say,

فَمَن

"Then who

يَمْلِكُ

has power

مِنَ

against

ٱللَّهِ

Allah

شَيْـًٔا

(in) anything

إِنْ

if

أَرَادَ

He intends

أَن

to

يُهْلِكَ

destroy

ٱلْمَسِيحَ

the Messiah,

ٱبْنَ

son

مَرْيَمَ

(of) Maryam,

وَأُمَّهُۥ

and his mother

وَمَن

and whoever

فِى

(is) in

ٱلْأَرْضِ

the earth

جَمِيعًا

all?"

قلے

وَلِلَّهِ

And for Allah

مُلْكُ

(is the) dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth

وَمَا

and what

بَيْنَهُمَا

(is) between both of them.
ج

يَخْلُقُ
He creates
مَا
what
يَشَآءُ
He wills,
ج

وَٱللَّهُ
and Allah
عَلَىٰ
(is) on
كُلِّ
every
شَىْءٍ
thing
قَدِيرٌ
All-Powerful.
١٧
(17)
لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۚ قُلْ فَمَن يَمْلِكُ مِنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ أَن يُهْلِكَ ٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَأُمَّهُۥ وَمَن فِى ٱلْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١٧
(17) They have certainly disbelieved who say that Allah is Christ, the son of Mary. Say, "Then who could prevent Allah at all if He had

intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?" And to Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allah is over all things competent.

وَقَالَتِ

And said,

ٱلْيَهُودُ

the Jews

وَٱلنَّصَٰرَىٰ

and the Christians

نَحْنُ

"We (are)

أَبْنَٰٓؤُا۟

(the) children

ٱللَّهِ

(of) Allah

وَأَحِبَّٰٓؤُهُۥ

and His beloved."

ج

قُلْ

Say,

فَلِمَ

"Then why

يُعَذِّبُكُم

(does He) punish you

بِذُنُوبِكُم

for your sins?"

صلے

بَلْ

Nay,

أَنتُم

you (are)

بَشَرٌ

human beings

مِّمَّنْ

from among (those)

خَلَقَ

He created.

ج

يَغْفِرُ

He forgives

لِمَن

[for] whom

يَشَآءُ

He wills

وَيُعَذِّبُ

and punishes

مَن

whom

يَشَآءُ

He wills.

ج

وَلِلَّهِ

And for Allah

مُلْكُ

(is the) dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth

وَمَا

and whatever

بَيْنَهُمَا

(is) between them,

صلے

وَإِلَيْهِ

and to Him

ٱلْمَصِيرُ

(is) the final return.

١٨

(18)

وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَٰرَىٰ نَحْنُ أَبْنَٰٓؤُا۟ ٱللَّهِ وَأَحِبَّٰٓؤُهُۥ ۚ قُلْ فَلِمَ يُعَذِّبُكُم بِذُنُوبِكُم ۖ بَلْ أَنتُم بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ١٨

(18) But the Jews and the Christians say, "We are the children of Allah and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the [final] destination.

يَٰٓأَهْلَ

O People

ٱلْكِتَٰبِ

(of) the Book

قَدْ

Surely

جَآءَكُمْ

has come to you

رَسُولُنَا

Our Messenger,

يُبَيِّنُ

he makes clear

لَكُمْ

to you

عَلَىٰ

[on]

فَتْرَةٍ

(after) an interval (of cessation)

مِّنَ

of

ٱلرُّسُلِ

the Messengers,

أَن

lest

تَقُولُواْ

you say

مَا

"Not

جَآءَنَا

(has) come to us

مِن

any

بَشِيرٍ

bearer of glad tidings

وَلَا

and not

نَذِيرٍ

a warner."

صلے

فَقَدْ

But surely

جَآءَكُم

has come to you

بَشِيرٌ

a bearer of glad tidings

وَنَذِيرٌ

and a warner.

قلے

وَٱللَّهُ

And Allah

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful.

١٩

(19)

يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ أَن تَقُولُوا۟ مَا جَآءَنَا مِن بَشِيرٍ

وَلَا نَذِيرٍۖ فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١٩

(19) O People of the Scripture, there has come to you Our Messenger to make clear to you [the religion] after a period [of suspension] of messengers, lest you say, "There came not to us any bringer of good tidings or a warner." But there has come to you a bringer of good tidings and a warner. And Allah is over all things competent.

وَإِذْ

And when

قَالَ

Musa said

مُوسَىٰ

لِقَوْمِهِۦ

to his people,

يَٰقَوْمِ

"O my people,

ٱذْكُرُواْ

remember

نِعْمَةَ

(the) Favor of Allah

ٱللَّهِ

عَلَيْكُمْ

upon you

إِذْ

when

جَعَلَ

He placed

فِيكُمْ

among you

أَنۢبِيَآءَ

Prophets

وَجَعَلَكُم

and made you

مُّلُوكًا

kings

وَءَاتَىٰكُم

and He gave you

مَّا

what

لَمْ

He (had) not given

يُؤْتِ

أَحَدًا

(to) anyone

مِّنَ

from

ٱلْعَٰلَمِينَ

the worlds.

٢٠

(20)

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنۢبِيَآءَ وَجَعَلَكُم مُّلُوكًا وَءَاتَىٰكُم مَّا لَمْ يُؤْتِ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ٢٠

(20) And [mention, O Muhammad], when Moses said to his people, "O my people, remember the favor of Allah upon you when He appointed among you prophets and made you possessors and gave you that which He had not given anyone among the worlds.

يَٰقَوْمِ

"O my people

ٱدْخُلُوا۟

Enter

ٱلْأَرْضَ

the Holy land

ٱلْمُقَدَّسَةَ

ٱلَّتِى

which

كَتَبَ

Allah has ordained

ٱللَّهُ

لَكُمْ

for you

وَلَا

and (do) not

تَرْتَدُّوا۟

turn

عَلَىٰٓ

on

أَدْبَارِكُمْ

your backs,

فَتَنقَلِبُوا۟

then you will turn back

خَٰسِرِينَ

(as) losers."

٢١

(21)

يَٰقَوْمِ ٱدْخُلُوا۟ ٱلْأَرْضَ ٱلْمُقَدَّسَةَ ٱلَّتِى كَتَبَ ٱللَّهُ

لَكُمْ وَلَا تَرْتَدُّواْ عَلَىٰٓ أَدْبَارِكُمْ فَتَنقَلِبُواْ خَٰسِرِينَ

٢١

(21) O my people, enter the Holy Land which Allah has assigned to you and do not turn back [from fighting in Allah 's cause] and [thus] become losers."

قَالُواْ

They said,

يَٰمُوسَىٰٓ

"O Musa

إِنَّ

Indeed,

فِيهَا

in it

قَوْمًا

(are) people

جَبَّارِينَ

(of) tyrannical strength

وَإِنَّا

and indeed, we

لَن

never

نَّدْخُلَهَا

will enter it

حَتَّىٰ

until

يَخْرُجُواْ

they leave

مِنْهَا

from it,

فَإِن
and if
يَخْرُجُواْ
they leave
مِنْهَا
[from] it
فَإِنَّا
then certainly we (will)
دَٰخِلُونَ
enter (it)."
٢٢
(22)
قَالُواْ يَٰمُوسَىٰٓ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلَهَا حَتَّىٰ يَخْرُجُواْ مِنْهَا فَإِن يَخْرُجُواْ مِنْهَا فَإِنَّا دَٰخِلُونَ ٢٢
(22) They said, "O Moses, indeed within it is a people of tyrannical strength, and indeed, we will never enter it until they leave it; but if they leave it, then we will enter."
قَالَ
Said
رَجُلَانِ
two men
مِنَ
from
ٱلَّذِينَ
those who
يَخَافُونَ
feared (Allah),
أَنْعَمَ

Allah had Favored

ٱللَّهُ

عَلَيْهِمَا

[on] both of them,

ٱدْخُلُواْ

"Enter

عَلَيْهِمُ

upon them

ٱلْبَابَ

(through) the gate

فَإِذَا

then when

دَخَلْتُمُوهُ

you have entered it

فَإِنَّكُمْ

then indeed, you (will be)

غَٰلِبُونَ

victorious.

ج

وَعَلَى

And upon

ٱللَّهِ

Allah

فَتَوَكَّلُوٓاْ

then put your trust

إِن

if

كُنتُم

you are

مُّؤْمِنِينَ

believers.

٢٣

(23)

قَالَ رَجُلَانِ مِنَ ٱلَّذِينَ يَخَافُونَ أَنْعَمَ ٱللَّهُ عَلَيْهِمَا ٱدْخُلُواْ عَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ غَٰلِبُونَ ۚ وَعَلَى ٱللَّهِ فَتَوَكَّلُوٓاْ إِن كُنتُم مُّؤْمِنِينَ ٢٣

(23) Said two men from those who feared [to disobey] upon whom Allah had bestowed favor, "Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers."

قَالُواْ

They said,

يَٰمُوسَىٰٓ

O Musa

إِنَّا

Indeed, we

لَن

never

نَّدْخُلَهَآ

will enter it,

أَبَدًا

ever,

مَّا

as long as they are

دَامُواْ

فِيهَا

in it.

صلے

فَٱذْهَبْ

So go

أَنتَ

you

وَرَبُّكَ

and your Lord

فَقَٰتِلَآ

and you both fight.

إِنَّا

Indeed, we

هَٰهُنَا

are [here]

قَٰعِدُونَ

sitting."

٢٤

(24)

قَالُوا۟ يَٰمُوسَىٰٓ إِنَّا لَن نَّدْخُلَهَآ أَبَدًا مَّا دَامُوا۟ فِيهَا ۖ فَٱذْهَبْ أَنتَ وَرَبُّكَ فَقَٰتِلَآ إِنَّا هَٰهُنَا قَٰعِدُونَ ٢٤

(24) They said, "O Moses, indeed we will not enter it, ever, as long as they are within it; so go, you and your Lord, and fight. Indeed, we are remaining right here."

قَالَ

He said

رَبِّ

"O my Lord

إِنِّى

Indeed, I

لَآ

(do) not

أَمْلِكُ

(have) power

إِلَّا

except

نَفْسِى

(over) myself

وَأَخِى

and my brother,

صلے

فَٱفْرُقْ

so (make a) separation

بَيْنَنَا

between us

وَبَيْنَ

and between

ٱلْقَوْمِ

the defiantly disobedient people."

ٱلْفَٰسِقِينَ

٢٥

(25)

قَالَ رَبِّ إِنِّى لَآ أَمْلِكُ إِلَّا نَفْسِى وَأَخِى صلے فَٱفْرُقْ بَيْنَنَا وَبَيْنَ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ٢٥

(25) [Moses] said, "My Lord, indeed I do not possess except myself and my brother, so part us from the defiantly disobedient people."

قَالَ

(Allah) said,

فَإِنَّهَا

"Then indeed it

مُحَرَّمَةٌ

(will be) forbidden

عَلَيْهِمْ

to them

ۛ

أَرْبَعِينَ

(for) forty

سَنَةً

years,

ۛ

يَتِيهُونَ

they will wander

فِى

in

ٱلْأَرْضِ

the earth.

ج

فَلَا

So (do) not

تَأْسَ

grieve

عَلَى

over

ٱلْقَوْمِ

the defiantly disobedient people."

ٱلْفَٰسِقِينَ

٢٦

(26)

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۛ أَرْبَعِينَ سَنَةً ۛ يَتِيهُونَ فِى ٱلْأَرْضِ ۚ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْفَٰسِقِينَ ٢٦

(26) [Allah] said, "Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land. So do not grieve over the defiantly disobedient people."

وَٱتْلُ

And recite

عَلَيْهِمْ

to them

نَبَأَ

the story

ٱبْنَىْ

(of) two sons

ءَادَمَ

(of) Adam,

بِٱلْحَقِّ

in truth,

إِذْ

when

قَرَّبَا

both offered

قُرْبَانًا

a sacrifice,

فَتُقُبِّلَ

and it was accepted

مِنْ

from

أَحَدِهِمَا

one of them

وَلَمْ

and not

يُتَقَبَّلْ

was accepted

مِنَ

from

ٱلْءَاخَرِ

the other.

قَالَ

Said (the latter),

لَأَقْتُلَنَّكَ

"Surely I will kill you."

صلے

قَالَ

Said (the former),

إِنَّمَا

"Only

يَتَقَبَّلُ

Allah accepts

ٱللَّهُ

مِنَ

from

ٱلْمُتَّقِينَ

the God fearing.

٢٧

(27)

وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱبْنَىْ ءَادَمَ بِٱلْحَقِّ إِذْ قَرَّبَا ۞

قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ ٱلْءَاخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلْمُتَّقِينَ ٢٧

(27) And recite to them the story of Adam's two sons, in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. Said [the latter], "I will surely kill you." Said [the former], "Indeed, Allah only accepts from the righteous [who fear Him].

لَئِن

If

بَسَطتَ

you stretch

إِلَىَّ

towards me

يَدَكَ

your hand

لِتَقْتُلَنِى

to kill me,

مَآ

I will not

أَنَا۠

بِبَاسِطٍ

stretch

يَدِىَ

my hand

إِلَيْكَ

towards you

لِأَقْتُلَكَ

to kill you,

صلے

إِنِّىٓ
indeed I
أَخَافُ
fear
ٱللَّهَ
Allah
رَبَّ
(the) Lord
ٱلْعَٰلَمِينَ
(of) the worlds."
٢٨
(28)

لَئِنۢ بَسَطتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِى مَآ أَنَا۠ بِبَاسِطٍ يَدِىَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ ٢٨

(28) If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds.

إِنِّىٓ
"Indeed, I
أُرِيدُ
wish
أَن
that
تَبُوٓأَ
you be laden
بِإِثْمِى
with my sin
وَإِثْمِكَ

and your sin

فَتَكُونَ

so you will be

مِنْ

among

أَصْحَٰبِ

(the) companions

ٱلنَّارِ

(of) the Fire,

ۚ

وَذَٰلِكَ

and that

جَزَٰٓؤُا۟

(is the) recompense

ٱلظَّٰلِمِينَ

(of) the wrong-doers."

٢٩

(29)

إِنِّىٓ أُرِيدُ أَن تَبُوٓأَ بِإِثْمِى وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَٰبِ ٱلنَّارِ ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ٢٩

(29) Indeed I want you to obtain [thereby] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers."

فَطَوَّعَتْ

Then prompted

لَهُۥ

to him

نَفْسُهُۥ

his soul

قَتْلَ

(to) kill

أَخِيهِ

his brother,

فَقَتَلَهُۥ

so he killed him

فَأَصْبَحَ

and became

مِنَ

of

ٱلْخَٰسِرِينَ

the losers.

٣٠

(30)

فَطَوَّعَتْ لَهُۥ نَفْسُهُۥ قَتْلَ أَخِيهِ فَقَتَلَهُۥ فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ ٣٠

(30) And his soul permitted to him the murder of his brother, so he killed him and became among the losers.

فَبَعَثَ

Then Allah sent

ٱللَّهُ

غُرَابًا

a crow,

يَبْحَثُ

it (was) scratching

فِى

in

ٱلْأَرْضِ

the earth

لِيُرِيَهُۥ

to show him

كَيْفَ

how

يُوَٰرِى

to hide

سَوْءَةَ

(the) dead body

أَخِيهِ

(of) his brother.

ج

قَالَ

He said,

يَٰوَيْلَتَىٰٓ

"Woe to me

أَعَجَزْتُ

Am I unable

أَنْ

that

أَكُونَ

I can be

مِثْلَ

like

هَٰذَا

this

ٱلْغُرَابِ

[the] crow

فَأُوَٰرِىَ

and hide

سَوْءَةَ

(the) dead body

أَخِى

(of) my brother?"

صلے

فَأَصْبَحَ

Then he became

مِنَ

of

ٱلنَّدِمِينَ

the regretful.

٣١

(31)

فَبَعَثَ ٱللَّهُ غُرَابًا يَبْحَثُ فِى ٱلْأَرْضِ لِيُرِيَهُۥ كَيْفَ يُوَٰرِى سَوْءَةَ أَخِيهِ ۚ قَالَ يَٰوَيْلَتَىٰٓ أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَٰذَا ٱلْغُرَابِ فَأُوَٰرِىَ سَوْءَةَ أَخِى ۖ فَأَصْبَحَ مِنَ ٱلنَّدِمِينَ ٣١

(31) Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, "O woe to me! Have I failed to be like this crow and hide the body of my brother?" And he became of the regretful.

مِنْ

From time

أَجْلِ

ذَٰلِكَ

that,

كَتَبْنَا

We ordained

عَلَىٰ
on
بَنِىٓ
(the) Children
إِسْرَٰٓءِيلَ
(of) Israel
أَنَّهُۥ
that he
مَن
who
قَتَلَ
kills
نَفْسًۢا
a person
بِغَيْرِ
other than
نَفْسٍ
(for) a life
أَوْ
or
فَسَادٍ
(for) spreading corruption
فِى
in
ٱلْأَرْضِ
the earth
فَكَأَنَّمَا
then (it) is as if
قَتَلَ

he has killed

ٱلنَّاسَ

all [the] mankind,

جَمِيعًا

وَمَنْ

and whoever

أَحْيَاهَا

saves it

فَكَأَنَّمَآ

then (it) is as if

أَحْيَا

he has saved

ٱلنَّاسَ

all [the] mankind.

جَمِيعًا

ج

وَلَقَدْ

And surely

جَآءَتْهُمْ

came to them

رُسُلُنَا

Our Messengers

بِٱلْبَيِّنَٰتِ

with clear Signs

ثُمَّ

yet,

إِنَّ

indeed,

كَثِيرًا

many

مِّنْهُم

of them

بَعْدَ

after

ذَٰلِكَ

that

فِى

in

ٱلْأَرْضِ

the earth

لَمُسْرِفُونَ

(are) surely those who commit excesses.

٣٢

(32)

مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَنَّهُۥ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِى ٱلْأَرْضِ فَكَأَنَّمَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَآ أَحْيَا ٱلنَّاسَ جَمِيعًا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا بِٱلْبَيِّنَٰتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُم بَعْدَ ذَٰلِكَ فِى ٱلْأَرْضِ لَمُسْرِفُونَ ٣٢

(32) Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.

إِنَّمَا

Only
جَزَٰٓؤُا۟
(the) recompense
ٱلَّذِينَ
(for) those who
يُحَارِبُونَ
wage war
ٱللَّهَ
(against) Allah
وَرَسُولَهُۥ
and His Messenger
وَيَسْعَوْنَ
and strive
فِى
in
ٱلْأَرْضِ
the earth
فَسَادًا
spreading corruption
أَن
(is) that
يُقَتَّلُوٓا۟
they be killed
أَوْ
or
يُصَلَّبُوٓا۟
they be crucified
أَوْ
or

تُقَطَّعَ

be cut off

أَيْدِيهِمْ

their hands

وَأَرْجُلُهُم

and their feet

مِّنْ

of

خِلَٰفٍ

opposite sides

أَوْ

or

يُنفَوْا۟

they be exiled

مِنَ

from

ٱلْأَرْضِ

the land.

ج

ذَٰلِكَ

That

لَهُمْ

(is) for them

خِزْىٌ

disgrace

فِى

in

ٱلدُّنْيَا

the world

صلے

وَلَهُمْ
and for them

فِى
in

ٱلْءَاخِرَةِ
the Hereafter

عَذَابٌ
(is) a punishment

عَظِيمٌ
great.

٣٣
(33)

إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓا۟ أَوْ يُصَلَّبُوٓا۟ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْا۟ مِنَ ٱلْأَرْضِ ۚ ذَٰلِكَ لَهُمْ خِزْىٌ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ٣٣

(33) Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment,

إِلَّا
Except

ٱلَّذِينَ
those who

تَابُوا۟

repent

مِن

before

قَبْلِ

أَن

that

تَقْدِرُواْ

you overpower

عَلَيْهِمْ

[over] them,

صلى

فَٱعْلَمُوٓاْ

then know

أَنَّ

that

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٣٤

(34)

إِلَّا ٱلَّذِينَ تَابُواْ مِن قَبْلِ أَن تَقْدِرُواْ عَلَيْهِمْ صلى
فَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٣٤

(34) Except for those who return [repenting] before you apprehend them. And know that Allah is Forgiving and Merciful.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ
who
ءَامَنُواْ
believe
ٱتَّقُواْ
Fear
ٱللَّهَ
Allah
وَٱبْتَغُوٓاْ
and seek
إِلَيْهِ
towards Him
ٱلْوَسِيلَةَ
the means
وَجَٰهِدُواْ
and strive hard
فِى
in
سَبِيلِهِۦ
His way,
لَعَلَّكُمْ
so that you may
تُفْلِحُونَ
succeed.
٣٥
(35)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَٱبْتَغُوٓاْ إِلَيْهِ ٱلْوَسِيلَةَ وَجَٰهِدُواْ فِى سَبِيلِهِۦ لَعَلَّكُمْ تُفْلِحُونَ ٣٥

(35) O you who have believed, fear Allah and seek the means [of

nearness] to Him and strive in His cause that you may succeed.

إِنَّ
Indeed,

ٱلَّذِينَ
those who

كَفَرُوا۟
disbelieve,

لَوْ
if

أَنَّ
that

لَهُم
for them

مَّا
(is) what

فِى
(is) in

ٱلْأَرْضِ
the earth

جَمِيعًا
all

وَمِثْلَهُۥ
and the like of it

مَعَهُۥ
with it,

لِيَفْتَدُوا۟
to ransom themselves

بِهِۦ
with it,

مِنْ
from
عَذَابِ
(the) punishment
يَوْمِ
(of the) Day
ٱلْقِيَٰمَةِ
(of) the Resurrection,
مَا
not
تُقُبِّلَ
will be accepted
مِنْهُمْ
from them,
صلے

وَلَهُمْ
and for them
عَذَابٌ
(is) a punishment
أَلِيمٌ
painful.
٣٦
(36)
إِنَّ ٱلَّذِينَ كَفَرُوا۟ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لِيَفْتَدُوا۟ بِهِۦ مِنْ عَذَابِ يَوْمِ ٱلْقِيَٰمَةِ مَا تُقُبِّلَ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ٣٦
(36) Indeed, those who disbelieve - if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from

them, and for them is a painful punishment

يُرِيدُونَ
They will wish

أَن
that

يَخْرُجُواْ
they come out

مِنَ
of

ٱلنَّارِ
the Fire

وَمَا
but not

هُم
they

بِخَٰرِجِينَ
will come out

مِنْهَا
of it.

صلے

وَلَهُمْ
And for them

عَذَابٌ
(is) a punishment

مُّقِيمٌ
lasting.

٣٧

(37)

يُرِيدُونَ أَن يَخْرُجُواْ مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ

مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ٣٧

(37) They will wish to get out of the Fire, but never are they to emerge therefrom, and for them is an enduring punishment.

وَٱلسَّارِقُ

And (for) the male thief

وَٱلسَّارِقَةُ

and the female thief -

فَٱقْطَعُوٓا۟

[then] cut off

أَيْدِيَهُمَا

their hands

جَزَآءًۢ

(as) a recompense

بِمَا

for what

كَسَبَا

they earned

نَكَٰلًا

(as) an exemplary (punishment)

مِّنَ

from

ٱللَّهِ

Allah.

ۗ

وَٱللَّهُ

And Allah

عَزِيزٌ

(is) All-Mighty,

حَكِيمٌ

All-Wise.

٣٨

(38)

وَٱلسَّارِقُ وَٱلسَّارِقَةُ فَٱقْطَعُوٓا۟ أَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَٰلًا مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ٣٨

(38) [As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise.

فَمَن

But whoever

تَابَ

repented

مِن

after

بَعْدِ

ظُلْمِهِۦ

his wrongdoing

وَأَصْلَحَ

and reforms,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

يَتُوبُ

will turn in forgiveness to him.

عَلَيْهِ

ۗ

إِنَّ

Indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٣٩

(39)

فَمَن تَابَ مِن بَعْدِ ظُلْمِهِۦ وَأَصْلَحَ فَإِنَّ ٱللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٣٩

(39) But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful.

أَلَمْ

Do not

تَعْلَمْ

you know

أَنَّ

that

ٱللَّهَ

Allah,

لَهُۥ

to Him (belongs)

مُلْكُ

the dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth?

يُعَذِّبُ

He punishes

مَن

whom

يَشَآءُ

He wills

وَيَغْفِرُ

and He forgives

لِمَن

[to] whom

يَشَآءُ

He wills.

قلى

وَٱللَّهُ

And Allah

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful.

٤٠

(40)

أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ
يُعَذِّبُ مَن يَشَآءُ وَيَغْفِرُ لِمَن يَشَآءُ ۗ وَٱللَّهُ عَلَىٰ
كُلِّ شَىْءٍ قَدِيرٌ ٤٠

(40) Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills, and Allah is over all things competent.

۞

يَٰٓأَيُّهَا

O Messenger

ٱلرَّسُولُ

لَا

Let not grieve you

يَحْزُنكَ

ٱلَّذِينَ

those who

يُسَٰرِعُونَ

hasten

فِى

in (to)

ٱلْكُفْرِ

[the] disbelief -

مِنَ

of

ٱلَّذِينَ

those who

قَالُوٓا۟

said,

ءَامَنَّا

"We believe"

بِأَفْوَٰهِهِمْ

with their mouths

وَلَمْ

and not

تُؤْمِن

believe

قُلُوبُهُمْ

their hearts,

ۛ

وَمِنَ

and from

ٱلَّذِينَ

those who

هَادُوا۟

(are) Jews.

ۛ

سَمَّٰعُونَ

They (are) listeners

لِلْكَذِبِ

to falsehood,

سَمَّٰعُونَ

(and) listeners

لِقَوْمٍ

for other people

ءَاخَرِينَ

لَمْ

(who have) not come to you.

يَأْتُوكَ

صلے

يُحَرِّفُونَ

They distort

ٱلْكَلِمَ
the words
مِن
[after] (from)
بَعْدِ
مَوَاضِعِهِۦ
their context,
صلے

يَقُولُونَ
saying,
إِنْ
"If
أُوتِيتُمْ
you are given
هَٰذَا
this
فَخُذُوهُ
[so] take it
وَإِن
but if
لَّمْ
you are not given it
تُؤْتَوْهُ
فَٱحْذَرُوا۟
then beware."
ج

وَمَن
And (for) whom

يُرِدِ
Allah intends
ٱللَّهُ
فِتْنَتَهُۥ
his trial ,
فَلَن
then never
تَمْلِكَ
will you have power
لَهُۥ
for him
مِنَ
against
ٱللَّهِ
Allah
شَيْـًٔا
anything.
ج
أُو۟لَٰٓئِكَ
Those
ٱلَّذِينَ
(are) the ones
لَمْ
never
يُرِدِ
will Allah intend
ٱللَّهُ
أَن

that

يُطَهِّرَ

He purifies

قُلُوبَهُمْ

their hearts.

ج

لَهُمْ

For them

فِى

in

ٱلدُّنْيَا

the world

خِزْىٌ

(is) disgrace

صلے

وَلَهُمْ

and for them

فِى

in

ٱلْءَاخِرَةِ

the Hereafter

عَذَابٌ

(is) a punishment

عَظِيمٌ

great.

٤١

(41)

يَٰٓأَيُّهَا ٱلرَّسُولُ لَا يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ۞

ٱلْكُفْرِ مِنَ ٱلَّذِينَ قَالُوٓا۟ ءَامَنَّا بِأَفْوَٰهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ ۛ وَمِنَ ٱلَّذِينَ هَادُوا۟ ۛ سَمَّٰعُونَ لِلْكَذِبِ سَمَّٰعُونَ لِقَوْمٍ ءَاخَرِينَ لَمْ يَأْتُوكَ ۖ يُحَرِّفُونَ ٱلْكَلِمَ مِنۢ بَعْدِ مَوَاضِعِهِۦ ۖ يَقُولُونَ إِنْ أُوتِيتُمْ هَٰذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتَوْهُ فَٱحْذَرُوا۟ ۚ وَمَن يُرِدِ ٱللَّهُ فِتْنَتَهُۥ فَلَن تَمْلِكَ لَهُۥ مِنَ ٱللَّهِ شَيْـًٔا ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَمْ يُرِدِ ٱللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِى ٱلدُّنْيَا خِزْىٌ ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابٌ عَظِيمٌ ٤١

(41) O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews. [They are] avid listeners to falsehood, listening to another people who have not come to you. They distort words beyond their [proper] usages, saying "If you are given this, take it; but if you are not given it, then beware." But he for whom Allah intends fitnah - never will you possess [power to do] for him a thing against Allah. Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment.

سَمَّٰعُونَ

Listeners

لِلْكَذِبِ

to [the] falsehood,

أَكَّٰلُونَ

devourers

لِلسُّحْتِ

of the forbidden.

ۚ

فَإِن

So if

جَآءُوكَ
they come to you
فَٱحْكُم
then judge
بَيْنَهُمْ
between them
أَوْ
or
أَعْرِضْ
turn away
عَنْهُمْ
from them.
صلے

وَإِن
And if
تُعْرِضْ
you turn away
عَنْهُمْ
from them,
فَلَن
then never
يَضُرُّوكَ
will they harm you
شَيْـًٔا
(in) anything.
صلے

وَإِنْ
And if

حَكَمْتَ

you judge,

فَٱحْكُم

then judge

بَيْنَهُم

between them

بِٱلْقِسْطِ

with [the] justice.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

يُحِبُّ

loves

ٱلْمُقْسِطِينَ

the ones who are just.

٤٢

(42)

سَمَّٰعُونَ لِلْكَذِبِ أَكَّٰلُونَ لِلسُّحْتِ ۚ فَإِن جَآءُوكَ فَٱحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۖ وَإِن تُعْرِضْ عَنْهُمْ فَلَن يَضُرُّوكَ شَيْـًٔا ۖ وَإِنْ حَكَمْتَ فَٱحْكُم بَيْنَهُم بِٱلْقِسْطِ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ٤٢

(42) [They are] avid listeners to falsehood, devourers of [what is] unlawful. So if they come to you, [O Muhammad], judge between them or turn away from them. And if you turn away from them - never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allah loves those who act justly.

وَكَيْفَ

But how can

يُحَكِّمُونَكَ

they appoint you a judge

وَعِندَهُمُ

while they (have) with them

ٱلتَّوْرَىٰةُ

the Taurat,

فِيهَا

in it

حُكْمُ

(is the) Command

ٱللَّهِ

(of) Allah?

ثُمَّ

Then

يَتَوَلَّوْنَ

they turn away

مِنۢ

after

بَعْدِ

ذَٰلِكَ

that,

ج

وَمَآ

and not

أُو۟لَٰٓئِكَ

those

بِٱلْمُؤْمِنِينَ

(are) the believers.

٤٣

(43)

وَكَيْفَ يُحَكِّمُونَكَ وَعِندَهُمُ ٱلتَّوْرَىٰةُ فِيهَا حُكْمُ ٱللَّهِ ثُمَّ يَتَوَلَّوْنَ مِن بَعْدِ ذَٰلِكَ ۚ وَمَآ أُو۟لَـٰٓئِكَ بِٱلْمُؤْمِنِينَ ٤٣

(43) But how is it that they come to you for judgement while they have the Torah, in which is the judgement of Allah? Then they turn away, [even] after that; but those are not [in fact] believers.

إِنَّآ

Indeed,

أَنزَلْنَا

We revealed

ٱلتَّوْرَىٰةَ

the Taurat

فِيهَا

in it

هُدًى

(was) Guidance

وَنُورٌ

and light;

ۚ

يَحْكُمُ

judged

بِهَا

by it

ٱلنَّبِيُّونَ

the Prophets,

ٱلَّذِينَ

those who

أَسْلَمُواْ

had submitted (to Allah)

لِلَّذِينَ

for those who

هَادُواْ

were Jews,

وَٱلرَّبَّٰنِيُّونَ

and the Rabbis,

وَٱلْأَحْبَارُ

and the scholars,

بِمَا

with what

ٱسْتُحْفِظُواْ

they were entrusted

مِن

of

كِتَٰبِ

(the) Book

ٱللَّهِ

(of) Allah

وَكَانُواْ

and they were

عَلَيْهِ

to it

شُهَدَآءَ

witnesses.

ج

فَلَا

So (do) not

تَخْشَوُا۟
fear
ٱلنَّاسَ
the people
وَٱخْشَوْنِ
but fear Me,
وَلَا
and (do) not
تَشْتَرُوا۟
sell
بِـَٔايَٰتِى
My Verses
ثَمَنًا
(for) a little price.
قَلِيلًا
ج

وَمَن
And whoever
لَّمْ
(does) not
يَحْكُم
judge
بِمَآ
by what
أَنزَلَ
Allah has revealed,
ٱللَّهُ
فَأُو۟لَٰٓئِكَ

then those

هُمُ

[they]

ٱلْكَٰفِرُونَ

(are) the disbelievers.

٤٤

(44)

إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا۟ ٱلنَّاسَ وَٱخْشَوْنِ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِى ثَمَنًا قَلِيلًا ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ ٤٤

(44) Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.

وَكَتَبْنَا

And We ordained

عَلَيْهِمْ

for them

فِيهَآ

in it

أَنَّ

that -

ٱلنَّفْسَ

the life

بِٱلنَّفْسِ
for the life,
وَٱلْعَيْنَ
and the eye
بِٱلْعَيْنِ
for the eye,
وَٱلْأَنفَ
and the nose
بِٱلْأَنفِ
for the nose,
وَٱلْأُذُنَ
and the ear
بِٱلْأُذُنِ
for the ear,
وَٱلسِّنَّ
and the tooth
بِٱلسِّنِّ
for the tooth,
وَٱلْجُرُوحَ
and (for) wounds
قِصَاصٌ
(is) retribution.
ج

فَمَن
But whoever
تَصَدَّقَ
gives it (as) charity,
بِهِۦ

فَهُوَ

then it is

كَفَّارَةٌ

an expiation

لَّهُۥ

for him.

ج

وَمَن

And whoever

لَّمْ

(does) not

يَحْكُم

judge

بِمَآ

by what

أَنزَلَ

Allah has revealed,

ٱللَّهُ

فَأُو۟لَٰٓئِكَ

then those

هُمُ

[they]

ٱلظَّٰلِمُونَ

(are) the wrongdoers.

٤٥

(45)

وَكَتَبْنَا عَلَيْهِمْ فِيهَآ أَنَّ ٱلنَّفْسَ بِٱلنَّفْسِ وَٱلْعَيْنَ بِٱلْعَيْنِ وَٱلْأَنفَ بِٱلْأَنفِ وَٱلْأُذُنَ بِٱلْأُذُنِ وَٱلسِّنَّ

بِٱلسِّنِّ وَٱلْجُرُوحَ قِصَاصٌ ۚ فَمَن تَصَدَّقَ بِهِۦ فَهُوَ كَفَّارَةٌ لَّهُۥ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٤٥

(45) And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers.

وَقَفَّيْنَا

And We sent

عَلَىٰٓ

on

ءَاثَٰرِهِم

their footsteps

بِعِيسَى

Isa,

ٱبْنِ

son

مَرْيَمَ

(of) Maryam,

مُصَدِّقًا

confirming

لِّمَا

what

بَيْنَ

(was) before him

يَدَيْهِ

مِنَ

of

ٱلتَّوْرَىٰةِ
the Taurat,
صلى

وَءَاتَيْنَٰهُ
and We gave him
ٱلْإِنجِيلَ
the Injeel,
فِيهِ
in it
هُدًى
(was) Guidance
وَنُورٌ
and light
وَمُصَدِّقًا
and confirming
لِّمَا
what
بَيْنَ
(was) before him
يَدَيْهِ
مِنَ
of
ٱلتَّوْرَىٰةِ
the Taurat
وَهُدًى
and a Guidance
وَمَوْعِظَةً
and an admonition

لِّلْمُتَّقِينَ

for the God conscious.

٤٦

(46)

وَقَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِعِيسَى ٱبْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ ۖ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلتَّوْرَىٰةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ٤٦

(46) And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous.

وَلْيَحْكُمْ

And let judge

أَهْلُ

(the) People

ٱلْإِنجِيلِ

(of) the Injeel

بِمَآ

by what

أَنزَلَ

Allah has revealed

ٱللَّهُ

فِيهِ

in it.

ج

وَمَن

And whoever

لَّمْ

(does) not

يَحْكُم

judge

بِمَآ

by what

أَنزَلَ

Allah revealed

ٱللَّهُ

فَأُو۟لَٰٓئِكَ

then those

هُمُ

[they] (are)

ٱلْفَٰسِقُونَ

the defiantly disobedient.

٤٧

(47)

وَلْيَحْكُمْ أَهْلُ ٱلْإِنجِيلِ بِمَآ أَنزَلَ ٱللَّهُ فِيهِ ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ٤٧

(47) And let the People of the Gospel judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient.

وَأَنزَلْنَآ

And We revealed

إِلَيْكَ

to you

ٱلْكِتَٰبَ

the Book

بِٱلْحَقِّ

in [the] truth,

مُصَدِّقًا

confirming

لِّمَا

what

بَيْنَ

(was) before it

يَدَيْهِ

مِنَ

of

ٱلْكِتَٰبِ

the Book

وَمُهَيْمِنًا

and a guardian

عَلَيْهِ

over it.

صلے

فَٱحْكُم

So judge

بَيْنَهُم

between them

بِمَآ

by what

أَنزَلَ

Allah has revealed

ٱللَّهُ

صلے

وَلَا

and (do) not

تَتَّبِعْ

follow

أَهْوَآءَهُمْ

their vain desires

عَمَّا

when

جَآءَكَ

has come to you

مِنَ

of

ٱلْحَقِّ

the truth.

ج

لِكُلٍّ

For each

جَعَلْنَا

We have made

مِنكُمْ

for you

شِرْعَةً

a law

وَمِنْهَاجًا

and a clear way.

ج

وَلَوْ

And if

شَآءَ

Allah (had) willed

ٱللَّهُ

لَجَعَلَكُمْ

He (would have) made you

أُمَّةً

one community

وَٰحِدَةً

وَلَٰكِن

[and] but

لِّيَبْلُوَكُمْ

to test you

فِى

in

مَآ

what

ءَاتَىٰكُمْ

He (has) given you,

صلے

فَٱسْتَبِقُوا۟

so race

ٱلْخَيْرَٰتِ

(to) the good.

ج

إِلَى

To

ٱللَّهِ

Allah

مَرْجِعُكُمْ

you will all return,

جَمِيعًا

فَيُنَبِّئُكُم

then He will inform you

بِمَا

of what

كُنتُمْ

you were

فِيهِ

concerning it

تَخْتَلِفُونَ

differing.

٤٨

(48)

وَأَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ ٱلْكِتَٰبِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ ٱلْحَقِّ ۚ لِكُلٍّ جَعَلْنَا مِنكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۖ فَٱسْتَبِقُوا۟ ٱلْخَيْرَٰتِ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ٤٨

(48) And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform

you concerning that over which you used to differ.

وَأَنِ

And that

ٱحْكُم

you judge

بَيْنَهُم

between them

بِمَآ

by what

أَنزَلَ

Allah (has) revealed

ٱللَّهُ

وَلَا

and (do) not

تَتَّبِعْ

follow

أَهْوَآءَهُمْ

their vain desires

وَٱحْذَرْهُمْ

and beware of them

أَن

lest

يَفْتِنُوكَ

they tempt you away

عَن

from

بَعْضِ

some

مَآ

(of) what
أَنزَلَ
Allah has revealed
ٱللَّهُ
to you.
إِلَيْكَ
And if
صلے

فَإِن
they turn away
تَوَلَّوْا۟
then know that
فَٱعْلَمْ
only
أَنَّمَا
Allah intends
يُرِيدُ
ٱللَّهُ
to
أَن
afflict them
يُصِيبَهُم
for some
بِبَعْضِ
(of) their sins.
ذُنُوبِهِمْ
And indeed,
قلے

وَإِنَّ
many
كَثِيرًا
of
مِّنَ
the people
ٱلنَّاسِ
(are) defiantly disobedient.
لَفَٰسِقُونَ
٤٩
(49)
وَأَنِ ٱحْكُم بَيْنَهُم بِمَآ أَنزَلَ ٱللَّهُ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ وَٱحْذَرْهُمْ أَن يَفْتِنُوكَ عَنۢ بَعْضِ مَآ أَنزَلَ ٱللَّهُ إِلَيْكَ ۖ فَإِن تَوَلَّوْا۟ فَٱعْلَمْ أَنَّمَا يُرِيدُ ٱللَّهُ أَن يُصِيبَهُم بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ لَفَٰسِقُونَ ٤٩
(49) And judge, [O Muhammad], between them by what Allah has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away - then know that Allah only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient.
أَفَحُكْمَ
Is it then the judgment
ٱلْجَٰهِلِيَّةِ
of [the] ignorance
يَبْغُونَ
they seek?
ج

وَمَنْ
And who (is)
أَحْسَنُ
better
مِنَ
than
ٱللَّهِ
Allah
حُكْمًا
(in) judgment
لِّقَوْمٍ
for a people
يُوقِنُونَ
(who) firmly believe.
٥٠
(50)
أَفَحُكْمَ ٱلْجَٰهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ ٥٠
(50) Then is it the judgement of [the time of] ignorance they desire? But who is better than Allah in judgement for a people who are certain [in faith].

۞

يَٰٓأَيُّهَا
O you
ٱلَّذِينَ
who
ءَامَنُوا۟
believe
لَا

(Do) not

تَتَّخِذُواْ

take

ٱلْيَهُودَ

the Jews

وَٱلنَّصَٰرَىٰٓ

and the Christians

أَوْلِيَآءَ

(as) allies.

مِ

بَعْضُهُمْ

Some of them

أَوْلِيَآءُ

(are) allies

بَعْضٍ

(to) others.

ج

وَمَن

And whoever

يَتَوَلَّهُم

takes them as allies

مِّنكُمْ

among you,

فَإِنَّهُۥ

then indeed, he

مِنْهُمْ

(is) of them.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يَهْدِى

guide

ٱلْقَوْمَ

the wrongdoing people.

ٱلظَّٰلِمِينَ

٥١

(51)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلْيَهُودَ ۞
وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن
يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ
ٱلظَّٰلِمِينَ ٥١

(51) O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people.

فَتَرَى

And you see

ٱلَّذِينَ

those -

فِى

in

قُلُوبِهِم

their hearts

مَّرَضٌ

(is) a disease

يُسَٰرِعُونَ

they hasten

فِيهِمْ

to them

يَقُولُونَ

saying,

نَخْشَىٰٓ

"We fear

أَن

that

تُصِيبَنَا

(may) strike us

دَآئِرَةٌ

a misfortune."

ج

فَعَسَى

But perhaps

ٱللَّهُ

Allah

أَن

[that]

يَأْتِىَ

will bring

بِٱلْفَتْحِ

the victory

أَوْ

or

أَمْرٍ

a decision

مِّنْ

from Him.

عِندِهِۦ

فَيُصْبِحُواْ

Then they will become

عَلَىٰ

for

مَآ

what

أَسَرُّواْ

they had concealed

فِىٓ

within

أَنفُسِهِمْ

themselves,

نَٰدِمِينَ

regretful.

٥٢

(52)

فَتَرَى ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يُسَٰرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰٓ أَن تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَى ٱللَّهُ أَن يَأْتِىَ بِٱلْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِۦ فَيُصْبِحُواْ عَلَىٰ مَآ أَسَرُّواْ فِىٓ أَنفُسِهِمْ نَٰدِمِينَ ٥٢

(52) So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within

themselves, regretful.

وَيَقُولُ

And will say

ٱلَّذِينَ

those who

ءَامَنُوٓا۟

believe,

أَهَٰٓؤُلَآءِ

"Are these

ٱلَّذِينَ

those who

أَقْسَمُوا۟

swore

بِٱللَّهِ

by Allah

جَهْدَ

strongest,

أَيْمَٰنِهِمْ

(of) their oaths,

لا

إِنَّهُمْ

indeed, they

لَمَعَكُمْ

(were) with you?"

ج

حَبِطَتْ

Became worthless

أَعْمَٰلُهُمْ

their deeds,

فَأَصْبَحُوا۟

and they became

خَـٰسِرِينَ

(the) losers.

٥٣

(53)

وَيَقُولُ ٱلَّذِينَ ءَامَنُوٓا۟ أَهَـٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَـٰنِهِمْ ۙ إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَـٰلُهُمْ فَأَصْبَحُوا۟ خَـٰسِرِينَ ٥٣

(53) And those who believe will say, "Are these the ones who swore by Allah their strongest oaths that indeed they were with you?" Their deeds have become worthless, and they have become losers.

يَـٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe

مَن

Whoever

يَرْتَدَّ

turns back

مِنكُمْ

among you

عَن

from

دِينِهِۦ

his religion,

فَسَوْفَ

then soon

يَأْتِى

Allah (will) bring

ٱللَّهُ

بِقَوْمٍ

a people

يُحِبُّهُمْ

whom He loves

وَيُحِبُّونَهُۥٓ

and they love Him,

أَذِلَّةٍ

humble

عَلَى

towards

ٱلْمُؤْمِنِينَ

the believers

أَعِزَّةٍ

(and) stern

عَلَى

towards

ٱلْكَٰفِرِينَ

the disbelievers;

يُجَٰهِدُونَ

striving

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

وَلَا

and not

يَخَافُونَ

fearing

لَوْمَةَ

the blame

لَآئِمٍ

(of) a critic.

ج

ذَٰلِكَ

That

فَضْلُ

(is the) Grace

ٱللَّهِ

(of) Allah,

يُؤْتِيهِ

He grants

مَن

whom

يَشَآءُ

He wills.

ج

وَٱللَّهُ

And Allah

وَٰسِعٌ

(is) All-Encompassing,

عَلِيمٌ

All-Knowing.

(54)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ فَسَوْفَ يَأْتِى ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ أَذِلَّةٍ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَٰفِرِينَ يُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍ ۚ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٥٤

(54) O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.

إِنَّمَا

Only

وَلِيُّكُمُ

your ally

ٱللَّهُ

(is) Allah

وَرَسُولُهُۥ

and His Messenger,

وَٱلَّذِينَ

and those who

ءَامَنُواْ

believe,

ٱلَّذِينَ

and those who

يُقِيمُونَ

establish

ٱلصَّلَوٰةَ

the prayer

وَيُؤْتُونَ

and give

ٱلزَّكَوٰةَ

zakah

وَهُمْ

and they

رَٰكِعُونَ

(are) those who bow down.

٥٥

(55)

إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُۥ وَٱلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُمْ رَٰكِعُونَ ٥٥

(55) Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship].

وَمَن

And whoever

يَتَوَلَّ

takes as an ally

ٱللَّهَ

Allah

وَرَسُولَهُۥ

and His Messenger

وَٱلَّذِينَ

and those who

ءَامَنُوا۟

believe,

فَإِنَّ

then indeed.

حِزْبَ

(the) party

ٱللَّهِ

(of) Allah

هُمُ

they

ٱلْغَٰلِبُونَ

(are) the victorious.

٥٦

(56)

وَمَن يَتَوَلَّ ٱللَّهَ وَرَسُولَهُۥ وَٱلَّذِينَ ءَامَنُوا۟ فَإِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْغَٰلِبُونَ ٥٦

(56) And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe

لَا

(Do) not

تَتَّخِذُوا۟

take

ٱلَّذِينَ

those who

ٱتَّخَذُواْ

take

دِينَكُمْ

your religion

هُزُوًا

(in) ridicule

وَلَعِبًا

and fun

مِّنَ

from

ٱلَّذِينَ

those who

أُوتُواْ

are given

ٱلْكِتَٰبَ

the Book

مِن

before you

قَبْلِكُمْ

وَٱلْكُفَّارَ

and the disbelievers

أَوْلِيَآءَ

(as) allies.

ج

وَٱتَّقُواْ

And fear

ٱللَّهَ

Allah,

إِن

if

كُنتُم

you are

مُّؤْمِنِينَ

believers.

٥٧

(57)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلِكُمْ وَٱلْكُفَّارَ أَوْلِيَآءَ ۚ وَٱتَّقُوا۟ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ٥٧

(57) O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies. And fear Allah, if you should [truly] be believers.

وَإِذَا

And when

نَادَيْتُمْ

you make a call

إِلَى

for

ٱلصَّلَوٰةِ

the prayer,

ٱتَّخَذُوهَا

they take it

هُزُوًا

(in) ridicule

وَلَعِبًا

and fun.
ج

ذَٰلِكَ
That
بِأَنَّهُمْ
(is) because they
قَوْمٌ
(are) a people
لَّا
(who do) not
يَعْقِلُونَ
understand.

٥٨
(58)
وَإِذَا نَادَيْتُمْ إِلَى ٱلصَّلَوٰةِ ٱتَّخَذُوهَا هُزُوًا وَلَعِبًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ٥٨

(58) And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason.

قُلْ
Say,
يَٰٓأَهْلَ
"O People
ٱلْكِتَٰبِ
(of) the Book
هَلْ
Do
تَنقِمُونَ
you resent
مِنَّآ

[of] us

إِلَّآ

except

أَنْ

that

ءَامَنَّا

we believe

بِٱللَّهِ

in Allah

وَمَآ

and what

أُنزِلَ

has been revealed

إِلَيْنَا

to us

وَمَآ

and what

أُنزِلَ

was revealed

مِن

before,

قَبْلُ

وَأَنَّ

and that

أَكْثَرَكُمْ

most of you

فَٰسِقُونَ

(are) defiantly disobedient.

٥٩

(59)

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ هَلْ تَنقِمُونَ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَٰسِقُونَ ٥٩

(59) Say, "O People of the Scripture, do you resent us except [for the fact] that we have believed in Allah and what was revealed to us and what was revealed before and because most of you are defiantly disobedient?"

قُلْ

Say,

هَلْ

"Shall

أُنَبِّئُكُم

I inform you

بِشَرٍّ

(of) worse

مِّن

than

ذَٰلِكَ

that

مَثُوبَةً

(as) recompense

عِندَ

from

ٱللَّهِ

Allah?

ج

مَن

Whom

لَّعَنَهُ

Allah has cursed

ٱللَّهُ

وَغَضِبَ

and He became angry

عَلَيْهِ

with him

وَجَعَلَ

and made

مِنْهُمُ

of them

ٱلْقِرَدَةَ

[the] apes

وَٱلْخَنَازِيرَ

and [the] swines,

وَعَبَدَ

and (who) worshipped

ٱلطَّٰغُوتَ

the false deities.

ج

أُو۟لَٰٓئِكَ

Those

شَرٌّ

(are) worse

مَّكَانًا

(in) position

وَأَضَلُّ

and farthest astray

عَن

from

سَوَآءِ

(the) even

ٱلسَّبِيلِ

way."

٦٠

(60)

قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ ٱللَّهِ ۚ مَن لَّعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْخَنَازِيرَ وَعَبَدَ ٱلطَّٰغُوتَ ۚ أُو۟لَٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ ٱلسَّبِيلِ ٦٠

(60) Say, "Shall I inform you of [what is] worse than that as penalty from Allah? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Taghut. Those are worse in position and further astray from the sound way."

وَإِذَا

And when

جَآءُوكُمْ

they come to you

قَالُوٓا۟

they say,

ءَامَنَّا

"We believe."

وَقَد

But certainly

دَّخَلُوا۟

they entered

بِٱلْكُفْرِ
with disbelief
وَهُمْ
and they
قَدْ
certainly
خَرَجُواْ
went out
بِهِۦ
with it.
ج

وَٱللَّهُ
And Allah
أَعْلَمُ
knows best
بِمَا
[of] what
كَانُواْ
they were
يَكْتُمُونَ
hiding.
٦١
(61)
وَإِذَا جَآءُوكُمْ قَالُوٓاْ ءَامَنَّا وَقَد دَّخَلُواْ بِٱلْكُفْرِ وَهُمْ قَدْ خَرَجُواْ بِهِۦ ۚ وَٱللَّهُ أَعْلَمُ بِمَا كَانُواْ يَكْتُمُونَ ٦١
(61) And when they come to you, they say, "We believe." But they have entered with disbelief [in their hearts], and they have certainly left with it. And Allah is most knowing of what they were concealing.

وَتَرَىٰ

And you see

كَثِيرًا

many

مِّنْهُمْ

of them

يُسَٰرِعُونَ

hastening

فِى

into

ٱلْإِثْمِ

[the] sin

وَٱلْعُدْوَٰنِ

and [the] transgression

وَأَكْلِهِمُ

and eating

ٱلسُّحْتَ

the forbidden.

ج

لَبِئْسَ

Surely evil

مَا

(is) what

كَانُوا۟

they were

يَعْمَلُونَ

doing.

٦٢

(62)

وَتَرَىٰ كَثِيرًا مِّنْهُمْ يُسَٰرِعُونَ فِى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَعْمَلُونَ ٦٢

(62) And you see many of them hastening into sin and aggression and the devouring of [what is] unlawful. How wretched is what they have been doing.

لَوْلَا

Why (do) not

يَنْهَىٰهُمُ

forbid them,

ٱلرَّبَّٰنِيُّونَ

the Rabbis

وَٱلْأَحْبَارُ

and the religious scholars

عَن

from

قَوْلِهِمُ

their saying

ٱلْإِثْمَ

the sinful

وَأَكْلِهِمُ

and their eating

ٱلسُّحْتَ

(of) the forbidden?

ۚ

لَبِئْسَ

Surely, evil

مَا

(is) what

كَانُوا۟

they used to

يَصْنَعُونَ

do.

٦٣

(63)

لَوْلَا يَنْهَىٰهُمُ ٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ عَن قَوْلِهِمُ ٱلْإِثْمَ وَأَكْلِهِمُ ٱلسُّحْتَ ۚ لَبِئْسَ مَا كَانُوا۟ يَصْنَعُونَ ٦٣

(63) Why do the rabbis and religious scholars not forbid them from saying what is sinful and devouring what is unlawful? How wretched is what they have been practicing.

وَقَالَتِ

And the Jews said,

ٱلْيَهُودُ

يَدُ

"Allah's Hand

ٱللَّهِ

مَغْلُولَةٌ

(is) chained."

ۚ

غُلَّتْ

Are chained

أَيْدِيهِمْ

their hands,

وَلُعِنُوا۟

and they have been cursed

بِمَا

for what

قَالُوا۟

they said.

مۖ

بَلْ
Nay,
يَدَاهُ
His Hands
مَبْسُوطَتَانِ
(are) stretched out
يُنفِقُ
He spends
كَيْفَ
how
يَشَآءُ
He wills.
ج

وَلَيَزِيدَنَّ
And surely increase
كَثِيرًا
many
مِّنْهُم
of them,
مَّآ
what
أُنزِلَ
has been revealed
إِلَيْكَ
to you
مِن
from

رَبِّكَ

your Lord,

طُغْيَٰنًا

(in) rebellion

وَكُفْرًا

and disbelief.

ج

وَأَلْقَيْنَا

And We have cast

بَيْنَهُمُ

among them

ٱلْعَدَٰوَةَ

[the] enmity

وَٱلْبَغْضَآءَ

and [the] hatred

إِلَىٰ

till

يَوْمِ

(the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection.

ج

كُلَّمَآ

Every time

أَوْقَدُوا۟

they kindled

نَارًا

(the) fire

لِّلْحَرْبِ
of [the] war,
أَطْفَأَهَا
Allah extinguished it.
ٱللَّهُ
ج

وَيَسْعَوْنَ
And they strive
فِى
in
ٱلْأَرْضِ
the earth
فَسَادًا
spreading corruption.
ج

وَٱللَّهُ
And Allah
لَا
(does) not
يُحِبُّ
love
ٱلْمُفْسِدِينَ
the corrupters.
٦٤
(64)
وَقَالَتِ ٱلْيَهُودُ يَدُ ٱللَّهِ مَغْلُولَةٌ ۚ غُلَّتْ أَيْدِيهِمْ
وَلُعِنُوا۟ بِمَا قَالُوا۟ ۘ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ

كَيْفَ يَشَآءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۚ وَأَلْقَيْنَا بَيْنَهُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۚ كُلَّمَآ أَوْقَدُوا۟ نَارًا لِّلْحَرْبِ أَطْفَأَهَا ٱللَّهُ ۚ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا ۚ وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ ٦٤

(64) And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection. Every time they kindled the fire of war [against you], Allah extinguished it. And they strive throughout the land [causing] corruption, and Allah does not like corrupters.

وَلَوْ

And if

أَنَّ

that

أَهْلَ

(the) People

ٱلْكِتَٰبِ

(of) the Book

ءَامَنُوا۟

(had) believed

وَٱتَّقَوْا۟

and feared (Allah),

لَكَفَّرْنَا

surely We (would have) removed

عَنْهُمْ

from them

سَيِّـَٔاتِهِمْ

their evil (deeds)

وَلَأَدْخَلْنَٰهُمْ

and surely We (would have) admitted them

جَنَّٰتِ

[to] Gardens

ٱلنَّعِيمِ

(of) Bliss.

٦٥

(65)

وَلَوْ أَنَّ أَهْلَ ٱلْكِتَٰبِ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَكَفَّرْنَا عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَأَدْخَلْنَٰهُمْ جَنَّٰتِ ٱلنَّعِيمِ ٦٥

(65) And if only the People of the Scripture had believed and feared Allah, We would have removed from them their misdeeds and admitted them to Gardens of Pleasure.

وَلَوْ

And if

أَنَّهُمْ

that they

أَقَامُوا۟

had stood fast

ٱلتَّوْرَىٰةَ

(by) the Taurat

وَٱلْإِنجِيلَ

and the Injeel

وَمَآ

and what

أُنزِلَ

was revealed

إِلَيْهِم
to them
مِّن
from
رَّبِّهِمْ
their Lord,
لَأَكَلُواْ
surely they (would have) eaten
مِن
from
فَوْقِهِمْ
above them
وَمِن
and from
تَحْتِ
beneath
أَرْجُلِهِم
their feet.
ج

مِّنْهُمْ
Among them
أُمَّةٌ
(is) a community
مُّقْتَصِدَةٌ
moderate,
صلى

وَكَثِيرٌ
but many

مِّنْهُمْ

of them -

سَآءَ

evil

مَا

(is) what

يَعْمَلُونَ

they do.

٦٦

(66)

وَلَوْ أَنَّهُمْ أَقَامُوا۟ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْهِم مِّن رَّبِّهِمْ لَأَكَلُوا۟ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِم ۚ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُونَ ٦٦

(66) And if only they upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet. Among them are a moderate community, but many of them - evil is that which they do.

۞

يَٰٓأَيُّهَا

O

ٱلرَّسُولُ

Messenger

بَلِّغْ

Convey

مَآ

what

أُنزِلَ

has been revealed

إِلَيْكَ

to you

مِن

from

رَّبِّكَ

your Lord,

صلى

وَإِن

and if

لَّمْ

not

تَفْعَلْ

you do

فَمَا

then not

بَلَّغْتَ

you (have) conveyed

رِسَالَتَهُۥ

His Message.

ج

وَٱللَّهُ

And Allah

يَعْصِمُكَ

will protect you

مِنَ

from

ٱلنَّاسِ

the people.

قلے

إِنَّ
Indeed,
ٱللَّهَ
Allah
لَا
(does) not
يَهْدِى
guide
ٱلْقَوْمَ
the disbelieving people.
ٱلْكَٰفِرِينَ
٦٧
(67)

يَٰٓأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ۖ وَإِن لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُۥ ۚ وَٱللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ٦٧

(67) O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.

قُلْ
Say,
يَٰٓأَهْلَ
"O People
ٱلْكِتَٰبِ
(of) the Book
لَسْتُمْ
You are not

عَلَىٰ
on
شَىْءٍ
anything
حَتَّىٰ
until
تُقِيمُواْ
you stand fast
ٱلتَّوْرَىٰةَ
(by) the Taurat
وَٱلْإِنجِيلَ
and the Injeel
وَمَآ
and what
أُنزِلَ
has been revealed
إِلَيْكُم
to you
مِّن
from
رَّبِّكُمْ
your Lord.
قلے

وَلَيَزِيدَنَّ
And surely increase
كَثِيرًا
many
مِّنْهُم
of them,

مَّآ
what
أُنزِلَ
has been revealed
إِلَيْكَ
to you
مِن
from
رَّبِّكَ
your Lord,
طُغْيَٰنًا
(in) rebellion
وَكُفْرًا
and disbelief.
صلے

فَلَا
So (do) not
تَأْسَ
grieve
عَلَى
over
ٱلْقَوْمِ
the disbelieving people.
ٱلْكَٰفِرِينَ
٦٨
(68)
قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَسْتُمْ عَلَىٰ شَىْءٍ حَتَّىٰ تُقِيمُوا۟
ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ قلے

وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا ۖ فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ ٦٨

(68) Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ءَامَنُوا۟

believed

وَٱلَّذِينَ

and those who

هَادُوا۟

became Jews

وَٱلصَّٰبِـُٔونَ

and the Sabians

وَٱلنَّصَٰرَىٰ

and the Christians,

مَنْ

whoever

ءَامَنَ

believed

بِٱللَّهِ

in Allah

وَٱلْيَوْمِ

and the Last Day

ٱلْءَاخِرِ

وَعَمِلَ

and did

صَٰلِحًا

good deeds,

فَلَا

then no

خَوْفٌ

fear

عَلَيْهِمْ

on them

وَلَا

and not

هُمْ

they

يَحْزَنُونَ

will grieve.

٦٩

(69)

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَادُوا۟ وَٱلصَّٰبِـُٔونَ وَٱلنَّصَٰرَىٰ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٩

(69) Indeed, those who have believed [in Prophet Muhammad] and those [before Him] who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve.

لَقَدْ

Certainly

أَخَذْنَا

We took

مِيثَٰقَ

a Covenant

بَنِىٓ

(from the) Children

إِسْرَٰٓءِيلَ

(of) Israel

وَأَرْسَلْنَآ

and We sent

إِلَيْهِمْ

to them

رُسُلًا

Messengers.

صلے

كُلَّمَا

Whenever

جَآءَهُمْ

came to them

رَسُولٌۢ

any Messenger

بِمَا

with what

لَا

not

تَهْوَىٰٓ

desired

أَنفُسُهُمْ

their souls,

فَرِيقًا

a group

كَذَّبُواْ

they denied

وَفَرِيقًا

and a group

يَقْتُلُونَ

they kill.

٧٠

(70)

لَقَدْ أَخَذْنَا مِيثَٰقَ بَنِىٓ إِسْرَٰٓءِيلَ وَأَرْسَلْنَآ إِلَيْهِمْ رُسُلًاۖ كُلَّمَا جَآءَهُمْ رَسُولٌۢ بِمَا لَا تَهْوَىٰٓ أَنفُسُهُمْ فَرِيقًا كَذَّبُواْ وَفَرِيقًا يَقْتُلُونَ ٧٠

(70) We had already taken the covenant of the Children of Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed.

وَحَسِبُوٓاْ

And they thought

أَلَّا

that not

تَكُونَ

will be (for them)

فِتْنَةٌ

a trial,

فَعَمُواْ

so they became blind

وَصَمُّواْ

and they became deaf.

ثُمَّ

Then

تَابَ

Allah turned

ٱللَّهُ

عَلَيْهِمْ

to them

ثُمَّ

then (again)

عَمُوا۟

they became blind

وَصَمُّوا۟

and they became deaf,

كَثِيرٌ

many

مِّنْهُمْ

of them.

ج

وَٱللَّهُ

And Allah

بَصِيرٌ

(is) All-Seer

بِمَا

of what

يَعْمَلُونَ

they do.

٧١

(71)

وَحَسِبُوٓا۟ أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا۟ وَصَمُّوا۟ ثُمَّ تَابَ ٱللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا۟ وَصَمُّوا۟ كَثِيرٌ مِّنْهُمْ ۚ وَٱللَّهُ

بَصِيرٌۢ بِمَا يَعْمَلُونَ ٧١

(71) And they thought there would be no [resulting] punishment, so they became blind and deaf. Then Allah turned to them in forgiveness; then [again] many of them became blind and deaf. And Allah is Seeing of what they do.

لَقَدْ

Certainly

كَفَرَ

disbelieved

ٱلَّذِينَ

those who

قَالُوٓا۟

say,

إِنَّ

"Indeed

ٱللَّهَ

Allah -

هُوَ

He

ٱلْمَسِيحُ

(is) the Messiah,

ٱبْنُ

son

مَرْيَمَ

(of) Maryam."

صلے

وَقَالَ

While said

ٱلْمَسِيحُ

the Messiah,

يَٰبَنِىٓ
"O Children

إِسْرَٰٓءِيلَ
(of) Israel

ٱعْبُدُوا۟
Worship

ٱللَّهَ
Allah,

رَبِّى
my Lord

وَرَبَّكُمْ
and your Lord."
صلے

إِنَّهُۥ
Indeed, he

مَن
who

يُشْرِكْ
associates partners

بِٱللَّهِ
with Allah,

فَقَدْ
then surely

حَرَّمَ
Allah (has) forbidden

ٱللَّهُ

عَلَيْهِ
for him

ٱلْجَنَّةَ

Paradise

وَمَأْوَىٰهُ

and his abode

ٱلنَّارُ

(will be) the Fire.

صلے

وَمَا

And not

لِلظَّٰلِمِينَ

for the wrongdoers

مِنْ

of

أَنصَارٍ

(any) helpers.

٧٢

(72)

لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓا۟ إِنَّ ٱللَّهَ هُوَ ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ ۖ وَقَالَ ٱلْمَسِيحُ يَٰبَنِىٓ إِسْرَٰٓءِيلَ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۖ إِنَّهُۥ مَن يُشْرِكْ بِٱللَّهِ فَقَدْ حَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْجَنَّةَ وَمَأْوَىٰهُ ٱلنَّارُ ۖ وَمَا لِلظَّٰلِمِينَ مِنْ أَنصَارٍ ٧٢

(72) They have certainly disbelieved who say, "Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.

لَّقَدْ

Certainly

كَفَرَ

disbelieved

ٱلَّذِينَ

those who

قَالُوٓاْ

say,

إِنَّ

"Indeed

ٱللَّهَ

Allah

ثَالِثُ

(is the) third

ثَلَٰثَةٍ

(of) three."

مۘ

وَمَا

And (there is) no

مِنْ

[of]

إِلَٰهٍ

god

إِلَّآ

except

إِلَٰهٌ

(the) One God.

وَٰحِدٌ

ج

وَإِن

And if

لَّمْ

not

يَنتَهُواْ

they desist

عَمَّا

from what

يَقُولُونَ

they are saying

لَيَمَسَّنَّ

surely will afflict

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieved

مِنْهُمْ

among them,

عَذَابٌ

a punishment

أَلِيمٌ

painful.

٧٣

(73)

لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ ۘ وَمَا مِنْ إِلَٰهٍ إِلَّآ إِلَٰهٌ وَٰحِدٌ ۚ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ ٧٣

(73) They have certainly disbelieved who say, "Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.

أَفَلَا

So will not

يَتُوبُونَ

they repent

إِلَى

to

ٱللَّهِ

Allah

وَيَسْتَغْفِرُونَهُۥ

and seek His forgiveness?

ج

وَٱللَّهُ

And Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٧٤

(74)

أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفِرُونَهُۥ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٧٤

(74) So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful.

مَّا

Not

ٱلْمَسِيحُ

(is) the Messiah,

ٱبْنُ

son

مَرْيَمَ

(of) Maryam

إِلَّا

but

رَسُولٌ

a Messenger,

قَدْ

certainly

خَلَتْ

had passed

مِن

before him

قَبْلِهِ

ٱلرُّسُلُ

the Messengers.

وَأُمُّهُۥ

And his mother

صِدِّيقَةٌ

(was) truthful.

صلے

كَانَا

They both used to

يَأْكُلَانِ

eat

ٱلطَّعَامَ

[the] food.

قلے

ٱنظُرْ

See

كَيْفَ

how

نُبَيِّنُ

We make clear

لَهُمُ

to them

ٱلْـَٔايَـٰتِ

the Signs,

ثُمَّ

then

ٱنظُرْ

see

أَنَّىٰ

how

يُؤْفَكُونَ

they are deluded.

٧٥

(75)

مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ وَأُمُّهُۥ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ ٱلطَّعَامَ ۗ ٱنظُرْ كَيْفَ نُبَيِّنُ لَهُمُ ٱلْـَٔايَـٰتِ ثُمَّ ٱنظُرْ أَنَّىٰ يُؤْفَكُونَ ٧٥

(75) The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.

قُلْ

Say,

أَتَعْبُدُونَ

"Do you worship

مِن

besides

دُونِ

ٱللَّهِ

Allah

مَا

what

لَا

not

يَمْلِكُ

has power

لَكُمْ

to (cause) you

ضَرًّا

any harm

وَلَا

and not

نَفْعًا

any benefit,

ج

وَٱللَّهُ

while Allah,

هُوَ

He

ٱلسَّمِيعُ

(is) the All-Hearing,

ٱلْعَلِيمُ

the All-Knowing?

٧٦

(76)

قُلْ أَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۚ وَٱللَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٧٦

(76) Say, "Do you worship besides Allah that which holds for you no [power of] harm or benefit while it is Allah who is the Hearing, the Knowing?"

قُلْ

Say,

يَٰٓأَهْلَ

"O People

ٱلْكِتَٰبِ

(of) the Book

لَا

(Do) not

تَغْلُوا۟

exceed

فِى

in

دِينِكُمْ

your religion

غَيْرَ

other than

ٱلْحَقِّ

the truth,

وَلَا

and (do) not

تَتَّبِعُوٓاْ

follow

أَهْوَآءَ

(vain) desires

قَوْمٍ

(of) a people

قَدْ

certainly

ضَلُّواْ

who went astray

مِن

before,

قَبْلُ

وَأَضَلُّواْ

and they misled

كَثِيرًا

many,

وَضَلُّواْ

and they have strayed

عَن

from

سَوَآءِ

(the) right

ٱلسَّبِيلِ

[the] way.

٧٧

(77)

قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُواْ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ

وَلَا تَتَّبِعُوٓا۟ أَهْوَآءَ قَوْمٍ قَدْ ضَلُّوا۟ مِن قَبْلُ وَأَضَلُّوا۟ كَثِيرًا وَضَلُّوا۟ عَن سَوَآءِ ٱلسَّبِيلِ ٧٧

(77) Say, "O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way."

لُعِنَ

Were cursed

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

مِن

from

بَنِىٓ

(the) Children

إِسْرَٰٓءِيلَ

(of) Israel

عَلَىٰ

by

لِسَانِ

(the) tongue

دَاوُۥدَ

(of) Dawood

وَعِيسَى

and Isa,

ٱبْنِ

son

مَرْيَمَ

(of) Maryam,

ج

ذَٰلِكَ

that (was)

بِمَا

because

عَصَواْ

they disobeyed

وَّكَانُواْ

and they were

يَعْتَدُونَ

transgressing.

٧٨

(78)

لُعِنَ ٱلَّذِينَ كَفَرُواْ مِن بَنِيٓ إِسْرَٰٓءِيلَ عَلَىٰ لِسَانِ دَاوُۥدَ وَعِيسَى ٱبْنِ مَرْيَمَ ۚ ذَٰلِكَ بِمَا عَصَواْ وَّكَانُواْ يَعْتَدُونَ ٧٨

(78) Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed.

كَانُواْ

They had not been

لَا

يَتَنَاهَوْنَ

forbidding each other

عَن

from

مُّنكَرٍ

wrongdoing

فَعَلُوهُ

they did [it].

ج

لَبِئْسَ

Surely, evil

مَا

(was) what

كَانُوا۟

they were

يَفْعَلُونَ

doing.

٧٩

(79)

كَانُوا۟ لَا يَتَنَاهَوْنَ عَن مُّنكَرٍ فَعَلُوهُ ۚ لَبِئْسَ مَا كَانُوا۟ يَفْعَلُونَ ٧٩

(79) They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.

تَرَىٰ

You see

كَثِيرًا

many

مِّنْهُمْ

of them

يَتَوَلَّوْنَ

taking as allies

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved.

لَبِئْسَ
Surely evil
مَا
(is) what
قَدَّمَتْ
sent forth
لَهُمْ
for them
أَنفُسُهُمْ
their souls,
أَن
that
سَخِطَ
Allah became angry
ٱللَّهُ
عَلَيْهِمْ
with them
وَفِى
and in
ٱلْعَذَابِ
the punishment
هُمْ
they
خَٰلِدُونَ
(will) abide forever.
٨٠
(80)

تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَٰلِدُونَ ٨٠

(80) You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally.

وَلَوْ

And if

كَانُوا۟

they had

يُؤْمِنُونَ

believed

بِٱللَّهِ

in Allah

وَٱلنَّبِىِّ

and the Prophet

وَمَآ

and what

أُنزِلَ

has been revealed

إِلَيْهِ

to him,

مَا

not

ٱتَّخَذُوهُمْ

they (would have) taken them

أَوْلِيَآءَ

(as) allies;

وَلَٰكِنَّ

[and] but

كَثِيرًا

many

مِّنْهُمْ

of them

فَٰسِقُونَ

(are) defiantly disobedient.

٨١

(81)

وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَٰكِنَّ كَثِيرًا مِّنْهُمْ فَٰسِقُونَ ٨١

(81) And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.

لَتَجِدَنَّ

Surely you will find

أَشَدَّ

strongest

ٱلنَّاسِ

(of) the people

عَدَٰوَةً

(in) enmity

لِّلَّذِينَ

to those who

ءَامَنُوا۟

believe,

ٱلْيَهُودَ

the Jews

وَٱلَّذِينَ

and those who

أَشْرَكُواْ

(are) polytheists;

صلے

وَلَتَجِدَنَّ

and surely you will find

أَقْرَبَهُم

nearest of them

مَّوَدَّةً

(in) affection

لِّلَّذِينَ

to those who

ءَامَنُواْ

believe,

ٱلَّذِينَ

those who

قَالُوٓاْ

say,

إِنَّا

"We

نَصَٰرَىٰ

(are) Christians."

ج

ذَٰلِكَ

That (is)

بِأَنَّ

because

مِنْهُمْ

among them

قِسِّيسِينَ

(are) priests

وَرُهْبَانًا

and monks,

وَأَنَّهُمْ

and that they

لَا

(are) not

يَسْتَكْبِرُونَ

arrogant.

٨٢

(82)

لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوا۟ ۖ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُوا۟ ٱلَّذِينَ قَالُوٓا۟ إِنَّا نَصَٰرَىٰ ۚ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ٨٢

(82) You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant.

وَإِذَا

And when

سَمِعُوا۟

they listen

مَآ

(to) what

أُنزِلَ
has been revealed
إِلَى
to
ٱلرَّسُولِ
the Messenger,
تَرَىٰٓ
you see
أَعْيُنَهُمْ
their eyes
تَفِيضُ
overflowing
مِنَ
with
ٱلدَّمْعِ
the tears,
مِمَّا
for what
عَرَفُوا۟
they recognized
مِنَ
of
ٱلْحَقِّ
the truth.
صلے

يَقُولُونَ
They say,
رَبَّنَآ
"Our Lord,

ءَامَنَّا

we have believed

فَٱكْتُبْنَا

so write us

مَعَ

with

ٱلشَّٰهِدِينَ

the witnesses.

٨٣

(83)

وَإِذَا سَمِعُوا۟ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ مِمَّا عَرَفُوا۟ مِنَ ٱلْحَقِّ ۖ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ٨٣

(83) And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, "Our Lord, we have believed, so register us among the witnesses.

وَمَا

And what

لَنَا

for us (that)

لَا

not

نُؤْمِنُ

we believe

بِٱللَّهِ

in Allah

وَمَا

and what

جَآءَنَا

came (to) us

مِنَ

from

ٱلْحَقِّ

the truth?

وَنَطْمَعُ

And we hope

أَن

that

يُدْخِلَنَا

will admit us

رَبُّنَا

our Lord

مَعَ

with

ٱلْقَوْمِ

the righteous people."

ٱلصَّٰلِحِينَ

٨٤

(84)

وَمَا لَنَا لَا نُؤْمِنُ بِٱللَّهِ وَمَا جَآءَنَا مِنَ ٱلْحَقِّ وَنَطْمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ ٱلْقَوْمِ ٱلصَّٰلِحِينَ ٨٤

(84) And why should we not believe in Allah and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people."

فَأَثَٰبَهُمُ

So Allah rewarded them

ٱللَّهُ

بِمَا

for what

قَالُواْ

they said

جَنَّٰتٍ

(with) Gardens

تَجْرِى

flows

مِن

from

تَحْتِهَا

underneath them

ٱلْأَنْهَٰرُ

the rivers,

خَٰلِدِينَ

will abide forever

فِيهَا

in it.

ج

وَذَٰلِكَ

And that

جَزَآءُ

(is the) reward

ٱلْمُحْسِنِينَ

(of) the good-doers.

٨٥

(85)

فَأَثَٰبَهُمُ ٱللَّهُ بِمَا قَالُواْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا

ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ٨٥

(85) So Allah rewarded them for what they said with gardens [in Paradise] beneath which rivers flow, wherein they abide eternally. And that is the reward of doers of good.

وَٱلَّذِينَ

And those who

كَفَرُوا۟

disbelieved

وَكَذَّبُوا۟

and denied

بِـَٔايَٰتِنَآ

Our Signs,

أُو۟لَٰٓئِكَ

those

أَصْحَٰبُ

(are the) companions

ٱلْجَحِيمِ

(of) the Hellfire.

٨٦

(86)

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ٨٦

(86) But those who disbelieved and denied Our signs - they are the companions of Hellfire.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe

لَا

(Do) not

تُحَرِّمُوٓاْ

make unlawful

طَيِّبَٰتِ

(the) good things

مَآ

(of) what

أَحَلَّ

Allah has made lawful

ٱللَّهُ

لَكُمْ

for you,

وَلَا

and (do) not

تَعْتَدُوٓاْ

transgress.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يُحِبُّ

love

ٱلْمُعْتَدِينَ

the transgressors.

٨٧

(87)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُحَرِّمُوا۟ طَيِّبَٰتِ مَآ أَحَلَّ ٱللَّهُ لَكُمْ وَلَا تَعْتَدُوٓا۟ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْتَدِينَ

٨٧

(87) O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors.

وَكُلُوا۟

And eat

مِمَّا

of what

رَزَقَكُمُ

Allah has provided you -

ٱللَّهُ

حَلَٰلًا

lawful

طَيِّبًا

good.

ۚ

وَٱتَّقُوا۟

And fear Allah,

ٱللَّهَ

ٱلَّذِىٓ

the One

أَنتُم

in Him you (are)

بِهِۦ

مُؤْمِنُونَ

believers.

٨٨

(88)

وَكُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ٨٨

(88) And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers.

لَا

Allah will not call you to account

يُؤَاخِذُكُمُ

ٱللَّهُ

بِٱللَّغْوِ

for the thoughtless utterances

فِىٓ

in

أَيْمَٰنِكُمْ

your oaths

وَلَٰكِن

but

يُؤَاخِذُكُم

He will call you to account

بِمَا

for what

عَقَّدتُّمُ

you contracted

ٱلْأَيْمَٰنَ

(of) the oath.

صلے

فَكَفَّٰرَتُهُۥٓ

So its expiation

إِطْعَامُ

(is) feeding

عَشَرَةِ

(of) ten

مَسَٰكِينَ

needy people

مِنْ

of

أَوْسَطِ

average

مَا

(of) what

تُطْعِمُونَ

you feed

أَهْلِيكُمْ

your families

أَوْ

or

كِسْوَتُهُمْ

clothing them

أَوْ

or

تَحْرِيرُ

freeing

رَقَبَةٍ

a slave.

صلے

فَمَن
But whoever
لَّمْ
(does) not
يَجِدْ
find
فَصِيَامُ
(that), then fasting
ثَلَٰثَةِ
(for) three
أَيَّامٍ
days.
ج

ذَٰلِكَ
That
كَفَّٰرَةُ
(is the) expiation
أَيْمَٰنِكُمْ
(of) your oaths
إِذَا
when
حَلَفْتُمْ
you have sworn.
ج

وَٱحْفَظُوٓا۟
And guard
أَيْمَٰنَكُمْ

your oaths.
ج

كَذَٰلِكَ
Thus
يُبَيِّنُ
Allah makes clear
ٱللَّهُ
لَكُمْ
to you
ءَايَٰتِهِۦ
His Verses
لَعَلَّكُمْ
so that you may
تَشْكُرُونَ
(be) grateful.
٨٩
(89)
لَا يُؤَاخِذُكُمُ ٱللَّهُ بِٱللَّغْوِ فِىٓ أَيْمَٰنِكُمْ وَلَٰكِن يُؤَاخِذُكُم بِمَا عَقَّدتُّمُ ٱلْأَيْمَٰنَ ۖ فَكَفَّٰرَتُهُۥٓ إِطْعَامُ عَشَرَةِ مَسَٰكِينَ مِنْ أَوْسَطِ مَا تُطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَٰثَةِ أَيَّامٍ ۚ ذَٰلِكَ كَفَّٰرَةُ أَيْمَٰنِكُمْ إِذَا حَلَفْتُمْ ۚ وَٱحْفَظُوٓا۟ أَيْمَٰنَكُمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ لَعَلَّكُمْ تَشْكُرُونَ ٨٩
(89) Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing

them or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوٓاْ

believe

إِنَّمَا

Verily

ٱلْخَمْرُ

the intoxicants

وَٱلْمَيْسِرُ

and [the] games of chance

وَٱلْأَنصَابُ

and (sacrifices at) altars

وَٱلْأَزْلَٰمُ

and divining arrows

رِجْسٌ

(are an) abomination

مِّنْ

from

عَمَلِ

(the) work

ٱلشَّيْطَٰنِ

(of) the Shaitaan,

فَٱجْتَنِبُوهُ

so avoid it

لَعَلَّكُمْ

so that you may

تُفْلِحُونَ

(be) successful.

٩٠

(90)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ٩٠

(90) O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.

إِنَّمَا

Only

يُرِيدُ

the Shaitaan intends

ٱلشَّيْطَٰنُ

أَن

to

يُوقِعَ

cause

بَيْنَكُمُ

between you

ٱلْعَدَٰوَةَ

[the] enmity

وَٱلْبَغْضَآءَ

and [the] hatred

فِى

through

ٱلْخَمْرِ

intoxicants

وَٱلْمَيْسِرِ

and gambling,

وَيَصُدَّكُمْ

and hinders you

عَن

from

ذِكْرِ

(the) remembrance

ٱللَّهِ

(of) Allah

وَعَنِ

and from

ٱلصَّلَوٰةِ

the prayer.

صلے

فَهَلْ

So will you be

أَنتُم

مُّنتَهُونَ

the ones who abstain?

٩١

(91)

إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ٩١

(91) Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?

وَأَطِيعُوا۟

And obey

ٱللَّهَ

Allah

وَأَطِيعُوا۟

and obey

ٱلرَّسُولَ

the Messenger

وَٱحْذَرُوا۟

and beware.

ۚ

فَإِن

And if

تَوَلَّيْتُمْ

you turn away,

فَٱعْلَمُوٓا۟

then know

أَنَّمَا

only

عَلَىٰ

upon

رَسُولِنَا

Our Messenger

ٱلْبَلَٰغُ

(is to) clearly convey (the Message).

ٱلْمُبِينُ

(92)

وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ وَٱحْذَرُوا۟ ۚ فَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ٩٢

(92) And obey Allah and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear notification.

لَيْسَ

Not

عَلَى

on

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

the good deeds

جُنَاحٌ

any sin

فِيمَا

for what

طَعِمُوٓا۟

they ate

إِذَا

when

مَا

ٱتَّقَوا۟

they fear (Allah)

وَّءَامَنُواْ

and they believe

وَعَمِلُواْ

and they do

ٱلصَّٰلِحَٰتِ

[the] good deeds

ثُمَّ

then

ٱتَّقَواْ

they fear (Allah)

وَّءَامَنُواْ

and believe,

ثُمَّ

then

ٱتَّقَواْ

they fear (Allah)

وَّأَحْسَنُواْ

and do good,

قلے

وَٱللَّهُ

and Allah

يُحِبُّ

loves

ٱلْمُحْسِنِينَ

the good-doers.

٩٣

(93)

لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جُنَاحٌ

فِيمَا طَعِمُوٓاْ إِذَا مَا ٱتَّقَواْ وَّءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَواْ وَّءَامَنُواْ ثُمَّ ٱتَّقَواْ وَّأَحْسَنُواْۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ٩٣

(93) There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allah and believe and do righteous deeds, and then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُواْ

believe

لَيَبْلُوَنَّكُمُ

Surely Allah will test you

ٱللَّهُ

بِشَيْءٍ

through something

مِّنَ

of

ٱلصَّيْدِ

the game -

تَنَالُهُۥٓ

can reach it

أَيْدِيكُمْ

your hands

وَرِمَاحُكُمْ

and your spears

لِيَعْلَمَ

that Allah may make evident

ٱللَّهُ

مَن

who

يَخَافُهُۥ

fears Him

بِٱلْغَيْبِ

in the unseen.

ج

فَمَنِ

And whoever

ٱعْتَدَىٰ

transgressed

بَعْدَ

after

ذَٰلِكَ

that,

فَلَهُۥ

then for him

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful.

٩٤

(94)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَيَبْلُوَنَّكُمُ ٱللَّهُ بِشَىْءٍ مِّنَ
ٱلصَّيْدِ تَنَالُهُۥٓ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ ٱللَّهُ مَن

يَخَافُهُۥ بِٱلْغَيْبِ ۚ فَمَنِ ٱعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُۥ عَذَابٌ أَلِيمٌ ٩٤

(94) O you who have believed, Allah will surely test you through something of the game that your hands and spears [can] reach, that Allah may make evident those who fear Him unseen. And whoever transgresses after that - for him is a painful punishment.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُواْ

believe

لَا

(Do) not

تَقْتُلُواْ

kill

ٱلصَّيْدَ

the game

وَأَنتُمْ

while you

حُرُمٌ

(are in) Ihram.

ج

وَمَن

And whoever

قَتَلَهُۥ

killed it

مِنكُم

among you

مُّتَعَمِّدًا

intentionally,

فَجَزَآءٌ

then penalty

مِّثْلُ

(is) similar

مَا

(to) what

قَتَلَ

he killed

مِنَ

of

ٱلنَّعَمِ

the cattle,

يَحْكُمُ

judging

بِهِۦ

it

ذَوَا

two just men

عَدْلٍ

مِّنكُمْ

among you

هَدْيًا

(as) an offering

بَٰلِغَ

reaching

ٱلْكَعْبَةِ

the Kabah

أَوْ

or

كَفَّٰرَةٌ

an expiation -

طَعَامُ

feeding

مَسَٰكِينَ

needy people

أَوْ

or

عَدْلُ

equivalent

ذَٰلِكَ

(of) that

صِيَامًا

(in) fasting,

لِّيَذُوقَ

that he may taste

وَبَالَ

(the) consequence

أَمْرِهِۦ

(of) his deed.

قلے

عَفَا

Allah pardoned

ٱللَّهُ

عَمَّا

what

سَلَفَ

(has) passed,

ج

وَمَنْ

but whoever

عَادَ

returned,

فَيَنتَقِمُ

then Allah will take retribution

ٱللَّهُ

مِنْهُ

from him.

قلے

وَٱللَّهُ

And Allah

عَزِيزٌ

(is) All-Mighty,

ذُو

Owner

ٱنتِقَامٍ

(of) Retribution.

٩٥

(95)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقْتُلُواْ ٱلصَّيْدَ وَأَنتُمْ حُرُمٌ ج
وَمَن قَتَلَهُۥ مِنكُم مُّتَعَمِّدًا فَجَزَآءٌ مِّثْلُ مَا قَتَلَ
مِنَ ٱلنَّعَمِ يَحْكُمُ بِهِۦ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَٰلِغَ
ٱلْكَعْبَةِ أَوْ كَفَّٰرَةٌ طَعَامُ مَسَٰكِينَ أَوْ عَدْلُ ذَٰلِكَ

صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِۦ ۗ عَفَا ٱللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنتَقِمُ ٱللَّهُ مِنْهُ ۗ وَٱللَّهُ عَزِيزٌ ذُو ٱنتِقَامٍ ٩٥

(95) O you who have believed, do not kill game while you are in the state of ihram. And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allah] delivered to the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his deed. Allah has pardoned what is past; but whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution.

أُحِلَّ

Is made lawful

لَكُمْ

for you

صَيْدُ

game

ٱلْبَحْرِ

(of) the sea

وَطَعَامُهُۥ

and its food

مَتَٰعًا

(as) provision

لَّكُمْ

for you

وَلِلسَّيَّارَةِ

and for the travelers,

ۖ

وَحُرِّمَ

and is made unlawful

عَلَيْكُمْ
on you
صَيْدُ
game
ٱلْبَرِّ
(of) the land
مَا
as long as you
دُمْتُمْ
حُرُمًا
(are) in Ihram,
قلے

وَٱتَّقُوا۟
And be conscious of Allah
ٱللَّهَ
ٱلَّذِىٓ
the One
إِلَيْهِ
to Him
تُحْشَرُونَ
you will be gathered.
٩٦
(96)
أُحِلَّ لَكُمْ صَيْدُ ٱلْبَحْرِ وَطَعَامُهُۥ مَتَٰعًا لَّكُمْ وَلِلسَّيَّارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ ٱلْبَرِّ مَا دُمْتُمْ حُرُمًا ۗ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ٩٦
(96) Lawful to you is game from the sea and its food as provision for you and the travelers, but forbidden to you is game from the land as

long as you are in the state of ihram. And fear Allah to whom you will be gathered.

جَعَلَ

Allah has made

ٱللَّهُ

ٱلْكَعْبَةَ

the Kabah,

ٱلْبَيْتَ

the Sacred House,

ٱلْحَرَامَ

قِيَٰمًا

an establishment

لِّلنَّاسِ

for mankind

وَٱلشَّهْرَ

and the month(s)

ٱلْحَرَامَ

[the] sacred

وَٱلْهَدْىَ

and the (animals) for offering

وَٱلْقَلَٰٓئِدَ

and the garlands.

ۚ

ذَٰلِكَ

That (is)

لِتَعْلَمُوٓا۟

so that you may know

أَنَّ
that
ٱللَّهَ
Allah
يَعْلَمُ
knows
مَا
what
فِى
(is) in
ٱلسَّمَٰوَٰتِ
the heavens
وَمَا
and what
فِى
(is) in
ٱلْأَرْضِ
the earth,
وَأَنَّ
and that
ٱللَّهَ
Allah
بِكُلِّ
of every
شَىْءٍ
thing
عَلِيمٌ
(is) All-Knowing.
٩٧

جَعَلَ ٱللَّهُ ٱلْكَعْبَةَ ٱلْبَيْتَ ٱلْحَرَامَ قِيَٰمًا لِّلنَّاسِ وَٱلشَّهْرَ ٱلْحَرَامَ وَٱلْهَدْىَ وَٱلْقَلَٰٓئِدَ ۚ ذَٰلِكَ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ٩٧

(97) Allah has made the Ka'bah, the Sacred House, standing for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]. That is so you may know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things.

ٱعْلَمُوٓا۟

Know

أَنَّ

that

ٱللَّهَ

Allah

شَدِيدُ

(is) severe

ٱلْعِقَابِ

(in) punishment

وَأَنَّ

and that

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٩٨

(98)

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ وَأَنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٩٨

(98) Know that Allah is severe in penalty and that Allah is Forgiving and Merciful.

مَّا

Not

عَلَى

on

ٱلرَّسُولِ

the Messenger

إِلَّا

except

ٱلْبَلَٰغُ

the conveyance.

قلے

وَٱللَّهُ

And Allah

يَعْلَمُ

knows

مَا

what

تُبْدُونَ

you reveal

وَمَا

and what

تَكْتُمُونَ

you conceal.

٩٩

(99)

مَّا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ۗ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ٩٩

(99) Not upon the Messenger is [responsibility] except [for] notification. And Allah knows whatever you reveal and whatever you conceal.

قُل

Say,

لَّا

"Not

يَسْتَوِى

(are) equal

ٱلْخَبِيثُ

the evil

وَٱلطَّيِّبُ

and the good

وَلَوْ

even if

أَعْجَبَكَ

impresses you

كَثْرَةُ

abundance

ٱلْخَبِيثِ

(of) the evil.

ج

فَٱتَّقُوا۟

So fear

ٱللَّهَ

Allah,

يَٰٓأُو۟لِى

O men

ٱلْأَلْبَٰبِ

(of) understanding,

لَعَلَّكُمْ

so that you may

تُفْلِحُونَ

be successful."

١٠٠

(100)

قُل لَّا يَسْتَوِى ٱلْخَبِيثُ وَٱلطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ ٱلْخَبِيثِ ۚ فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ لَعَلَّكُمْ تُفْلِحُونَ ١٠٠

(100) Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allah, O you of understanding, that you may be successful.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe

لَا

(Do) not

تَسْـَٔلُوا۟

ask

عَنْ

about

أَشْيَآءَ

things

إِن
if
تُبْدَ
made clear
لَكُمْ
to you,
تَسُؤْكُمْ
it may distress you
وَإِن
and if
تَسْـَٔلُوا۟
you ask
عَنْهَا
about it
حِينَ
when
يُنَزَّلُ
the Quran is being revealed
ٱلْقُرْءَانُ
تُبْدَ
it would be made clear
لَكُمْ
to you.
عَفَا
Allah has pardoned
ٱللَّهُ
عَنْهَا
[about] it,

ۚ

وَٱللَّهُ

and Allah

غَفُورٌ

(is) Oft-Forgiving,

حَلِيمٌ

All-Forbearing.

١٠١

(101)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَسْـَٔلُوا۟ عَنْ أَشْيَآءَ إِن تُبْدَ لَكُمْ تَسُؤْكُمْ وَإِن تَسْـَٔلُوا۟ عَنْهَا حِينَ يُنَزَّلُ ٱلْقُرْءَانُ تُبْدَ لَكُمْ عَفَا ٱللَّهُ عَنْهَا ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ ١٠١

(101) O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing.

قَدْ

Indeed,

سَأَلَهَا

asked them

قَوْمٌ

a people

مِّن

before you,

قَبْلِكُمْ

then

ثُمَّ

they became

أَصْبَحُواْ

thereby

بِهَا

disbelievers.

كَٰفِرِينَ

١٠٢

(102)

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُواْ بِهَا كَٰفِرِينَ

١٠٢

(102) A people asked such [questions] before you; then they became thereby disbelievers.

مَا

Allah has not made

جَعَلَ

ٱللَّهُ

مِن

of

بَحِيرَةٍ

a Bahirah

وَلَا

and not

سَآئِبَةٍ

a Saibah

وَلَا

and not

وَصِيلَةٍ

a Wasilah

وَلَا

and not

حَامٍ

a Hami.

لا

وَلَٰكِنَّ

[And] but

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieved

يَفْتَرُونَ

they invent

عَلَى

against

ٱللَّهِ

Allah

ٱلْكَذِبَ

the lie,

صلى

وَأَكْثَرُهُمْ

and most of them

لَا

(do) not

يَعْقِلُونَ

use reason.

١٠٣

(103)

مَا جَعَلَ ٱللَّهُ مِن بَحِيرَةٍ وَلَا سَآئِبَةٍ وَلَا وَصِيلَةٍ

وَلَا حَامٍ ۙ وَلَٰكِنَّ ٱلَّذِينَ كَفَرُوا۟ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ١٠٣

(103) Allah has not appointed [such innovations as] bahirah or sa'ibah or wasilah or ham. But those who disbelieve invent falsehood about Allah, and most of them do not reason.

وَإِذَا

And when

قِيلَ

it is said

لَهُمْ

to them,

تَعَالَوْا۟

"Come

إِلَىٰ

to

مَآ

what

أَنزَلَ

Allah has revealed

ٱللَّهُ

وَإِلَى

and to

ٱلرَّسُولِ

the Messenger,"

قَالُوا۟

they said,

حَسْبُنَا

"Sufficient for us

مَا

(is) what

وَجَدْنَا

we found

عَلَيْهِ

upon it

ءَابَآءَنَآ

our forefathers."

ج

أَوَلَوْ

Even though

كَانَ

their forefathers were

ءَابَآؤُهُمْ

لَا

not

يَعْلَمُونَ

knowing

شَيْـًٔا

anything

وَلَا

and not

يَهْتَدُونَ

they (were) guided?

١٠٤

(104)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ قَالُوا۟ حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ءَابَآؤُهُمْ لَا يَعْلَمُونَ شَيْـًٔا وَلَا يَهْتَدُونَ

(104) And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe

عَلَيْكُمْ

Upon you

أَنفُسَكُمْ

(is to guard) yourselves.

صلى

لَا

Will not harm you

يَضُرُّكُم

مَّن

(those) who

ضَلَّ

(have gone) astray

إِذَا

when

ٱهْتَدَيْتُمْ

you have been guided.

ج

إِلَى

To

ٱللَّهِ

Allah

مَرْجِعُكُمْ

(is) your return -

جَمِيعًا

all;

فَيُنَبِّئُكُم

then He will inform you

بِمَا

of what

كُنتُمْ

you used to

تَعْمَلُونَ

do.

١٠٥

(105)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ عَلَيْكُمْ أَنفُسَكُمْ ۖ لَا يَضُرُّكُم مَّن ضَلَّ إِذَا ٱهْتَدَيْتُمْ ۚ إِلَى ٱللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ١٠٥

(105) O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is you return all together; then He will inform you of what you used to do.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe

شَهَٰدَةُ

(Take) testimony

بَيْنِكُمْ

among you

إِذَا

when

حَضَرَ

approaches

أَحَدَكُمُ

one of you

ٱلْمَوْتُ

[the] death,

حِينَ

(at the) time (of making)

ٱلْوَصِيَّةِ

[the] a will

ٱثْنَانِ

two

ذَوَا

just men

عَدْلٍ

مِّنكُمْ

among you,

أَوْ

or

ءَاخَرَانِ

two others

مِنْ

from

غَيْرِكُمْ
other than you

إِنْ
if

أَنتُمْ
you

ضَرَبْتُمْ
(are) travel(ing)

فِى
in

ٱلْأَرْضِ
the earth

فَأَصَٰبَتْكُم
then befalls you

مُّصِيبَةُ
calamity

ٱلْمَوْتِ
(of) [the] death.

ج

تَحْبِسُونَهُمَا
Detain both of them

مِن
after

بَعْدِ

ٱلصَّلَوٰةِ
the prayer

فَيُقْسِمَانِ
and let them both swear

بِٱللَّهِ

by Allah

إِنِ

if

ٱرْتَبْتُمْ

you doubt,

لَا

"We will not exchange

نَشْتَرِى

بِهِۦ

it for

ثَمَنًا

a price

وَلَوْ

even if

كَانَ

he is

ذَا

a near relative,

قُرْبَىٰ

لا

وَلَا

and not

نَكْتُمُ

we will conceal

شَهَٰدَةَ

testimony

ٱللَّهِ

(of) Allah.

إِنَّآ

Indeed, we

إِذًا

then

لَّمِنَ

(will) surely (be) of

ٱلْءَاثِمِينَ

the sinners."

١٠٦

(106)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ شَهَٰدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ ءَاخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ ضَرَبْتُمْ فِى ٱلْأَرْضِ فَأَصَٰبَتْكُم مُّصِيبَةُ ٱلْمَوْتِ ۚ تَحْبِسُونَهُمَا مِنۢ بَعْدِ ٱلصَّلَوٰةِ فَيُقْسِمَانِ بِٱللَّهِ إِنِ ٱرْتَبْتُمْ لَا نَشْتَرِى بِهِۦ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۙ وَلَا نَكْتُمُ شَهَٰدَةَ ٱللَّهِ إِنَّآ إِذًا لَّمِنَ ٱلْءَاثِمِينَ ١٠٦

(106) O you who have believed, testimony [should be taken] among you when death approaches one of you at the time of bequest - [that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you. Detain them after the prayer and let them both swear by Allah if you doubt [their testimony, saying], "We will not exchange our oath for a price, even if he should be a near relative, and we will not withhold the testimony of Allah. Indeed, we would then be of the sinful."

فَإِنْ

Then if

عُثِرَ

it is discovered

عَلَىٰٓ
أَنَّهُمَا
that the two
ٱسْتَحَقَّآ
(were) guilty
إِثْمًا
(of) sin,
فَـَٔاخَرَانِ
then (let) two others
يَقُومَانِ
stand
مَقَامَهُمَا
(in) their place
مِنَ
from
ٱلَّذِينَ
those who
ٱسْتَحَقَّ
have a lawful right over them -
عَلَيْهِمُ
ٱلْأَوْلَيَـٰنِ
the former two -
فَيُقْسِمَانِ
and let them both swear
بِٱللَّهِ
by Allah
لَشَهَـٰدَتُنَآ
"Surely our testimony

أَحَقُّ

(is) truer

مِن

than

شَهَٰدَتِهِمَا

testimony of the other two

وَمَا

and not

ٱعْتَدَيْنَآ

we have transgressed.

إِنَّآ

Indeed, we

إِذًا

then

لَّمِنَ

(will be) of

ٱلظَّٰلِمِينَ

the wrongdoers."

١٠٧

(107)

فَإِنْ عُثِرَ عَلَىٰٓ أَنَّهُمَا ٱسْتَحَقَّآ إِثْمًا فَـَٔاخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ ٱلَّذِينَ ٱسْتَحَقَّ عَلَيْهِمُ ٱلْأَوْلَيَٰنِ فَيُقْسِمَانِ بِٱللَّهِ لَشَهَٰدَتُنَآ أَحَقُّ مِن شَهَٰدَتِهِمَا وَمَا ٱعْتَدَيْنَآ إِنَّآ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ١٠٧

(107) But if it is found that those two were guilty of perjury, let two others stand in their place [who are] foremost [in claim] from those who have a lawful right. And let them swear by Allah, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers."

ذَٰلِكَ
That
أَدْنَىٰٓ
(is) closer
أَن
that
يَأْتُوا۟
they will give
بِٱلشَّهَٰدَةِ
the testimony
عَلَىٰ
in its (true) form
وَجْهِهَآ
أَوْ
or
يَخَافُوٓا۟
they would fear
أَن
that
تُرَدَّ
will be refuted
أَيْمَٰنٌۢ
their oaths
بَعْدَ
after
أَيْمَٰنِهِمْ
their (others) oaths.
قلے

وَٱتَّقُوا۟

And fear

ٱللَّهَ

Allah

وَٱسْمَعُوا۟

and listen;

قلے

وَٱللَّهُ

and Allah

لَا

(does) not

يَهْدِى

guide

ٱلْقَوْمَ

the defiantly disobedient people.

ٱلْفَٰسِقِينَ

١٠٨

(108)

ذَٰلِكَ أَدْنَىٰٓ أَن يَأْتُوا۟ بِٱلشَّهَٰدَةِ عَلَىٰ وَجْهِهَآ أَوْ يَخَافُوٓا۟ أَن تُرَدَّ أَيْمَٰنٌۢ بَعْدَ أَيْمَٰنِهِمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱسْمَعُوا۟ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ١٠٨

(108) That is more likely that they will give testimony according to its [true] objective, or [at least] they would fear that [other] oaths might be taken after their oaths. And fear Allah and listen; and Allah does not guide the defiantly disobedient people.

يَوْمَ

(The) day

يَجْمَعُ

Allah will gather

ٱللَّهُ

ٱلرُّسُلَ

the Messengers

فَيَقُولُ

and He will say,

مَاذَآ

"What

أُجِبْتُمْ

was (the) response you received?"

صلے

قَالُوا۟

They said,

لَا

"(There is) no

عِلْمَ

knowledge

لَنَآ

for us.

صلے

إِنَّكَ

Indeed You,

أَنتَ

You

عَلَّٰمُ

(are the) Knower

ٱلْغُيُوبِ

(of) the unseen."

١٠٩

(109)

يَوْمَ يَجْمَعُ ٱللَّهُ ٱلرُّسُلَ فَيَقُولُ مَاذَآ أُجِبْتُمْ ۖ قَالُوا۟ لَا عِلْمَ لَنَآ ۖ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ ١٠٩

(109) [Be warned of] the Day when Allah will assemble the messengers and say, "What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen"

إِذْ

When

قَالَ

Allah said,

ٱللَّهُ

يَٰعِيسَى

"O Isa,

ٱبْنَ

son

مَرْيَمَ

(of) Maryam

ٱذْكُرْ

Remember

نِعْمَتِى

My Favor

عَلَيْكَ

upon you

وَعَلَىٰ

and upon

وَٰلِدَتِكَ

your mother

إِذْ
when
أَيَّدتُّكَ
I strengthened you
بِرُوحِ
with the Holy Spirit,
ٱلْقُدُسِ
تُكَلِّمُ
you spoke
ٱلنَّاسَ
(to) the people
فِى
in
ٱلْمَهْدِ
the cradle
وَكَهْلًا
and (in) maturity.
صلے

وَإِذْ
And when
عَلَّمْتُكَ
I taught you
ٱلْكِتَٰبَ
the Book
وَٱلْحِكْمَةَ
and the wisdom
وَٱلتَّوْرَىٰةَ
and the Taurat

وَٱلْإِنجِيلَ
and the Injeel;
صلے

وَإِذْ
and when
تَخْلُقُ
you make
مِنَ
from
ٱلطِّينِ
the clay
كَهَيْـَٔةِ
like the shape
ٱلطَّيْرِ
(of) the bird
بِإِذْنِى
by My permission
فَتَنفُخُ
then you breath
فِيهَا
into it
فَتَكُونُ
and it becomes
طَيْرًا
a bird
بِإِذْنِى
by My permission,
صلے

وَتُبْرِئُ

and you heal

ٱلْأَكْمَهَ

the born blind

وَٱلْأَبْرَصَ

and the leper

بِإِذْنِى

by My permission,

صلے

وَإِذْ

and when

تُخْرِجُ

you bring forth

ٱلْمَوْتَىٰ

the dead

بِإِذْنِى

by My permission.

صلے

وَإِذْ

And when

كَفَفْتُ

I restrained

بَنِىٓ

(the) Children

إِسْرَٰٓءِيلَ

(of) Israel

عَنكَ

from you

إِذْ
when
جِئْتَهُم
you came to them
بِٱلْبَيِّنَٰتِ
with the clear proofs
فَقَالَ
then said
ٱلَّذِينَ
those who
كَفَرُوا۟
disbelieved
مِنْهُمْ
among them
إِنْ
'This is not
هَٰذَآ
إِلَّا
but
سِحْرٌ
clear magic.'"
مُّبِينٌ
١١٠
(110)
إِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ٱذْكُرْ نِعْمَتِى
عَلَيْكَ وَعَلَىٰ وَٰلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ ٱلْقُدُسِ
تُكَلِّمُ ٱلنَّاسَ فِى ٱلْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ ٱلْكِتَٰبَ

وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ ۖ وَإِذْ تَخْلُقُ مِنَ ٱلطِّينِ كَهَيْـَٔةِ ٱلطَّيْرِ بِإِذْنِى فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًۢا بِإِذْنِى ۖ وَتُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ بِإِذْنِى ۖ وَإِذْ تُخْرِجُ ٱلْمَوْتَىٰ بِإِذْنِى ۖ وَإِذْ كَفَفْتُ بَنِىٓ إِسْرَٰٓءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيِّنَٰتِ فَقَالَ ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ١١٠

(110) [The Day] when Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic."

وَإِذْ

And when

أَوْحَيْتُ

I inspired

إِلَى

to

ٱلْحَوَارِيِّـۧنَ

the disciples

أَنْ

to

ءَامِنُوا۟

believe

بِى

in Me

وَبِرَسُولِى
and in My Messenger
قَالُوٓا۟
they said,
ءَامَنَّا
"We believe
وَٱشْهَدْ
and bear witness
بِأَنَّنَا
that indeed we
مُسْلِمُونَ
(are) Muslims.
١١١
(111)
وَإِذْ أَوْحَيْتُ إِلَى ٱلْحَوَارِيِّـۧنَ أَنْ ءَامِنُوا۟ بِى وَبِرَسُولِى قَالُوٓا۟ ءَامَنَّا وَٱشْهَدْ بِأَنَّنَا مُسْلِمُونَ ١١١
(111) And [remember] when I inspired to the disciples, "Believe in Me and in My messenger Jesus." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]."
إِذْ
When
قَالَ
the disciples said,
ٱلْحَوَارِيُّونَ
يَٰعِيسَى
"O Isa,
ٱبْنَ
son
مَرْيَمَ

(of) Maryam

هَلْ

Is

يَسْتَطِيعُ

your Lord able

رَبُّكَ

أَن

to

يُنَزِّلَ

send down

عَلَيْنَا

to us

مَآئِدَةً

a table spread

مِّنَ

from

ٱلسَّمَآءِ

the heaven?"

صلے

قَالَ

He said,

ٱتَّقُواْ

"Fear

ٱللَّهَ

Allah,

إِن

if

كُنتُم

you are

مُّؤْمِنِينَ

believers."

١١٢

(112)

إِذْ قَالَ ٱلْحَوَارِيُّونَ يَٰعِيسَى ٱبْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ ۖ قَالَ ٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ١١٢

(112) [And remember] when the disciples said, "O Jesus, Son of Mary, can your Lord send down to us a table [spread with food] from the heaven? [Jesus] said," Fear Allah, if you should be believers."

قَالُواْ

They said,

نُرِيدُ

"We wish

أَن

that

نَّأْكُلَ

we eat

مِنْهَا

from it

وَتَطْمَئِنَّ

and satisfy

قُلُوبُنَا

our hearts

وَنَعْلَمَ

and we know

أَن

that

قَدْ

certainly

صَدَقْتَنَا

you have spoken the truth to us

وَنَكُونَ

and we be

عَلَيْهَا

over it

مِنَ

among

ٱلشَّٰهِدِينَ

the witnesses.

١١٣

(113)

قَالُواْ نُرِيدُ أَن نَّأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَن قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ ٱلشَّٰهِدِينَ ١١٣

(113) They said, "We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses."

قَالَ

Said

عِيسَى

Isa,

ٱبْنُ

son

مَرْيَمَ

(of) Maryam,

ٱللَّهُمَّ

"O Allah,

رَبَّنَآ

our Lord,

أَنزِلْ

send down

عَلَيْنَا

to us

مَآئِدَةً

a table spread

مِّنَ

from

ٱلسَّمَآءِ

the heaven

تَكُونُ

to be

لَنَا

for us

عِيدًا

a festival

لِّأَوَّلِنَا

for first of us

وَءَاخِرِنَا

and last of us

وَءَايَةً

and a sign

مِّنكَ

from You.

صلے

وَٱرْزُقْنَا

And provide us,

وَأَنتَ

and You

خَيْرُ

(are) best

ٱلرَّٰزِقِينَ

(of) the providers.

١١٤

(114)

قَالَ عِيسَى ٱبْنُ مَرْيَمَ ٱللَّهُمَّ رَبَّنَآ أَنزِلْ عَلَيْنَا مَآئِدَةً مِّنَ ٱلسَّمَآءِ تَكُونُ لَنَا عِيدًا لِّأَوَّلِنَا وَءَاخِرِنَا وَءَايَةً مِّنكَ ۖ وَٱرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّٰزِقِينَ ١١٤

(114) Said Jesus, the son of Mary, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers."

قَالَ

Allah said,

ٱللَّهُ

إِنِّى

"Indeed I

مُنَزِّلُهَا

(will) send it down

عَلَيْكُمْ

to you,

ۖ

فَمَن

then whoever

يَكْفُرْ

disbelieves

بَعْدُ

after (that)

مِنكُمْ

among you,

فَإِنِّىٓ

then indeed I

أُعَذِّبُهُۥ

[I] will punish him

عَذَابًا

(with) a punishment

لَّآ

not

أُعَذِّبُهُۥٓ

I have punished

أَحَدًا

anyone

مِّنَ

among

ٱلْعَٰلَمِينَ

the worlds."

١١٥

(115)

قَالَ ٱللَّهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَن يَكْفُرْ بَعْدُ مِنكُمْ فَإِنِّىٓ أُعَذِّبُهُۥ عَذَابًا لَّآ أُعَذِّبُهُۥٓ أَحَدًا مِّنَ ٱلْعَٰلَمِينَ ١١٥

(115) Allah said, "Indeed, I will sent it down to you, but whoever disbelieves afterwards from among you - then indeed will I punish him with a punishment by which I have not punished anyone among the worlds."

وَإِذْ

And when

قَالَ

Allah said,

ٱللَّهُ

يَٰعِيسَى

"O Isa,

ٱبْنَ

son

مَرْيَمَ

(of) Maryam

ءَأَنتَ

Did you

قُلْتَ

say

لِلنَّاسِ

to the people,

ٱتَّخِذُونِى

"Take me

وَأُمِّىَ

and my mother

إِلَٰهَيْنِ

(as) two gods

مِن

besides

دُونِ

ٱللَّهِ

Allah?'"

صلے

قَالَ

He said,

سُبْحَٰنَكَ

"Glory be to You

مَا

Not

يَكُونُ

was

لِىٓ

for me

أَنْ

that

أَقُولَ

I say

مَا

what

لَيْسَ

not

لِى

I

بِحَقٍّ

(had) right.

ج

إِن

If

كُنتُ

I had

قُلْتُهُۥ

said it,

فَقَدْ

then surely

عَلِمْتَهُۥ

You would have known it.

ج

تَعْلَمُ

You know

مَا

what

فِى

(is) in

نَفْسِى

myself,

وَلَآ

and not

أَعْلَمُ

I know

مَا

what

فِى

(is) in

نَفْسِكَ

Yourself.

ج

إِنَّكَ

Indeed, You,

أَنتَ

You

عَلَّٰمُ

(are) All-Knower

ٱلْغُيُوبِ

(of) the unseen.

١١٦

(116)

وَإِذْ قَالَ ٱللَّهُ يَٰعِيسَى ٱبْنَ مَرْيَمَ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَّخِذُونِى وَأُمِّىَ إِلَٰهَيْنِ مِن دُونِ ٱللَّهِ ۖ قَالَ سُبْحَٰنَكَ مَا يَكُونُ لِىٓ أَنْ أَقُولَ مَا لَيْسَ لِى بِحَقٍّ ۚ إِن كُنتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ ۚ تَعْلَمُ مَا فِى نَفْسِى وَلَآ أَعْلَمُ مَا فِى نَفْسِكَ ۚ إِنَّكَ أَنتَ عَلَّٰمُ ٱلْغُيُوبِ

١١٦

(116) And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.

مَا

Not I said

قُلْتُ

لَهُمْ

to them

إِلَّا

except

مَآ

what

أَمَرْتَنِى

You commanded me

بِهِۦٓ

[with it]

أَنِ
that
ٱعْبُدُوا۟
'You worship
ٱللَّهَ
Allah,
رَبِّى
my Lord
وَرَبَّكُمْ
and your Lord.'
ج

وَكُنتُ
And I was
عَلَيْهِمْ
over them
شَهِيدًا
a witness
مَّا
as long as I
دُمْتُ
فِيهِمْ
(was) among them,
صلے

فَلَمَّا
then when
تَوَفَّيْتَنِى
You raised me
كُنتَ

You were

أَنتَ

[You]

ٱلرَّقِيبَ

the Watcher

عَلَيْهِمْ

over them,

ج

وَأَنتَ

and You

عَلَىٰ

(are) on

كُلِّ

every

شَىْءٍ

thing

شَهِيدٌ

a Witness.

١١٧

(117)

مَا قُلْتُ لَهُمْ إِلَّا مَآ أَمَرْتَنِى بِهِۦٓ أَنِ ٱعْبُدُوا۟ ٱللَّهَ رَبِّى وَرَبَّكُمْ ۚ وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِى كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمْ ۚ وَأَنتَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ١١٧

(117) I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness.

إِن

If

تُعَذِّبْهُمْ

You punish them,

فَإِنَّهُمْ

then indeed they

عِبَادُكَ

(are) Your slaves,

صلى

وَإِن

and if

تَغْفِرْ

You forgive

لَهُمْ

[for] them

فَإِنَّكَ

then indeed You,

أَنتَ

You

ٱلْعَزِيزُ

(are) the All-Mighty,

ٱلْحَكِيمُ

the All-Wise."

١١٨

(118)

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١١٨

(118) If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise.

قَالَ

Allah will say,

ٱللَّهُ

هَٰذَا

"This

يَوْمُ

Day

يَنفَعُ

will profit

ٱلصَّٰدِقِينَ

the truthful

صِدْقُهُمْ

their truthfulness."

ج

لَهُمْ

For them

جَنَّٰتٌ

(are) Gardens

تَجْرِى

flows

مِن

from

تَحْتِهَا

underneath it

ٱلْأَنْهَٰرُ

the rivers

خَٰلِدِينَ

will abide

فِيهَآ

in it

أَبَدًا

forever."

ج

رَّضِىَ

Allah is pleased

ٱللَّهُ

عَنْهُمْ

with them

وَرَضُوا۟

and they are pleased

عَنْهُ

with Him.

ج

ذَٰلِكَ

That

ٱلْفَوْزُ

(is) the great success.

ٱلْعَظِيمُ

١١٩

(119)

قَالَ ٱللَّهُ هَٰذَا يَوْمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ

١١٩

(119) Allah will say, "This is the Day when the truthful will benefit from

their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment.

لِلَّهِ

To Allah (belongs)

مُلْكُ

the dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth

وَمَا

and what

فِيهِنَّ

(is) in them.

ۚ

وَهُوَ

And He

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌۢ

All-Powerful.

١٢٠

(120)

لِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ

كُلِّ شَيْءٍ قَدِيرٌ ١٢٠

(120) To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent.

ءَايَٰتُهَا ١٦٥

Verses 165

سُورَةُ ٱلْأَنْعَٰمِ

Chapter 6 The Cattle

رُكُوعَاتُهَا ٢٠

Rukus 20

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

ٱلْحَمْدُ

(All) the praises and thanks

لِلَّهِ

(be) to Allah,

ٱلَّذِى

the One Who

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

وَجَعَلَ

and made

ٱلظُّلُمَٰتِ

the darkness[es]

وَٱلنُّورَ

and the light.

صلے

ثُمَّ

Then

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

بِرَبِّهِمْ

in their Lord

يَعْدِلُونَ

equate others with Him.

١

(1)

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَٰتِ وَٱلنُّورَ ۖ ثُمَّ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ يَعْدِلُونَ

١

(1) [All] praise is [due] to Allah, who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.

هُوَ

He

ٱلَّذِى

(is) the One Who

خَلَقَكُم

created you

مِّن

from

طِينٍ

clay

ثُمَّ

then

قَضَىٰٓ

He decreed

أَجَلًا

a term -
صلے

وَأَجَلٌ
and a term
مُّسَمًّى
specified
عِندَهُۥ
with Him,
صلے

ثُمَّ
yet
أَنتُمْ
you
تَمْتَرُونَ
doubt.
٢
(2)
هُوَ ٱلَّذِى خَلَقَكُم مِّن طِينٍ ثُمَّ قَضَىٰٓ أَجَلًا ۖ وَأَجَلٌ مُّسَمًّى عِندَهُۥ ۖ ثُمَّ أَنتُمْ تَمْتَرُونَ ٢
(2) It is He who created you from clay and then decreed a term and a specified time [known] to Him; then [still] you are in dispute.
وَهُوَ
And He
ٱللَّهُ
(is) Allah
فِى
in
ٱلسَّمَٰوَٰتِ
the heavens

وَفِى

and in

ٱلْأَرْضِ

the earth.

صلے

يَعْلَمُ

He knows

سِرَّكُمْ

your secret

وَجَهْرَكُمْ

and what you make public

وَيَعْلَمُ

and He knows

مَا

what

تَكْسِبُونَ

you earn.

٣

(3)

وَهُوَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَفِى ٱلْأَرْضِ ۖ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ٣

(3) And He is Allah, [the only deity] in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn.

وَمَا

And not

تَأْتِيهِم

comes to them

مِّنْ

[of]

ءَايَةٍ

any sign

مِّنْ

from

ءَايَٰتِ

(the) Signs

رَبِّهِمْ

(of) their Lord

إِلَّا

but

كَانُوا۟

they are

عَنْهَا

from it

مُعْرِضِينَ

turning away.

٤

(4)

وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُوا۟ عَنْهَا مُعْرِضِينَ ٤

(4) And no sign comes to them from the signs of their Lord except that they turn away therefrom.

فَقَدْ

Then indeed,

كَذَّبُوا۟

they denied

بِٱلْحَقِّ

the truth

لَمَّا

when

جَآءَهُمْ

it came to them,

صلے

فَسَوْفَ

but soon

يَأْتِيهِمْ

will come to them

أَنۢبَٰٓؤُاْ

news

مَا

(of) what

كَانُواْ

they used to

بِهِۦ

[at it]

يَسْتَهْزِءُونَ

mock.

٥

(5)

فَقَدْ كَذَّبُواْ بِٱلْحَقِّ لَمَّا جَآءَهُمْ صلے فَسَوْفَ يَأْتِيهِمْ أَنۢبَٰٓؤُاْ مَا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ ٥

(5) For they had denied the truth when it came to them, but there is going to reach them the news of what they used to ridicule.

أَلَمْ

Did not

يَرَوْاْ

they see

كَمْ

how many

أَهْلَكْنَا

We destroyed

مِن

before them

قَبْلِهِم

مِّن

of generations

قَرْنٍ

We had established them

مَّكَّنَّٰهُمْ

in

فِى

the earth

ٱلْأَرْضِ

what

مَا

We (have) not established

لَمْ

نُمَكِّن

for you?

لَّكُمْ

And We sent

وَأَرْسَلْنَا

(rain from) the sky

ٱلسَّمَآءَ

upon them

عَلَيْهِم

showering abundantly

مِّدْرَارًا

and We made

وَجَعَلْنَا

the rivers

ٱلْأَنْهَٰرَ

flow

تَجْرِى

underneath them.

مِن

تَحْتِهِمْ

Then We destroyed them

فَأَهْلَكْنَٰهُم

for their sins

بِذُنُوبِهِمْ

and We raised

وَأَنشَأْنَا

after them

مِن

بَعْدِهِمْ

other generations.

قَرْنًا

ءَاخَرِينَ

٦

(6)

أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ مَّكَّنَّٰهُمْ

فِى ٱلْأَرْضِ مَا لَمْ نُمَكِّن لَّكُمْ وَأَرْسَلْنَا ٱلسَّمَآءَ عَلَيْهِم مِّدْرَارًا وَجَعَلْنَا ٱلْأَنْهَٰرَ تَجْرِى مِن تَحْتِهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَنشَأْنَا مِنۢ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ٦

(6) Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others.

وَلَوْ

And (even) if

نَزَّلْنَا

We (had) sent down

عَلَيْكَ

to you

كِتَٰبًا

a written Scripture

فِى

in

قِرْطَاسٍ

a parchment

فَلَمَسُوهُ

and they touched it

بِأَيْدِيهِمْ

with their hands,

لَقَالَ

surely (would) have said

ٱلَّذِينَ

those who

كَفَرُوٓاْ

disbelieved,

إِنْ

"This is not

هَٰذَآ

إِلَّا

but

سِحْرٌ

clear magic."

مُّبِينٌ

٧

(7)

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓاْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ٧

(7) And even if We had sent down to you, [O Muhammad], a written scripture on a page and they touched it with their hands, the disbelievers would say, "This is not but obvious magic."

وَقَالُواْ

And they said,

لَوْلَآ

"Why has not been

أُنزِلَ

sent down

عَلَيْهِ

to him

مَلَكٌ

an Angel?"

صلے

وَلَوْ

And if

أَنزَلْنَا

We (had) sent down

مَلَكًا

an Angel,

لَّقُضِىَ

surely (would) have been decided

ٱلْأَمْرُ

the matter

ثُمَّ

then

لَا

no

يُنظَرُونَ

respite would have been granted to them.

٨

(8)

وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِىَ ٱلْأَمْرُ ثُمَّ لَا يُنظَرُونَ ٨

(8) And they say, "Why was there not sent down to him an angel?" But if We had sent down an angel, the matter would have been decided; then they would not be reprieved.

وَلَوْ

And if

جَعَلْنَٰهُ

We had made him

مَلَكًا

an Angel,

لَّجَعَلْنَٰهُ

certainly We (would) have made him

رَجُلًا

a man,

وَلَلَبَسْنَا

and certainly We (would) have obscured

عَلَيْهِم

to them

مَّا

what

يَلْبِسُونَ

they are obscuring.

٩

(9)

وَلَوْ جَعَلْنَٰهُ مَلَكًا لَّجَعَلْنَٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ ٩

(9) And if We had made him an angel, We would have made him [appear as] a man, and We would have covered them with that in which they cover themselves.

وَلَقَدِ

And indeed

ٱسْتُهْزِئَ

were mocked

بِرُسُلٍ

Messengers

مِّن

before you

قَبْلِكَ

but surrounded

فَحَاقَ

those who

بِٱلَّذِينَ

scoffed

سَخِرُواْ

of them

مِنْهُم

what

مَّا

they used to

كَانُواْ

[at it]

بِهِۦ

mock.

يَسْتَهْزِءُونَ

١٠

(10)

وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُواْ مِنْهُم مَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ ١٠

(10) And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule.

قُلْ

Say,

سِيرُواْ

"Travel

فِى

in

ٱلْأَرْضِ

the earth

ثُمَّ
and
ٱنظُرُواْ
see
كَيْفَ
how
كَانَ
was
عَٰقِبَةُ
(the) end
ٱلْمُكَذِّبِينَ
(of) the rejecters."
١١
(11)
قُلْ سِيرُواْ فِى ٱلْأَرْضِ ثُمَّ ٱنظُرُواْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ١١
(11) Say, "Travel through the land; then observe how was the end of the deniers."
قُل
Say,
لِّمَن
"To whom (belongs)
مَّا
what
فِى
(is) in
ٱلسَّمَٰوَٰتِ
the heavens
وَٱلْأَرْضِ

and the earth?"
صلے

قُل
Say,
لِّلَّهِ
"To Allah."
ج

كَتَبَ
He has decreed
عَلَىٰ
upon
نَفْسِهِ
Himself
ٱلرَّحْمَةَ
the Mercy.
ج

لَيَجْمَعَنَّكُمْ
Surely He will assemble you
إِلَىٰ
on
يَوْمِ
(the) Day
ٱلْقِيَٰمَةِ
(of) the Resurrection,
لَا
(there is) no
رَيْبَ
doubt

فِيهِ

about it.

ج

ٱلَّذِينَ

Those who

خَسِرُوٓا۟

have lost

أَنفُسَهُمْ

themselves,

فَهُمْ

then they

لَا

(do) not

يُؤْمِنُونَ

believe.

١٢

(12)

قُل لِّمَن مَّا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُل لِّلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ ۚ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ١٢

(12) Say, "To whom belongs whatever is in the heavens and earth?" Say, "To Allah." He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. Those who will lose themselves [that Day] do not believe.

۞

وَلَهُۥ

And for Him

مَا

(is) whatever

سَكَنَ

dwells

فِى

in

ٱلَّيْلِ

the night

وَٱلنَّهَارِ

and the day,

ۚ

وَهُوَ

and He

ٱلسَّمِيعُ

(is) All-Hearing,

ٱلْعَلِيمُ

All-Knowing.

١٣

(13)

وَلَهُۥ مَا سَكَنَ فِى ٱلَّيْلِ وَٱلنَّهَارِ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ١٣

(13) And to Him belongs that which reposes by night and by day, and He is the Hearing, the Knowing.

قُلْ

Say,

أَغَيْرَ

"Is it other than

ٱللَّهِ

Allah

أَتَّخِذُ

I (should) take

وَلِيًّا

(as) a protector,

فَاطِرِ

Creator,

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

وَهُوَ

while (it is) He

يُطْعِمُ

Who feeds

وَلَا

and not

يُطْعَمُ

He is fed?"

قلے

قُلْ

Say,

إِنِّىٓ

"Indeed I

أُمِرْتُ

[I] am commanded

أَنْ

that

أَكُونَ

I be

أَوَّلَ

(the) first

مَنْ

who

أَسْلَمَ

submits (to Allah)

صلى

وَلَا

and not

تَكُونَنَّ

be

مِنَ

of

ٱلْمُشْرِكِينَ

the polytheists."

١٤

(14)

قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ١٤

(14) Say, "Is it other than Allah I should take as a protector, Creator of the heavens and the earth, while it is He who feeds and is not fed?" Say, [O Muhammad], "Indeed, I have been commanded to be the first [among you] who submit [to Allah] and [was commanded], 'Do not ever be of the polytheists.' "

قُلْ

Say,

إِنِّىٓ

"Indeed, I

أَخَافُ

[I] fear

إِنْ

if

عَصَيْتُ

I disobeyed

رَبِّى

my Lord,

عَذَابَ

punishment

يَوْمٍ

(of) a Mighty Day."

عَظِيمٍ

١٥

(15)

قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ١٥

(15) Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

مَّن

Whoever

يُصْرَفْ

is averted

عَنْهُ

from it

يَوْمَئِذٍ

that Day

فَقَدْ

then surely

رَحِمَهُۥ

He had Mercy on him.

ج

وَذَٰلِكَ

And that

ٱلْفَوْزُ

(is) the success

ٱلْمُبِينُ

(the) clear.

١٦

(16)

مَّن يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُۥ ۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْمُبِينُ ١٦

(16) He from whom it is averted that Day - [Allah] has granted him mercy. And that is the clear attainment.

وَإِن

And if

يَمْسَسْكَ

Allah touches you

ٱللَّهُ

بِضُرٍّ

with affliction

فَلَا

then no

كَاشِفَ

remover

لَهُۥٓ

of it

إِلَّا
except
هُوَ
Him.
صلے

وَإِن
And if
يَمْسَسْكَ
He touches you
بِخَيْرٍ
with good,
فَهُوَ
then He
عَلَىٰ
(is) on
كُلِّ
every
شَىْءٍ
thing
قَدِيرٌ
All-Powerful.
١٧
(17)
وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ صلے
وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١٧
(17) And if Allah should touch you with adversity, there is no remover of it except Him. And if He touches you with good - then He is over all things competent.
وَهُوَ

And He

ٱلْقَاهِرُ

(is) the Subjugator

فَوْقَ

over

عِبَادِهِۦ

His slaves.

ج

وَهُوَ

And He

ٱلْحَكِيمُ

(is) the All-Wise,

ٱلْخَبِيرُ

the All-Aware.

١٨

(18)

وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ

١٨

(18) And He is the subjugator over His servants. And He is the Wise, the Acquainted [with all].

قُلْ

Say,

أَىُّ

"What

شَىْءٍ

thing

أَكْبَرُ

(is) greatest

شَهَٰدَةً

(as) a testimony?"
صلے

قُلِ
Say,
ٱللَّهُ
"Allah
صلے

شَهِيدٌۢ
(is) Witness
بَيْنِى
between me
وَبَيْنَكُمْ
and between you,
ج

وَأُوحِىَ
and has been revealed
إِلَىَّ
to me
هَٰذَا
this
ٱلْقُرْءَانُ
[the] Quran
لِأُنذِرَكُم
that I may warn you
بِهِۦ
with it
وَمَنۢ
and whoever

بَلَغَ

it reaches.

ج

أَئِنَّكُمْ

Do you truly

لَتَشْهَدُونَ

testify

أَنَّ

that

مَعَ

with

ٱللَّهِ

Allah

ءَالِهَةً

(there are) gods

أُخْرَىٰ

other?"

ج

قُل

Say,

لَّآ

"I (do) not testify."

أَشْهَدُ

ج

قُلْ

Say,

إِنَّمَا

"Only

هُوَ

He

إِلَٰهٌ

(is) One God,

وَٰحِدٌ

وَإِنَّنِى

and indeed, I am

بَرِىٓءٌ

free

مِّمَّا

of what

تُشْرِكُونَ

you associate (with Him).

١٩

(19)

قُلْ أَىُّ شَىْءٍ أَكْبَرُ شَهَٰدَةً ۖ قُلِ ٱللَّهُ ۖ شَهِيدٌۢ بَيْنِى وَبَيْنَكُمْ ۚ وَأُوحِىَ إِلَىَّ هَٰذَا ٱلْقُرْءَانُ لِأُنذِرَكُم بِهِۦ وَمَنۢ بَلَغَ ۚ أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللَّهِ ءَالِهَةً أُخْرَىٰ ۚ قُل لَّآ أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَإِنَّنِى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ١٩

(19) Say, "What thing is greatest in testimony?" Say, "Allah is witness between me and you. And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches. Do you [truly] testify that with Allah there are other deities?" Say, "I will not testify [with you]." Say, "Indeed, He is but one God, and indeed, I am free of what you associate [with Him]."

ٱلَّذِينَ

Those (to) whom

ءَاتَيْنَٰهُمُ

We have given them

ٱلْكِتَٰبَ

the Book

يَعْرِفُونَهُۥ

they recognize him

كَمَا

as

يَعْرِفُونَ

they recognize

أَبْنَآءَهُمُ

their sons.

ۘ

ٱلَّذِينَ

Those who

خَسِرُوٓا۟

lost

أَنفُسَهُمْ

themselves

فَهُمْ

then they

لَا

(do) not

يُؤْمِنُونَ

believe.

٢٠

(20)

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْرِفُونَهُۥ كَمَا يَعْرِفُونَ
أَبْنَآءَهُمُ ۘ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

٢٠

(20) Those to whom We have given the Scripture recognize it as they recognize their [own] sons. Those who will lose themselves [in the Hereafter] do not believe.

وَمَنْ

And who

أَظْلَمُ

(is) more unjust

مِمَّنِ

than (he) who

ٱفْتَرَىٰ

invents

عَلَى

against

ٱللَّهِ

Allah

كَذِبًا

a lie

أَوْ

or

كَذَّبَ

rejects

بِـَٔايَـٰتِهِۦٓ

His Signs?

قلے

إِنَّهُۥ

Indeed,

لَا

not

يُفْلِحُ

will be successful

ٱلظَّٰلِمُونَ

the wrongdoers.

٢١

(21)

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۗ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ٢١

(21) And who is more unjust than one who invents about Allah a lie or denies His verses? Indeed, the wrongdoers will not succeed.

وَيَوْمَ

And (the) Day

نَحْشُرُهُمْ

We will gather them

جَمِيعًا

all,

ثُمَّ

then

نَقُولُ

We will say

لِلَّذِينَ

to those who

أَشْرَكُوٓا۟

associated others with Allah,

أَيْنَ

"Where (are)

شُرَكَآؤُكُمُ

your partners,

ٱلَّذِينَ

those whom

كُنتُمْ

you used to

تَزْعُمُونَ

claim.

٢٢

(22)

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوٓا۟ أَيْنَ شُرَكَآؤُكُمُ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ٢٢

(22) And [mention, O Muhammad], the Day We will gather them all together; then We will say to those who associated others with Allah, "Where are your 'partners' that you used to claim [with Him]?"

ثُمَّ

Then

لَمْ

not

تَكُن

will be

فِتْنَتُهُمْ

(for) them a plea

إِلَّآ

except

أَن

that

قَالُوا۟

they say,

وَٱللَّهِ

"By Allah,

رَبِّنَا

our Lord,

مَا

not

كُنَّا

we were

مُشْرِكِينَ

those who associated others (with Allah) ."

٢٣

(23)

ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّآ أَن قَالُواْ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ٢٣

(23) Then there will be no [excuse upon] examination except they will say, "By Allah, our Lord, we were not those who associated."

ٱنظُرْ

Look

كَيْفَ

how

كَذَبُواْ

they lied

عَلَىٰٓ

against

أَنفُسِهِمْ

themselves.

ج

وَضَلَّ

And lost

عَنْهُم

from them

مَّا

what

كَانُواْ

they used to

يَفۡتَرُونَ

invent.

٢٤

(24)

ٱنظُرۡ كَيۡفَ كَذَبُواْ عَلَىٰٓ أَنفُسِهِمۡۚ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ٢٤

(24) See how they will lie about themselves. And lost from them will be what they used to invent.

وَمِنۡهُم

And among them

مَّن

(are those) who

يَسۡتَمِعُ

listen

إِلَيۡكَ

to you,

صلے

وَجَعَلۡنَا

but We have placed

عَلَىٰ

over

قُلُوبِهِمۡ

their hearts

أَكِنَّةً

coverings

أَن

lest

يَفْقَهُوهُ
they understand it,
وَفِىٓ
and in
ءَاذَانِهِمْ
their ears
وَقْرًا
deafness.
ج

وَإِن
And if
يَرَوْا۟
they see
كُلَّ
every
ءَايَةٍ
sign
لَّا
they will not believe
يُؤْمِنُوا۟
بِهَا
in it.
ج

حَتَّىٰٓ
Until,
إِذَا
when
جَآءُوكَ

they come to you

يُجَٰدِلُونَكَ

and argue with you

يَقُولُ

say

ٱلَّذِينَ

those who

كَفَرُوٓاْ

disbelieved,

إِنْ

"This (is) not

هَٰذَآ

إِلَّآ

but

أَسَٰطِيرُ

(the) tales

ٱلْأَوَّلِينَ

(of) the former (people)."

٢٥

(25)

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِن يَرَوْاْ كُلَّ ءَايَةٍ لَّا يُؤْمِنُواْ بِهَا ۚ حَتَّىٰٓ إِذَا جَآءُوكَ يُجَٰدِلُونَكَ يَقُولُ ٱلَّذِينَ كَفَرُوٓاْ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٢٥

(25) And among them are those who listen to you, but We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if they should see every sign, they will not believe in it. Even when they come to you arguing with you, those who disbelieve

say, "This is not but legends of the former peoples."

وَهُمْ

And they

يَنْهَوْنَ

forbid (others)

عَنْهُ

from it

وَيَنْـَٔوْنَ

and they keep away

عَنْهُ

from it.

صلے

وَإِن

And not

يُهْلِكُونَ

they destroy

إِلَّآ

except

أَنفُسَهُمْ

themselves

وَمَا

and not

يَشْعُرُونَ

they perceive.

٢٦

(26)

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْـَٔوْنَ عَنْهُ صلے وَإِن يُهْلِكُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ٢٦

(26) And they prevent [others] from him and are [themselves] remote

from him. And they do not destroy except themselves, but they perceive [it] not.

وَلَوْ

And if

تَرَىٰٓ

you (could) see

إِذْ

when

وُقِفُوا۟

they are made to stand

عَلَى

by

ٱلنَّارِ

the Fire

فَقَالُوا۟

then they (will) say,

يَٰلَيْتَنَا

"Oh Would that we

نُرَدُّ

were sent back

وَلَا

and not

نُكَذِّبَ

we would deny

بِـَٔايَٰتِ

(the) Signs

رَبِّنَا

(of) our Lord

وَنَكُونَ

and we would be

مِنَ

among

ٱلْمُؤْمِنِينَ

the believers."

٢٧

(27)

وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَى ٱلنَّارِ فَقَالُوا۟ يَٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بِـَٔايَٰتِ رَبِّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ٢٧

(27) If you could but see when they are made to stand before the Fire and will say, "Oh, would that we could be returned [to life on earth] and not deny the signs of our Lord and be among the believers."

بَلْ

Nay,

بَدَا

became manifest

لَهُم

for them

مَّا

what

كَانُوا۟

they used to

يُخْفُونَ

conceal

مِن

before.

قَبْلُ

صلے

وَلَوْ

And if

رُدُّواْ

they were sent back

لَعَادُواْ

certainly they (would) return

لِمَا

to what

نُهُواْ

they were forbidden

عَنْهُ

from it,

وَإِنَّهُمْ

and indeed they

لَكَٰذِبُونَ

certainly are liars.

٢٨

(28)

بَلْ بَدَا لَهُم مَّا كَانُواْ يُخْفُونَ مِن قَبْلُ ۖ وَلَوْ رُدُّواْ لَعَادُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَٰذِبُونَ ٢٨

(28) But what they concealed before has [now] appeared to them. And even if they were returned, they would return to that which they were forbidden; and indeed, they are liars.

وَقَالُوٓاْ

And they said,

إِنْ

"Not it (is)

هِيَ

إِلَّا

except

حَيَاتُنَا

our life

ٱلدُّنْيَا

(of) the world

وَمَا

and not

نَحْنُ

we

بِمَبْعُوثِينَ

(will be) resurrected.

٢٩

(29)

وَقَالُوٓا۟ إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ٢٩

(29) And they say, "There is none but our worldly life, and we will not be resurrected."

وَلَوْ

And if

تَرَىٰٓ

you (could) see

إِذْ

when

وُقِفُوا۟

they will be made to stand

عَلَىٰ

before

رَبِّهِمْ

their Lord.

ج

قَالَ

He (will) say,

أَلَيْسَ

"Is not

هَٰذَا

this

بِٱلْحَقِّ

the truth?"

ج

قَالُواْ

They will say,

بَلَىٰ

"Yes,

وَرَبِّنَا

by our Lord."

ج

قَالَ

He (will) say,

فَذُوقُواْ

"So taste

ٱلْعَذَابَ

the punishment

بِمَا

because

كُنتُمْ

you used to

تَكْفُرُونَ

disbelieve."

٣٠

(30)

وَلَوْ تَرَىٰٓ إِذْ وُقِفُوا۟ عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۚ قَالُوا۟ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ٣٠

(30) If you could but see when they will be made to stand before their Lord. He will say, "Is this not the truth?" They will say, "Yes, by our Lord." He will [then] say, "So taste the punishment because you used to disbelieve."

قَدْ

Indeed,

خَسِرَ

incurred loss

ٱلَّذِينَ

those who

كَذَّبُوا۟

denied

بِلِقَآءِ

in (the) meeting

ٱللَّهِ

(with) Allah,

صلے

حَتَّىٰٓ

until

إِذَا

when

جَآءَتْهُمُ

came to them

ٱلسَّاعَةُ

the Hour

بَغْتَةً

suddenly

قَالُواْ

they said,

يَٰحَسْرَتَنَا

"Oh Our regret

عَلَىٰ

over

مَا

what

فَرَّطْنَا

we neglected

فِيهَا

concerning it,

وَهُمْ

while they

يَحْمِلُونَ

will bear

أَوْزَارَهُمْ

their burdens

عَلَىٰ

on

ظُهُورِهِمْ

their backs.

ج

أَلَا

Unquestionably

سَآءَ

Evil

مَا

(is) what

يَزِرُونَ

they bear.

٣١

(31)

قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ ۖ حَتَّىٰٓ إِذَا جَآءَتْهُمُ ٱلسَّاعَةُ بَغْتَةً قَالُوا۟ يَـٰحَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَآءَ مَا يَزِرُونَ ٣١

(31) Those will have lost who deny the meeting with Allah, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret over what we neglected concerning it," while they bear their burdens on their backs. Unquestionably, evil is that which they bear.

وَمَا

And not

ٱلْحَيَوٰةُ

(is) the life

ٱلدُّنْيَآ

(of) the world

إِلَّا

except

لَعِبٌ

a play

وَلَهْوٌ

and amusement;

ۖ

وَلَلدَّارُ

but the home

ٱلْءَاخِرَةُ
(of) the Hereafter
خَيْرٌ
(is) best
لِّلَّذِينَ
for those who
يَتَّقُونَ
(are) God conscious.
قلے

أَفَلَا
Then, will you not reason?
تَعْقِلُونَ
٣٢
(32)
وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَعِبٌ وَلَهْوٌ صلے وَلَلدَّارُ
ٱلْءَاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ قلے أَفَلَا تَعْقِلُونَ ٣٢
(32) And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?
قَدْ
Indeed,
نَعْلَمُ
We know
إِنَّهُۥ
that it
لَيَحْزُنُكَ
grieves you
ٱلَّذِى
what

يَقُولُونَ

they say.

صلے

فَإِنَّهُمْ

And indeed, they

لَا

(do) not

يُكَذِّبُونَكَ

deny you

وَلَٰكِنَّ

but

ٱلظَّٰلِمِينَ

the wrongdoers -

بِـَٔايَٰتِ

the Verses of Allah

ٱللَّهِ

يَجْحَدُونَ

they reject.

٣٣

(33)

قَدْ نَعْلَمُ إِنَّهُۥ لَيَحْزُنُكَ ٱلَّذِى يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ ٱلظَّٰلِمِينَ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ

٣٣

(33) We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allah that the wrongdoers reject.

وَلَقَدْ

And surely

كُذِّبَتْ

were rejected

رُسُلٌ

Messengers

مِّن

before you,

قَبْلِكَ

but they were patient

فَصَبَرُوا۟

over

عَلَىٰ

what

مَا

they were rejected

كُذِّبُوا۟

and they were harmed

وَأُوذُوا۟

until

حَتَّىٰٓ

came to them

أَتَىٰهُمْ

Our help.

نَصْرُنَا

And no

ج

وَلَا

one (can) alter

مُبَدِّلَ

(the) words

لِكَلِمَٰتِ

(of) Allah,

ٱللَّهِ

and surely

ج

وَلَقَدْ

has come to you

جَآءَكَ

of (the) news

مِن

نَّبَإِئْ

(of) the Messengers.

ٱلْمُرْسَلِينَ

٣٤

(34)

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا۟ عَلَىٰ مَا كُذِّبُوا۟ وَأُوذُوا۟ حَتَّىٰٓ أَتَىٰهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَٰتِ ٱللَّهِ ۚ وَلَقَدْ جَآءَكَ مِن نَّبَإِى۟ ٱلْمُرْسَلِينَ ٣٤

(34) And certainly were messengers denied before you, but they were patient over [the effects of] denial, and they were harmed until Our victory came to them. And none can alter the words of Allah. And there has certainly come to you some information about the [previous] messengers.

وَإِن

And if

كَانَ

is

كَبُرَ

difficult

عَلَيْكَ

for you

إِعْرَاضُهُمْ

their aversion

فَإِنِ

then if

ٱسْتَطَعْتَ

you are able

أَن

to

تَبْتَغِىَ

seek

نَفَقًا

a tunnel

فِى

in

ٱلْأَرْضِ

the earth

أَوْ

or

سُلَّمًا

a ladder

فِى

into

ٱلسَّمَآءِ

the sky

فَتَأْتِيَهُم

so that you bring to them

بِـَٔايَةٍ

a Sign.
ج

وَلَوْ
But if
شَآءَ
Allah (had) willed
ٱللَّهُ
لَجَمَعَهُمْ
surely He (would) have gathered them
عَلَى
on
ٱلْهُدَىٰ
the guidance.
ج

فَلَا
So (do) not
تَكُونَنَّ
be
مِنَ
of
ٱلْجَٰهِلِينَ
the ignorant.
٣٥
(35)

وَإِن كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ ٱسْتَطَعْتَ أَن تَبْتَغِىَ نَفَقًا فِى ٱلْأَرْضِ أَوْ سُلَّمًا فِى ٱلسَّمَآءِ فَتَأْتِيَهُم بِـَٔايَةٍ ۚ وَلَوْ شَآءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَىٰ

فَلَا تَكُونَنَّ مِنَ ٱلْجَٰهِلِينَ ٣٥ ۚ

(35) And if their evasion is difficult for you, then if you are able to seek a tunnel into the earth or a stairway into the sky to bring them a sign, [then do so]. But if Allah had willed, He would have united them upon guidance. So never be of the ignorant.

۞

إِنَّمَا

Only

يَسْتَجِيبُ

respond

ٱلَّذِينَ

those who

يَسْمَعُونَ

listen.

ۘ

وَٱلْمَوْتَىٰ

But the dead -

يَبْعَثُهُمُ

Allah will resurrect them,

ٱللَّهُ

ثُمَّ

then

إِلَيْهِ

to Him

يُرْجَعُونَ

they will be returned.

٣٦

(36)

۞ إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ ۘ وَٱلْمَوْتَىٰ

يَبْعَثُهُمُ ٱللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ٣٦

(36) Only those who hear will respond. But the dead - Allah will resurrect them; then to Him they will be returned.

وَقَالُواْ

And they said,

لَوْلَا

"Why (is) not

نُزِّلَ

sent down

عَلَيْهِ

to him

ءَايَةٌ

a Sign

مِّن

from

رَّبِّهِۦ

his Lord?"

ج

قُلْ

Say,

إِنَّ

"Indeed

ٱللَّهَ

Allah

قَادِرٌ

(is) Able

عَلَىٰٓ

[on]

أَن

to

يُنَزِّلَ

send down

ءَايَةً

a Sign,

وَلَٰكِنَّ

but

أَكْثَرَهُمْ

most of them

لَا

(do) not

يَعْلَمُونَ

know."

٣٧

(37)

وَقَالُواْ لَوْلَا نُزِّلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ قَادِرٌ عَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٣٧

(37) And they say, "Why has a sign not been sent down to him from his Lord?" Say, "Indeed, Allah is Able to send down a sign, but most of them do not know."

وَمَا

And not

مِن

[of]

دَآبَّةٍ

any animal

فِى

in

ٱلْأَرْضِ
the earth
وَلَا
and not
طَٰٓئِرٍ
a bird
يَطِيرُ
(that) flies
بِجَنَاحَيْهِ
with its wings -
إِلَّآ
but
أُمَمٌ
(are) communities
أَمْثَالُكُم
like you.
ۚ

مَّا
We have not neglected
فَرَّطْنَا
فِى
in
ٱلْكِتَٰبِ
the Book
مِن
[of]
شَىْءٍ
anything,

ثُمَّ

then

إِلَىٰ

to

رَبِّهِمْ

their Lord

يُحْشَرُونَ

they will be gathered.

٣٨

(38)

وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ وَلَا طَٰٓئِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّآ أُمَمٌ أَمْثَالُكُم ۚ مَّا فَرَّطْنَا فِى ٱلْكِتَٰبِ مِن شَىْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ ٣٨

(38) And there is no creature on [or within] the earth or bird that flies with its wings except [that they are] communities like you. We have not neglected in the Register a thing. Then unto their Lord they will be gathered.

وَٱلَّذِينَ

And those who

كَذَّبُوا۟

rejected

بِـَٔايَٰتِنَا

Our Verses

صُمٌّ

(are) deaf

وَبُكْمٌ

and dumb

فِى

in

ٱلظُّلُمَٰتِ

the darkness[es].

قلے

مَن

Whoever

يَشَإِ

Allah wills -

ٱللَّهُ

يُضْلِلْهُ

He lets him go astray

وَمَن

and whoever

يَشَأْ

He wills -

يَجْعَلْهُ

He places him

عَلَىٰ

on

صِرَٰطٍ

(the) straight way.

مُّسْتَقِيمٍ

٣٩

(39)

وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا صُمٌّ وَبُكْمٌ فِى ٱلظُّلُمَٰتِ قلے
مَن يَشَإِ ٱللَّهُ يُضْلِلْهُ وَمَن يَشَأْ يَجْعَلْهُ عَلَىٰ صِرَٰطٍ
مُّسْتَقِيمٍ ٣٩

(39) But those who deny Our verses are deaf and dumb within

darknesses. Whomever Allah wills - He leaves astray; and whomever He wills - He puts him on a straight path.

قُلْ

Say,

أَرَءَيْتَكُمْ

"Have you seen

إِنْ

if

أَتَىٰكُمْ

(there) came to you

عَذَابُ

punishment

ٱللَّهِ

(of) Allah

أَوْ

or

أَتَتْكُمُ

(there) came to you

ٱلسَّاعَةُ

the Hour -

أَغَيْرَ

is it other than Allah

ٱللَّهِ

تَدْعُونَ

you call,

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful?"

٤٠

(40)

قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللَّهِ تَدْعُونَ إِن كُنتُمْ صَٰدِقِينَ ٤٠

(40) Say, "Have you considered: if there came to you the punishment of Allah or there came to you the Hour - is it other than Allah you would invoke, if you should be truthful?"

بَلْ

"Nay,

إِيَّاهُ

Him Alone

تَدْعُونَ

you call

فَيَكْشِفُ

and He would remove

مَا

what

تَدْعُونَ

you call

إِلَيْهِ

upon Him

إِن

if

شَآءَ

He wills,

وَتَنسَوْنَ

and you will forget

مَا

what

تُشْرِكُونَ

you associate (with Him)."

٤١

(41)

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنسَوْنَ مَا تُشْرِكُونَ ٤١

(41) No, it is Him [alone] you would invoke, and He would remove that for which you invoked Him if He willed, and you would forget what you associate [with Him].

وَلَقَدْ

And certainly

أَرْسَلْنَآ

We sent (Messengers)

إِلَىٰٓ

to

أُمَمٍ

nations

مِّن

before you,

قَبْلِكَ

then We seized them

فَأَخَذْنَٰهُم

with adversity

بِٱلْبَأْسَآءِ

and hardship

وَٱلضَّرَّآءِ

so that they may

لَعَلَّهُمْ

humble themselves.

يَتَضَرَّعُونَ

٤٢

(42)

وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَٰهُم بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ٤٢

(42) And We have already sent [messengers] to nations before you, [O Muhammad]; then We seized them with poverty and hardship that perhaps they might humble themselves [to Us].

فَلَوْلَآ

Then why not

إِذْ

when

جَآءَهُم

came to them

بَأْسُنَا

Our punishment,

تَضَرَّعُوا۟

they humbled themselves?

وَلَٰكِن

But

قَسَتْ

their hearts became hardened

قُلُوبُهُمْ

وَزَيَّنَ

and made fair-seeming

لَهُمُ

to them

ٱلشَّيْطَٰنُ

the Shaitaan

مَا

what

كَانُوا۟

they used to

يَعْمَلُونَ

do.

٤٣

(43)

فَلَوْلَآ إِذْ جَآءَهُم بَأْسُنَا تَضَرَّعُوا۟ وَلَٰكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ مَا كَانُوا۟ يَعْمَلُونَ ٤٣

(43) Then why, when Our punishment came to them, did they not humble themselves? But their hearts became hardened, and Satan made attractive to them that which they were doing.

فَلَمَّا

So when

نَسُوا۟

they forgot

مَا

what

ذُكِّرُوا۟

they were reminded

بِهِۦ

of [it],

فَتَحْنَا

We opened

عَلَيْهِمْ

on them

أَبْوَٰبَ
gates
كُلِّ
(of) every
شَىْءٍ
thing,
حَتَّىٰٓ
until
إِذَا
when
فَرِحُواْ
they rejoiced
بِمَآ
in what
أُوتُوٓاْ
they were given,
أَخَذْنَٰهُم
We seized them
بَغْتَةً
suddenly
فَإِذَا
and then
هُم
they
مُّبْلِسُونَ
(were) dumbfounded.
٤٤
(44)
فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِۦ فَتَحْنَا عَلَيْهِمْ أَبْوَٰبَ كُلِّ

شَىْءٍ حَتَّىٰٓ إِذَا فَرِحُواْ بِمَآ أُوتُوٓاْ أَخَذْنَٰهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ٤٤

(44) So when they forgot that by which they had been reminded, We opened to them the doors of every [good] thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were [then] in despair.

فَقُطِعَ

So was cut off

دَابِرُ

(the) remnant

ٱلْقَوْمِ

(of) the people

ٱلَّذِينَ

[those] who

ظَلَمُواْ

did wrong.

ج

وَٱلْحَمْدُ

And all praises and thanks

لِلَّهِ

(be) to Allah

رَبِّ

Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

٤٥

(45)

فَقُطِعَ دَابِرُ ٱلْقَوْمِ ٱلَّذِينَ ظَلَمُواْ ج وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ٤٥

(45) So the people that committed wrong were eliminated. And praise to Allah, Lord of the worlds.

قُلْ

Say,

أَرَءَيْتُمْ

"Have you seen

إِنْ

if

أَخَذَ

Allah took away

ٱللَّهُ

سَمْعَكُمْ

your hearing

وَأَبْصَٰرَكُمْ

and your sight

وَخَتَمَ

and sealed

عَلَىٰ

[on]

قُلُوبِكُم

your hearts,

مَّنْ

who

إِلَٰهٌ

(is the) god

غَيْرُ

other than

ٱللَّهِ

Allah

يَأْتِيكُم

to bring it to you?

بِهِ
ۗ

ٱنظُرْ

See

كَيْفَ

how

نُصَرِّفُ

We explain

ٱلْـَٔايَـٰتِ

the Signs;

ثُمَّ

yet

هُمْ

they

يَصْدِفُونَ

turn away."

٤٦

(46)

قُلْ أَرَءَيْتُمْ إِنْ أَخَذَ ٱللَّهُ سَمْعَكُمْ وَأَبْصَـٰرَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُم مَّنْ إِلَـٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِهِ ۗ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْـَٔايَـٰتِ ثُمَّ هُمْ يَصْدِفُونَ ٤٦

(46) Say, "Have you considered: if Allah should take away your hearing and your sight and set a seal upon your hearts, which deity other than Allah could bring them [back] to you?" Look how we diversify the verses; then they [still] turn away.

قُلْ

Say,

أَرَءَيْتَكُمْ
"Have you seen

إِنْ
if

أَتَىٰكُمْ
comes to you

عَذَابُ
punishment

ٱللَّهِ
(of) Allah

بَغْتَةً
suddenly

أَوْ
or

جَهْرَةً
openly,

هَلْ
will

يُهْلَكُ
(any) be destroyed

إِلَّا
except

ٱلْقَوْمُ
the people -

ٱلظَّٰلِمُونَ
the wrongdoers?

٤٧
(47)

قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللَّهِ بَغْتَةً أَوْ جَهْرَةً

هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّٰلِمُونَ ٤٧

(47) Say, "Have you considered: if the punishment of Allah should come to you unexpectedly or manifestly, will any be destroyed but the wrongdoing people?"

وَمَا

And not

نُرْسِلُ

We send

ٱلْمُرْسَلِينَ

the Messengers

إِلَّا

except

مُبَشِّرِينَ

(as) bearer of glad tidings

وَمُنذِرِينَ

and (as) warners.

صلے

فَمَنْ

So whoever

ءَامَنَ

believed

وَأَصْلَحَ

and reformed,

فَلَا

then no

خَوْفٌ

fear

عَلَيْهِمْ

upon them

وَلَا

and not

هُمْ

they

يَحْزَنُونَ

will grieve.

٤٨

(48)

وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٤٨

(48) And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear concerning them, nor will they grieve.

وَٱلَّذِينَ

And those who

كَذَّبُوا۟

denied

بِـَٔايَٰتِنَا

[in] Our Verses

يَمَسُّهُمُ

will touch them

ٱلْعَذَابُ

the punishment

بِمَا

for what

كَانُوا۟

they used to

يَفْسُقُونَ

defiantly disobey.

٤٩

(49)

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا يَمَسُّهُمُ ٱلْعَذَابُ بِمَا كَانُوا۟ يَفْسُقُونَ ٤٩

(49) But those who deny Our verses - the punishment will touch them for their defiant disobedience.

قُل

Say,

لَّآ

"I (do) not say

أَقُولُ

لَكُمْ

to you

عِندِى

(that) with me

خَزَآئِنُ

(are the) treasures

ٱللَّهِ

(of) Allah

وَلَآ

and not

أَعْلَمُ

(that) I know

ٱلْغَيْبَ

the unseen

وَلَآ

and not

أَقُولُ

I say

لَكُمْ

to you

إِنِّى

that I (am)

مَلَكٌ

an Angel.

صلے

إِنْ

I (do) not follow

أَتَّبِعُ

إِلَّا

except

مَا

what

يُوحَىٰٓ

is revealed

إِلَىَّ

to me."

ج

قُلْ

Say,

هَلْ

"Can

يَسْتَوِى

be equal

ٱلْأَعْمَىٰ

the blind

وَٱلْبَصِيرُ
and the seeing one?"
ج

أَفَلَا
Then will not
تَتَفَكَّرُونَ
you give thought?
٥٠
(50)
قُل لَّآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ لَكُمْ إِنِّى مَلَكٌ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ ٥٠
(50) Say, [O Muhammad], "I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel. I only follow what is revealed to me." Say, "Is the blind equivalent to the seeing? Then will you not give thought?"
وَأَنذِرْ
And warn
بِهِ
with it
ٱلَّذِينَ
those who
يَخَافُونَ
fear
أَن
that
يُحْشَرُوٓا۟

they will be gathered

إِلَىٰ

to

رَبِّهِمْ

their Lord,

ۙ

لَيْسَ

not

لَهُم

for them

مِّن

other than Him

دُونِهِۦ

any protector

وَلِيٌّ

and not

وَلَا

any intercessor,

شَفِيعٌ

so that they may

لَّعَلَّهُمْ

(become) righteous.

يَتَّقُونَ

٥١

(51)

وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا۟ إِلَىٰ رَبِّهِمْ ۙ لَيْسَ لَهُم مِّن دُونِهِۦ وَلِيٌّ وَلَا شَفِيعٌ لَّعَلَّهُمْ يَتَّقُونَ ٥١

(51) And warn by the Qur'an those who fear that they will be gathered before their Lord - for them besides Him will be no protector and no intercessor - that they might become righteous.

وَلَا

And (do) not

تَطْرُدِ

send away

ٱلَّذِينَ

those who

يَدْعُونَ

call

رَبَّهُم

their Lord

بِٱلْغَدَوٰةِ

in the morning

وَٱلْعَشِىِّ

and the evening

يُرِيدُونَ

desiring

وَجْهَهُۥ

His Countenance.

صلے

مَا

Not

عَلَيْكَ

(is) on you

مِنْ

of

حِسَابِهِم

their account

مِّن

[of]

شَىْءٍ

anything,

وَمَا

and not

مِنْ

from

حِسَابِكَ

your account

عَلَيْهِم

on them

مِّن

[of]

شَىْءٍ

anything.

فَتَطْرُدَهُمْ

So were you to send them away,

فَتَكُونَ

then you would be

مِنَ

of

ٱلظَّٰلِمِينَ

the wrongdoers.

٥٢

(52)

وَلَا تَطْرُدِ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ ۖ مَا عَلَيْكَ مِنْ حِسَابِهِم مِّن

شَىْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِم مِّن شَىْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّٰلِمِينَ ٥٢

(52) And do not send away those who call upon their Lord morning and afternoon, seeking His countenance. Not upon you is anything of their account and not upon them is anything of your account. So were you to send them away, you would [then] be of the wrongdoers.

وَكَذَٰلِكَ

And thus

فَتَنَّا

We try

بَعْضَهُم

some of them

بِبَعْضٍ

with others

لِّيَقُولُوٓاْ

that they say,

أَهَٰٓؤُلَآءِ

"Are these

مَنَّ

(whom) Allah has favored

ٱللَّهُ

عَلَيْهِم

[upon them]

مِّن

from

بَيْنِنَآ

among us?"

قلے

أَلَيْسَ

Is not Allah

ٱللَّهُ

بِأَعْلَمَ

most knowing

بِٱلشَّٰكِرِينَ

of those who are grateful?

٥٣

(53)

وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوٓا۟ أَهَٰٓؤُلَآءِ مَنَّ ٱللَّهُ عَلَيْهِم مِّن بَيْنِنَآ ۗ أَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِٱلشَّٰكِرِينَ

٥٣

(53) And thus We have tried some of them through others that the disbelievers might say, "Is it these whom Allah has favored among us?" Is not Allah most knowing of those who are grateful?

وَإِذَا

And when

جَآءَكَ

come to you

ٱلَّذِينَ

those who

يُؤْمِنُونَ

believe

بِـَٔايَٰتِنَا

in Our Verses

فَقُلْ

then say,

سَلَٰمٌ

"Peace

عَلَيْكُمْ

(be) upon you.
صلے

كَتَبَ
Your Lord has prescribed
رَبُّكُمْ
عَلَىٰ
upon
نَفْسِهِ
Himself
ٱلرَّحْمَةَ
the Mercy,
صلے

أَنَّهُۥ
that he
مَنْ
who
عَمِلَ
among you does
مِنكُمْ
سُوٓءًۢا
evil
بِجَهَٰلَةٍ
in ignorance
ثُمَّ
then
تَابَ
repents
مِن

after it

بَعْدِهِۦ

وَأَصْلَحَ

and reforms,

فَأَنَّهُۥ

then, indeed He

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful."

٥٤

(54)

وَإِذَا جَآءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِـَٔايَٰتِنَا فَقُلْ سَلَٰمٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ ۖ أَنَّهُۥ مَنْ عَمِلَ مِنكُمْ سُوٓءًۢا بِجَهَٰلَةٍ ثُمَّ تَابَ مِن بَعْدِهِۦ وَأَصْلَحَ فَأَنَّهُۥ غَفُورٌ رَّحِيمٌ ٥٤

(54) And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful."

وَكَذَٰلِكَ

And thus

نُفَصِّلُ

We explain

ٱلْءَايَٰتِ

the Verses,

وَلِتَسْتَبِينَ

so that becomes manifest

سَبِيلُ

(the) way

ٱلْمُجْرِمِينَ

(of) the criminals.

٥٥

(55)

وَكَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَٰتِ وَلِتَسْتَبِينَ سَبِيلُ ٱلْمُجْرِمِينَ ٥٥

(55) And thus do We detail the verses, and [thus] the way of the criminals will become evident.

قُلْ

Say,

إِنِّى

"Indeed I

نُهِيتُ

[I] am forbidden

أَنْ

that

أَعْبُدَ

I worship

ٱلَّذِينَ

those whom

تَدْعُونَ

you call

مِن

besides Allah."

دُونِ

ٱللَّهِ

ج

قُل

Say,

لَّآ

"Not

أَتَّبِعُ

I follow

أَهْوَآءَكُمْ

your (vain) desires,

ۙ

قَدْ

certainly

ضَلَلْتُ

I would go astray

إِذًا

then,

وَمَآ

and not

أَنَا۠

I (would be)

مِنَ

from

ٱلْمُهْتَدِينَ

the guided-ones."

٥٦

(56)

قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ ۚ قُل لَّآ أَتَّبِعُ أَهْوَآءَكُمْ ۙ قَدْ ضَلَلْتُ إِذًا وَمَآ أَنَا۠ مِنَ ٱلْمُهْتَدِينَ ٥٦

(56) Say, "Indeed, I have been forbidden to worship those you invoke besides Allah." Say, "I will not follow your desires, for I would then have gone astray, and I would not be of the [rightly] guided."

قُلْ

Say,

إِنِّى

"Indeed, I (am)

عَلَىٰ

on

بَيِّنَةٍ

clear proof

مِّن

from

رَّبِّى

my Lord,

وَكَذَّبْتُم

while you deny

بِهِۦ

[with] it.

ج

مَا

Not

عِندِى

I have

مَا

what

تَسْتَعْجِلُونَ

you seek to hasten

بِهِۦٓ

of it.

إِنِ
Not
ٱلْحُكْمُ
(is) the decision
إِلَّا
except
لِلَّهِ
for Allah.
صلے

يَقُصُّ
He relates
ٱلْحَقَّ
the truth,
صلے

وَهُوَ
and He
خَيْرُ
(is the) best
ٱلْفَٰصِلِينَ
(of) the Deciders."
٥٧
(57)

قُلْ إِنِّى عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَكَذَّبْتُم بِهِۦ ۚ مَا عِندِى مَا تَسْتَعْجِلُونَ بِهِۦٓ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ ٱلْحَقَّ ۖ وَهُوَ خَيْرُ ٱلْفَٰصِلِينَ ٥٧

(57) Say, "Indeed, I am on clear evidence from my Lord, and you have denied it. I do not have that for which you are impatient. The decision

is only for Allah. He relates the truth, and He is the best of deciders."

قُل

Say,

لَّوْ

"If

أَنَّ

that

عِندِى

(were) with me

مَا

what

تَسْتَعْجِلُونَ

you seek to hasten

بِهِۦ

of it,

لَقُضِىَ

surely would have been decided

ٱلْأَمْرُ

the matter

بَيْنِى

between me

وَبَيْنَكُمْ

and between you.

قلے

وَٱللَّهُ

And Allah

أَعْلَمُ

(is) most knowing

بِٱلظَّٰلِمِينَ

of the wrongdoers.

٥٨

(58)

قُل لَّوْ أَنَّ عِندِى مَا تَسْتَعْجِلُونَ بِهِۦ لَقُضِىَ ٱلْأَمْرُ بَيْنِى وَبَيْنَكُمْ ۗ وَٱللَّهُ أَعْلَمُ بِٱلظَّٰلِمِينَ ٥٨

(58) Say, "If I had that for which you are impatient, the matter would have been decided between me and you, but Allah is most knowing of the wrongdoers."

وَعِندَهُۥ

And with Him

مَفَاتِحُ

(are the) keys

ٱلْغَيْبِ

(of) the unseen,

لَا

no (one)

يَعْلَمُهَآ

knows them

إِلَّا

except

هُوَ

Him.

ج

وَيَعْلَمُ

And He knows

مَا

what

فِى

(is) in

ٱلْبَرِّ

the land

وَٱلْبَحْرِ

and in the sea.

ج

وَمَا

And not

تَسْقُطُ

falls

مِن

any leaf

وَرَقَةٍ

إِلَّا

but

يَعْلَمُهَا

He knows it.

وَلَا

And not

حَبَّةٍ

a grain

فِى

in

ظُلُمَٰتِ

the darkness[es]

ٱلْأَرْضِ

(of) the earth

وَلَا

and not

رَطْبٍ
moist
وَلَا
and not
يَابِسٍ
dry
إِلَّا
but
فِى
(is) in
كِتَٰبٍ
a Record
مُّبِينٍ
Clear.
٥٩
(59)

وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ٥٩

(59) And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.

وَهُوَ
And He
ٱلَّذِى
(is) the One Who

يَتَوَفَّىٰكُم

takes your (soul)

بِٱلَّيْلِ

by the night

وَيَعْلَمُ

and He knows

مَا

what

جَرَحْتُم

you committed

بِٱلنَّهَارِ

by the day.

ثُمَّ

Then

يَبْعَثُكُمْ

He raises you up

فِيهِ

therein,

لِيُقْضَىٰٓ

so that is fulfilled

أَجَلٌ

(the) term

مُّسَمًّى

specified.

صلے

ثُمَّ

Then

إِلَيْهِ

to Him

مَرْجِعُكُمْ
will be your return
ثُمَّ
then
يُنَبِّئُكُم
He will inform you
بِمَا
about what
كُنتُمْ
you used to
تَعْمَلُونَ
do.
٦٠
(60)
وَهُوَ ٱلَّذِى يَتَوَفَّىٰكُم بِٱلَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِٱلنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰٓ أَجَلٌ مُّسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ٦٠
(60) And it is He who takes your souls by night and knows what you have committed by day. Then He revives you therein that a specified term may be fulfilled. Then to Him will be your return; then He will inform you about what you used to do.
وَهُوَ
And He
ٱلْقَاهِرُ
(is) the Subjugator
فَوْقَ
over
عِبَادِهِۦ
His slaves,

صلے

وَيُرْسِلُ

and He sends

عَلَيْكُمْ

over you

حَفَظَةً

guardians

حَتَّىٰٓ

until

إِذَا

when

جَآءَ

comes

أَحَدَكُمُ

(to) anyone of you

ٱلْمَوْتُ

the death

تَوَفَّتْهُ

take him

رُسُلُنَا

Our messengers,

وَهُمْ

and they

لَا

(do) not

يُفَرِّطُونَ

fail.

٦١

(61)

وَهُوَ ٱلْقَاهِرُ فَوْقَ عِبَادِهِۦ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَآءَ أَحَدَكُمُ ٱلْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ٦١

(61) And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties].

ثُمَّ

Then

رُدُّوٓا۟

they are returned

إِلَى

to

ٱللَّهِ

Allah

مَوْلَىٰهُمُ

their Protector -

ٱلْحَقِّ

[the] True,

ج

أَلَا

Unquestionably,

لَهُ

for Him

ٱلْحُكْمُ

(is) the judgment?

وَهُوَ

And He

أَسْرَعُ

(is) swiftest

ٱلْحَٰسِبِينَ
(in taking) account.

٦٢

(62)

ثُمَّ رُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۚ أَلَا لَهُ ٱلْحُكْمُ وَهُوَ أَسْرَعُ ٱلْحَٰسِبِينَ ٦٢

(62) Then they His servants are returned to Allah, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants.

قُلْ
Say,

مَن
"Who

يُنَجِّيكُم
saves you

مِّن
from

ظُلُمَٰتِ
darkness[es]

ٱلْبَرِّ
(of) the land

وَٱلْبَحْرِ
and the sea,

تَدْعُونَهُۥ
you call Him

تَضَرُّعًا
humbly

وَخُفْيَةً
and secretly,

لَّئِنْ

"If

أَنجَىٰنَا

He saves us

مِنْ

from

هَٰذِهِۦ

this,

لَنَكُونَنَّ

surely we will be

مِنَ

from

ٱلشَّٰكِرِينَ

the grateful ones.'"

٦٣

(63)

قُلْ مَن يُنَجِّيكُم مِّن ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ تَدْعُونَهُۥ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَىٰنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ٦٣

(63) Say, "Who rescues you from the darknesses of the land and sea [when] you call upon Him imploring [aloud] and privately, 'If He should save us from this [crisis], we will surely be among the thankful.' "

قُلِ

Say,

ٱللَّهُ

"Allah

يُنَجِّيكُم

saves you

مِّنْهَا

from it

وَمِن

and from

كُلِّ

every

كَرْبٍ

distress,

ثُمَّ

yet

أَنتُمْ

you

تُشْرِكُونَ

associate partners (with Allah)."

٦٤

(64)

قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرْبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ ٦٤

(64) Say, "It is Allah who saves you from it and from every distress; then you [still] associate others with Him."

قُلْ

Say,

هُوَ

"He

ٱلْقَادِرُ

(is) All-Capable

عَلَىٰٓ

[on]

أَن

to

يَبْعَثَ

send

عَلَيْكُمْ

upon you

عَذَابًا

punishment

مِّن

from

فَوْقِكُمْ

above you

أَوْ

or

مِن

from

تَحْتِ

beneath

أَرْجُلِكُمْ

your feet

أَوْ

or

يَلْبِسَكُمْ

(to) confuse you

شِيَعًا

(into) sects

وَيُذِيقَ

and make (you) taste -

بَعْضَكُم

some of you

بَأْسَ
violence
بَعْضٍ
(of) others."
قلے

ٱنظُرْ
See
كَيْفَ
how
نُصَرِّفُ
We explain
ٱلْءَايَٰتِ
the Signs
لَعَلَّهُمْ
so that they may
يَفْقَهُونَ
understand.
٦٥
(65)
قُلْ هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ قلے ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْءَايَٰتِ لَعَلَّهُمْ يَفْقَهُونَ ٦٥
(65) Say, "He is the [one] Able to send upon you affliction from above you or from beneath your feet or to confuse you [so you become] sects and make you taste the violence of one another." Look how We diversify the signs that they might understand.
وَكَذَّبَ
But denied

بِهِۦ

it -

قَوْمُكَ

your people

وَهُوَ

while it

ٱلْحَقُّ

(is) the truth.

ج

قُل

Say,

لَّسْتُ

"I am not

عَلَيْكُم

over you

بِوَكِيلٍ

a manager."

٦٦

(66)

وَكَذَّبَ بِهِۦ قَوْمُكَ وَهُوَ ٱلْحَقُّ ۚ قُل لَّسْتُ عَلَيْكُم بِوَكِيلٍ ٦٦

(66) But your people have denied it while it is the truth. Say, "I am not over you a manager."

لِّكُلِّ

For every

نَبَإٍ

news

مُّسْتَقَرٌّ

(is) a fixed time,

وَسَوْفَ

and soon

تَعْلَمُونَ

you will know.

٦٧

(67)

لِّكُلِّ نَبَإٍ مُّسْتَقَرٌّ ۚ وَسَوْفَ تَعْلَمُونَ ٦٧

(67) For every happening is a finality; and you are going to know.

وَإِذَا

And when

رَأَيْتَ

you see

ٱلَّذِينَ

those who

يَخُوضُونَ

engage (in vain talks)

فِىٓ

about

ءَايَٰتِنَا

Our Verses,

فَأَعْرِضْ

then turn away

عَنْهُمْ

from them

حَتَّىٰ

until

يَخُوضُوا۟

they engage

فِى
in
حَدِيثٍ
a talk
غَيْرِهِۦ
other than it.
ج

وَإِمَّا
And if
يُنسِيَنَّكَ
causes you to forget
ٱلشَّيْطَٰنُ
the Shaitaan,
فَلَا
then (do) not
تَقْعُدْ
sit
بَعْدَ
after
ٱلذِّكْرَىٰ
the reminder
مَعَ
with
ٱلْقَوْمِ
the people -
ٱلظَّٰلِمِينَ
the wrongdoers.
٦٨
(68)

وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِىٓ ءَايَٰتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا۟ فِى حَدِيثٍ غَيْرِهِۦ ۚ وَإِمَّا يُنسِيَنَّكَ ٱلشَّيْطَٰنُ فَلَا تَقْعُدْ بَعْدَ ٱلذِّكْرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ٦٨

(68) And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people.

وَمَا

And not

عَلَى

(is) on

ٱلَّذِينَ

those who

يَتَّقُونَ

fear (Allah)

مِنْ

of

حِسَابِهِم

their account

مِّن

[of]

شَىْءٍ

anything;

وَلَٰكِن

but

ذِكْرَىٰ

(for) reminder,

لَعَلَّهُمْ

so that they may

يَتَّقُونَ

fear (Allah).

٦٩

(69)

وَمَا عَلَى ٱلَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِم مِّن شَىْءٍ وَلَٰكِن ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ ٦٩

(69) And those who fear Allah are not held accountable for the disbelievers at all, but [only for] a reminder - that perhaps they will fear Him.

وَذَرِ

And leave

ٱلَّذِينَ

those who

ٱتَّخَذُوا۟

take

دِينَهُمْ

their religion

لَعِبًا

(as) a play

وَلَهْوًا

and amusement

وَغَرَّتْهُمُ

and deluded them

ٱلْحَيَوٰةُ

the life

ٱلدُّنْيَا

(of) the world.

ج

وَذَكِّرْ
But remind
بِهِۦٓ
with it,
أَن
lest
تُبْسَلَ
is given up to destruction
نَفْسٌۢ
a soul
بِمَا
for what
كَسَبَتْ
it (has) earned,
لَيْسَ
not
لَهَا
(is) for it
مِن
besides
دُونِ
ٱللَّهِ
Allah
وَلِىٌّ
any protector
وَلَا
and not
شَفِيعٌ
any intercessor.

وَإِن
And if
تَعْدِلْ
it offers ransom -
كُلَّ
every
عَدْلٍ
ransom,
لَّا
not
يُؤْخَذْ
will it be taken
مِنْهَآ
from it.
قلے
أُو۟لَٰٓئِكَ
Those
ٱلَّذِينَ
(are) ones who
أُبْسِلُوا۟
are given to destruction
بِمَا
for what
كَسَبُوا۟
they earned.
صلے
لَهُمْ
For them

شَرَابٌ
(will be) a drink
مِّنْ
of
حَمِيمٍ
boiling water
وَعَذَابٌ
and a punishment
أَلِيمٌ
painful
بِمَا
because
كَانُوا۟
they used to
يَكْفُرُونَ
disbelieve.
٧٠
(70)
وَذَرِ ٱلَّذِينَ ٱتَّخَذُوا۟ دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ وَذَكِّرْ بِهِۦٓ أَن تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ وَلِىٌّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَآ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ أُبْسِلُوا۟ بِمَا كَسَبُوا۟ ۖ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ٧٠
(70) And leave those who take their religion as amusement and diversion and whom the worldly life has deluded. But remind with the Qur'an, lest a soul be given up to destruction for what it earned; it will have other than Allah no protector and no intercessor. And if it should offer every compensation, it would not be taken from it. Those are the

ones who are given to destruction for what they have earned. For them will be a drink of scalding water and a painful punishment because they used to disbelieve.

قُلْ

Say,

أَنَدْعُواْ

"Shall we call

مِن

besides

دُونِ

ٱللَّهِ

Allah

مَا

what

لَا

not

يَنفَعُنَا

benefits us

وَلَا

and not

يَضُرُّنَا

harms us,

وَنُرَدُّ

and we turn back

عَلَىٰٓ

on

أَعْقَابِنَا

our heels

بَعْدَ

after

إِذْ

[when]

هَدَىٰنَا

Allah has guided us?

ٱللَّهُ

كَٱلَّذِى

Like the one

ٱسْتَهْوَتْهُ

whom the Shaitaan has enticed

ٱلشَّيَٰطِينُ

فِى

in

ٱلْأَرْضِ

the earth,

حَيْرَانَ

confused,

لَهُۥٓ

he has

أَصْحَٰبٌ

companions

يَدْعُونَهُۥٓ

who call him

إِلَى

towards

ٱلْهُدَى

the guidance,

ٱئْتِنَا

"Come to us.'"

قلے

قُلْ

Say,

إِنَّ

"Indeed,

هُدَى

(the) Guidance

ٱللَّهِ

(of) Allah,

هُوَ

it

ٱلْهُدَىٰ

(is) the Guidance,

صلے

وَأُمِرْنَا

and we have been commanded

لِنُسْلِمَ

that we submit

لِرَبِّ

to (the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds

٧١

(71)

قُلْ أَنَدْعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُنَا وَلَا يَضُرُّنَا
وَنُرَدُّ عَلَىٰٓ أَعْقَابِنَا بَعْدَ إِذْ هَدَىٰنَا ٱللَّهُ كَٱلَّذِى
ٱسْتَهْوَتْهُ ٱلشَّيَٰطِينُ فِى ٱلْأَرْضِ حَيْرَانَ لَهُۥٓ

أَصْحَٰبٌ يَدْعُونَهُۥٓ إِلَى ٱلْهُدَى ٱئْتِنَا ۗ قُلْ إِنَّ هُدَى
ٱللَّهِ هُوَ ٱلْهُدَىٰ ۖ وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ٧١

(71) Say, "Shall we invoke instead of Allah that which neither benefits us nor harms us and be turned back on our heels after Allah has guided us? [We would then be] like one whom the devils enticed [to wander] upon the earth confused, [while] he has companions inviting him to guidance, [calling], 'Come to us.' " Say, "Indeed, the guidance of Allah is the [only] guidance; and we have been commanded to submit to the Lord of the worlds.

وَأَنْ

And to

أَقِيمُوا۟

establish

ٱلصَّلَوٰةَ

the prayer

وَٱتَّقُوهُ

and fear Him.

ج

وَهُوَ

And He

ٱلَّذِىٓ

(is) the One

إِلَيْهِ

to Him

تُحْشَرُونَ

you will be gathered."

٧٢

(72)

وَأَنْ أَقِيمُوا۟ ٱلصَّلَوٰةَ وَٱتَّقُوهُ ۚ وَهُوَ ٱلَّذِىٓ إِلَيْهِ
تُحْشَرُونَ ٧٢

(72) And to establish prayer and fear Him." And it is He to whom you will be gathered.

وَهُوَ

And (it is) He

ٱلَّذِى

Who

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

بِٱلْحَقِّ

in truth.

صلے

وَيَوْمَ

And (the) Day

يَقُولُ

He says,

كُن

"Be"

فَيَكُونُ

and it is,

ج

قَوْلُهُ

His word

ٱلْحَقُّ

(is) the truth.

ج

وَلَهُ

And for Him

ٱلْمُلْكُ

(is) the Dominion

يَوْمَ

(on the) Day

يُنفَخُ

will be blown

فِى

in

ٱلصُّورِ

the trumpet.

ج

عَٰلِمُ

(He is) All-Knower

ٱلْغَيْبِ

(of) the unseen

وَٱلشَّهَٰدَةِ

and the seen.

ج

وَهُوَ

And He

ٱلْحَكِيمُ

(is) the All-Wise,

ٱلْخَبِيرُ

the All-Aware.

٧٣

(73)

وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ وَيَوْمَ يَقُولُ كُن فَيَكُونُ ۚ قَوْلُهُ ٱلْحَقُّ ۚ وَلَهُ ٱلْمُلْكُ يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ٧٣

(73) And it is He who created the heavens and earth in truth. And the day He says, "Be," and it is, His word is the truth. And His is the dominion [on] the Day the Horn is blown. [He is] Knower of the unseen and the witnessed; and He is the Wise, the Acquainted.

وَإِذْ

And when

قَالَ

said

إِبْرَٰهِيمُ

Ibrahim

لِأَبِيهِ

to his father

ءَازَرَ

Aazar,

أَتَتَّخِذُ

"Do you take

أَصْنَامًا

idols

ءَالِهَةً

(as) gods?

ۖ

إِنِّىٓ

Indeed, I

أَرَىٰكَ

[I] see you

وَقَوْمَكَ

and your people

فِى

in

ضَلَٰلٍ

error

مُّبِينٍ

manifest."

٧٤

(74)

وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ ءَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً ۖ إِنِّىٓ أَرَىٰكَ وَقَوْمَكَ فِى ضَلَٰلٍ مُّبِينٍ ٧٤

(74) And [mention, O Muhammad], when Abraham said to his father Azar, "Do you take idols as deities? Indeed, I see you and your people to be in manifest error."

وَكَذَٰلِكَ

And thus

نُرِىٓ

We show(ed)

إِبْرَٰهِيمَ

Ibrahim

مَلَكُوتَ

the kingdom

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

وَلِيَكُونَ

so that he would be

مِنَ

among

ٱلْمُوقِنِينَ

the ones who are certain.

٧٥

(75)

وَكَذَٰلِكَ نُرِىٓ إِبْرَٰهِيمَ مَلَكُوتَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوقِنِينَ ٧٥

(75) And thus did We show Abraham the realm of the heavens and the earth that he would be among the certain [in faith]

فَلَمَّا

So when

جَنَّ

covered

عَلَيْهِ

over him

ٱلَّيْلُ

the night,

رَءَا

he saw

كَوْكَبًا

a star.

صلى

قَالَ

He said,

هَٰذَا

"This

رَبِّى

(is) my Lord."

صلے

فَلَمَّآ

But when

أَفَلَ

it set,

قَالَ

he said

لَآ

"I (do) not like

أُحِبُّ

ٱلْـَٔافِلِينَ

the ones that set."

٧٦

(76)

فَلَمَّا جَنَّ عَلَيْهِ ٱلَّيْلُ رَءَا كَوْكَبًا ۖ قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَآ أُحِبُّ ٱلْـَٔافِلِينَ ٧٦

(76) So when the night covered him [with darkness], he saw a star. He said, "This is my lord." But when it set, he said, "I like not those that disappear."

فَلَمَّا

When

رَءَا

he saw

ٱلْقَمَرَ

the moon

بَازِغًا

rising

قَالَ
he said,
هَٰذَا
"This
رَبِّى
(is) my Lord."
صلے

فَلَمَّآ
But when
أَفَلَ
it set
قَالَ
he said,
لَئِن
"If
لَّمْ
(does) not
يَهْدِنِى
guide me
رَبِّى
my Lord,
لَأَكُونَنَّ
I will surely be
مِنَ
among
ٱلْقَوْمِ
the people
ٱلضَّآلِّينَ
who went astray."

٧٧

(77)

فَلَمَّا رَءَا ٱلْقَمَرَ بَازِغًا قَالَ هَٰذَا رَبِّى ۖ فَلَمَّآ أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِى رَبِّى لَأَكُونَنَّ مِنَ ٱلْقَوْمِ ٱلضَّآلِّينَ ٧٧

(77) And when he saw the moon rising, he said, "This is my lord." But when it set, he said, "Unless my Lord guides me, I will surely be among the people gone astray."

فَلَمَّا

When

رَءَا

he saw

ٱلشَّمْسَ

the sun

بَازِغَةً

rising

قَالَ

he said,

هَٰذَا

"This (is)

رَبِّى

my Lord,

هَٰذَآ

this (is)

أَكْبَرُ

greater."

ۖ

فَلَمَّآ

But when

أَفَلَتْ

it set,

قَالَ

he said,

يَٰقَوْمِ

"O my people

إِنِّى

Indeed, I am

بَرِىٓءٌ

free

مِّمَّا

of what

تُشْرِكُونَ

you associate (with Allah)."

٧٨

(78)

فَلَمَّا رَءَا ٱلشَّمْسَ بَازِغَةً قَالَ هَٰذَا رَبِّى هَٰذَآ أَكْبَرُ ۖ فَلَمَّآ أَفَلَتْ قَالَ يَٰقَوْمِ إِنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ ٧٨

(78) And when he saw the sun rising, he said, "This is my lord; this is greater." But when it set, he said, "O my people, indeed I am free from what you associate with Allah.

إِنِّى

Indeed, I

وَجَّهْتُ

[I] have turned

وَجْهِىَ

my face

لِلَّذِى

to the One Who

فَطَرَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

حَنِيفًا

(as) a true monotheist,

صلے

وَمَآ

and not

أَنَا۠

I (am)

مِنَ

of

ٱلْمُشْرِكِينَ

the polytheists.

٧٩

(79)

إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ حَنِيفًا ۖ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ ٧٩

(79) Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah."

وَحَآجَّهُۥ

And argued with him

قَوْمُهُۥ

his people.

ج

قَالَ

He said,

أَتُحَٰٓجُّوٓنِّى

"Do you argue with me

فِى

concerning

ٱللَّهِ

Allah

وَقَدْ

while certainly

هَدَىٰنِ

He has guided me?

ج

وَلَآ

And I (do) not fear

أَخَافُ

مَا

what

تُشْرِكُونَ

you associate

بِهِۦٓ

with Him,

إِلَّآ

unless

أَن

[that]

يَشَآءَ

my Lord wills

رَبِّى

شَيْـًٔا

anything.

قلے

وَسِعَ

Encompasses

رَبِّى

my Lord

كُلَّ

every

شَىْءٍ

thing

عِلْمًا

(in) knowledge.

قلے

أَفَلَا

Then will not

تَتَذَكَّرُونَ

you take heed?

٨٠

(80)

وَحَآجَّهُۥ قَوْمُهُۥ ۚ قَالَ أَتُحَٰٓجُّوٓنِّى فِى ٱللَّهِ وَقَدْ هَدَىٰنِ ۚ وَلَآ أَخَافُ مَا تُشْرِكُونَ بِهِۦٓ إِلَّآ أَن يَشَآءَ رَبِّى شَيْـًٔا ۗ وَسِعَ رَبِّى كُلَّ شَىْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ ٨٠

(80) And his people argued with him. He said, "Do you argue with me concerning Allah while He has guided me? And I fear not what you associate with Him [and will not be harmed] unless my Lord should

will something. My Lord encompasses all things in knowledge; then will you not remember?

وَكَيْفَ

And how

أَخَافُ

could I fear

مَآ

what

أَشْرَكْتُمْ

you associate (with Allah)

وَلَا

while not

تَخَافُونَ

you fear

أَنَّكُمْ

that you

أَشْرَكْتُم

have associated

بِٱللَّهِ

with Allah

مَا

what

لَمْ

He did not send down

يُنَزِّلْ

بِهِۦ

for it

عَلَيْكُمْ

to you

سُلْطَٰنًا

any authority.

ج

فَأَىُّ

So which

ٱلْفَرِيقَيْنِ

(of) the two parties

أَحَقُّ

has more right

بِٱلْأَمْنِ

to security

صلے

إِن

if

كُنتُمْ

you

تَعْلَمُونَ

know?"

٨١

(81)

وَكَيْفَ أَخَافُ مَآ أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ عَلَيْكُمْ سُلْطَٰنًا ج فَأَىُّ ٱلْفَرِيقَيْنِ أَحَقُّ بِٱلْأَمْنِ صلے إِن كُنتُمْ تَعْلَمُونَ ٨١

(81) And how should I fear what you associate while you do not fear that you have associated with Allah that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know?

ٱلَّذِينَ

Those who

ءَامَنُوا۟

believed

وَلَمْ

and (did) not

يَلْبِسُوٓا۟

mix

إِيمَٰنَهُم

their belief

بِظُلْمٍ

with wrong,

أُو۟لَٰٓئِكَ

those,

لَهُمُ

for them,

ٱلْأَمْنُ

(is) the security

وَهُم

and they

مُّهْتَدُونَ

(are) rightly guided.

٨٢

(82)

ٱلَّذِينَ ءَامَنُوا۟ وَلَمْ يَلْبِسُوٓا۟ إِيمَٰنَهُم بِظُلْمٍ أُو۟لَٰٓئِكَ لَهُمُ ٱلْأَمْنُ وَهُم مُّهْتَدُونَ ٨٢

(82) They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided.

وَتِلْكَ

And this

حُجَّتُنَآ

(is) Our argument,

ءَاتَيْنَٰهَآ

We gave it

إِبْرَٰهِيمَ

(to) Ibrahim

عَلَىٰ

against

قَوْمِهِۦ

his people.

ج

نَرْفَعُ

We raise

دَرَجَٰتٍ

(by) degrees

مَّن

whom

نَّشَآءُ

We will.

قلے

إِنَّ

Indeed,

رَبَّكَ

your Lord

حَكِيمٌ

(is) All-Wise,

عَلِيمٌ

All-Knowing.

٨٣

(83)

وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ٨٣

(83) And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing.

وَوَهَبْنَا

And We bestowed

لَهُۥٓ

to him

إِسْحَٰقَ

Ishaq

وَيَعْقُوبَ

and Yaqub,

ۚ

كُلًّا

all

هَدَيْنَا

We guided.

ۚ

وَنُوحًا

And Nuh,

هَدَيْنَا

We guided

مِن

before;

قَبْلُ

ۖ

وَمِن

and of

ذُرِّيَّتِهِۦ

his descendents,

دَاوُۥدَ

Dawood

وَسُلَيْمَـٰنَ

and Sulaiman

وَأَيُّوبَ

and Ayub

وَيُوسُفَ

and Yusuf

وَمُوسَىٰ

and Musa

وَهَـٰرُونَ

and Harun.

ج

وَكَذَٰلِكَ

And thus

نَجْزِى

We reward

ٱلْمُحْسِنِينَ

the good-doers.

٨٤

(84)

وَوَهَبْنَا لَهُۥٓ إِسْحَـٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَـٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَـٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ٨٤

(84) And We gave to Abraham, Isaac and Jacob - all [of them] We guided. And Noah, We guided before; and among his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the doers of good.

وَزَكَرِيَّا

And Zakariya

وَيَحْيَىٰ

and Yahya

وَعِيسَىٰ

and Isa

وَإِلْيَاسَ

and Ilyas -

صلے

كُلٌّ

all were

مِّنَ

of

ٱلصَّٰلِحِينَ

the righteous.

٨٥

(85)

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ ٱلصَّٰلِحِينَ ٨٥

(85) And Zechariah and John and Jesus and Elias - and all were of the righteous.

وَإِسْمَٰعِيلَ

And Ismail

وَٱلْيَسَعَ

and Al-Yasaa

وَيُونُسَ

and Yunus

وَلُوطًا

and Lut,

ج

وَكُلًّا

and all

فَضَّلْنَا

We preferred

عَلَى

over

ٱلْعَٰلَمِينَ

the worlds.

٨٦

(86)

وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ ٨٦

(86) And Ishmael and Elisha and Jonah and Lot - and all [of them] We preferred over the worlds.

وَمِنْ

And from

ءَابَآئِهِمْ

their fathers

وَذُرِّيَّٰتِهِمْ

and their descendents

وَإِخْوَٰنِهِمْ

and their brothers -

صلى

وَٱجْتَبَيْنَٰهُمْ

and We chose them

وَهَدَيْنَٰهُمْ

and We guided them

إِلَىٰ

to

صِرَٰطٍ

a straight path.

مُّسْتَقِيمٍ

٨٧

(87)

وَمِنْ ءَابَآئِهِمْ وَذُرِّيَّٰتِهِمْ وَإِخْوَٰنِهِمْ ۖ وَٱجْتَبَيْنَٰهُمْ وَهَدَيْنَٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٨٧

(87) And [some] among their fathers and their descendants and their brothers - and We chose them and We guided them to a straight path.

ذَٰلِكَ

That

هُدَى

(is the) Guidance

ٱللَّهِ

(of) Allah,

يَهْدِى

He guides

بِهِۦ

with it

مَن

whom

يَشَآءُ

He wills

مِنْ

of

عِبَادِهِۦ

His slaves.

ج

وَلَوْ

But if

أَشْرَكُوا۟

they (had) associated partners (with Allah),

لَحَبِطَ

surely (would be) worthless

عَنْهُم

for them

مَّا

what

كَانُوا۟

they used to

يَعْمَلُونَ

do.

٨٨

(88)

ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦ ج
وَلَوْ أَشْرَكُوا۟ لَحَبِطَ عَنْهُم مَّا كَانُوا۟ يَعْمَلُونَ ٨٨

(88) That is the guidance of Allah by which He guides whomever He wills of His servants. But if they had associated others with Allah, then worthless for them would be whatever they were doing.

أُو۟لَٰٓئِكَ

Those -

ٱلَّذِينَ

(are) ones whom

ءَاتَيْنَٰهُمُ

We gave them

ٱلْكِتَٰبَ

the Book

وَٱلْحُكْمَ

and the judgment

وَٱلنُّبُوَّةَ

and the Prophethood.

ج

فَإِن

But if

يَكْفُرْ

disbelieve

بِهَا

in it

هَٰٓؤُلَآءِ

these,

فَقَدْ

then indeed,

وَكَّلْنَا

We have entrusted

بِهَا

it

قَوْمًا

(to) a people

لَّيْسُوا۟

who are not

بِهَا

therein

بِكَٰفِرِينَ

disbelievers.

٨٩

(89)

أُو۟لَـٰٓئِكَ ٱلَّذِينَ ءَاتَيْنَـٰهُمُ ٱلْكِتَـٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ ۚ فَإِن يَكْفُرْ بِهَا هَـٰٓؤُلَآءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا۟ بِهَا بِكَـٰفِرِينَ ٨٩

(89) Those are the ones to whom We gave the Scripture and authority and prophethood. But if the disbelievers deny it, then We have entrusted it to a people who are not therein disbelievers.

أُو۟لَـٰٓئِكَ

Those

ٱلَّذِينَ

(are) ones whom

هَدَى

Allah has guided,

ٱللَّهُ

صلے

فَبِهُدَىٰهُمُ

so of their guidance

ٱقْتَدِهْ

you follow.

قلے

قُل

Say,

لَّآ

"Not

أَسْـَٔلُكُمْ

I ask you

عَلَيْهِ

for it

أَجْرًا

any reward.

صلے

إِنْ

It (is) not

هُوَ

إِلَّا

but

ذِكْرَىٰ

a reminder

لِلْعَٰلَمِينَ

for the worlds.

٩٠

(90)

أُو۟لَٰٓئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ ۖ فَبِهُدَىٰهُمُ ٱقْتَدِهْ ۗ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَٰلَمِينَ ٩٠

(90) Those are the ones whom Allah has guided, so from their guidance take an example. Say, "I ask of you for this message no payment. It is not but a reminder for the worlds."

وَمَا

And (did) not

قَدَرُوا۟

they appraise

ٱللَّهَ

Allah

حَقَّ

(with) His true appraisal,

قَدْرِهِۦٓ
إِذْ
when
قَالُواْ
they said,
مَآ
"Allah did not reveal
أَنزَلَ
ٱللَّهُ
عَلَىٰ
on
بَشَرٍ
a human being
مِّن
[of]
شَىْءٍ
anything."
قلى

قُلْ
Say,
مَنْ
"Who

أَنزَلَ

revealed

ٱلْكِتَٰبَ

the Book

ٱلَّذِى

which

جَآءَ

brought

بِهِۦ

[it]

مُوسَىٰ

Musa

نُورًا

(as) a light

وَهُدًى

and guidance

لِّلنَّاسِ

for the people?

صلى

تَجْعَلُونَهُۥ

You make it

قَرَاطِيسَ

(into) parchments,

تُبْدُونَهَا

you disclose (some of) it

وَتُخْفُونَ

and you conceal

كَثِيرًا

much (of it).

صلى

وَعُلِّمْتُم

And you were taught

مَّا

what

لَمْ

not

تَعْلَمُوٓا۟

you knew

أَنتُمْ

وَلَآ

and not

ءَابَآؤُكُمْ

your forefathers."

صلى

قُلِ

Say,

ٱللَّهُ

"Allah (revealed it)."

صلى

ثُمَّ

Then

ذَرْهُمْ

leave them

فِى

in

خَوْضِهِمْ

their discourse -

يَلْعَبُونَ

playing.

٩١

(91)

وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ إِذْ قَالُوا۟ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ بَشَرٍ مِّن شَىْءٍ ۗ قُلْ مَنْ أَنزَلَ ٱلْكِتَٰبَ ٱلَّذِى جَآءَ بِهِۦ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ ۖ تَجْعَلُونَهُۥ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۖ وَعُلِّمْتُم مَّا لَمْ تَعْلَمُوٓا۟ أَنتُمْ وَلَآ ءَابَآؤُكُمْ ۖ قُلِ ٱللَّهُ ۖ ثُمَّ ذَرْهُمْ فِى خَوْضِهِمْ يَلْعَبُونَ ٩١

(91) And they did not appraise Allah with true appraisal when they said, "Allah did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you were taught that which you knew not - neither you nor your fathers." Say, "Allah [revealed it]." Then leave them in their [empty] discourse, amusing themselves.

وَهَٰذَا

And this

كِتَٰبٌ

(is) a Book,

أَنزَلْنَٰهُ

We have revealed it,

مُبَارَكٌ

blessed,

مُّصَدِّقُ

confirming

ٱلَّذِى

which

بَيْنَ
(came) before it,
يَدَيْهِ
وَلِتُنذِرَ
so that you may warn
أُمَّ
(the) mother
ٱلْقُرَىٰ
(of) the cities
وَمَنْ
and who
حَوْلَهَا
(are) around it.
ج

وَٱلَّذِينَ
Those who
يُؤْمِنُونَ
believe
بِٱلْءَاخِرَةِ
in the Hereafter,
يُؤْمِنُونَ
they believe
بِهِۦ
in it,
صلے

وَهُمْ
and they,
عَلَىٰ

over

صَلَاتِهِمْ

their prayers

يُحَافِظُونَ

(are) guarding.

٩٢

(92)

وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ مُّصَدِّقُ ٱلَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْءَاخِرَةِ يُؤْمِنُونَ بِهِۦ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ٩٢

(92) And this is a Book which We have sent down, blessed and confirming what was before it, that you may warn the Mother of Cities and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers.

وَمَنْ

And who

أَظْلَمُ

(is) more unjust

مِمَّنِ

than (one) who

ٱفْتَرَىٰ

invents

عَلَى

about

ٱللَّهِ

Allah

كَذِبًا

a lie

أَوْ
or
قَالَ
said,
أُوحِىَ
"It has been inspired
إِلَىَّ
to me"
وَلَمْ
while not
يُوحَ
it was inspired
إِلَيْهِ
to him
شَىْءٌ
anything,
وَمَن
and (one) who
قَالَ
said,
سَأُنزِلُ
"I will reveal
مِثْلَ
like
مَآ
what
أَنزَلَ
Allah has revealed."
ٱللَّهُ

قلے

وَلَوْ
And if
تَرَىٰٓ
you (could) see
إِذِ
when
ٱلظَّٰلِمُونَ
the wrongdoers
فِى
(are) in
غَمَرَٰتِ
agonies
ٱلْمَوْتِ
(of) [the] death
وَٱلْمَلَٰٓئِكَةُ
while the Angels
بَاسِطُوٓا۟
(are) stretching out
أَيْدِيهِمْ
their hands (saying),
أَخْرِجُوٓا۟
"Discharge
أَنفُسَكُمُ
your souls
صلے

ٱلْيَوْمَ
Today

تُجْزَوْنَ
you will be recompensed
عَذَابَ
(with) humiliating punishment
ٱلْهُونِ
بِمَا
because
كُنتُمْ
you used to
تَقُولُونَ
say
عَلَى
against
ٱللَّهِ
Allah
غَيْرَ
other than
ٱلْحَقِّ
the truth
وَكُنتُمْ
and you were
عَنْ
towards
ءَايَٰتِهِۦ
His Verses
تَسْتَكْبِرُونَ
being arrogant.
٩٣
(93)

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ وَمَن قَالَ سَأُنزِلُ مِثْلَ مَآ أَنزَلَ ٱللَّهُ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ فِى غَمَرَٰتِ ٱلْمَوْتِ وَٱلْمَلَٰٓئِكَةُ بَاسِطُوٓا۟ أَيْدِيهِمْ أَخْرِجُوٓا۟ أَنفُسَكُمُ ۖ ٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى ٱللَّهِ غَيْرَ ٱلْحَقِّ وَكُنتُمْ عَنْ ءَايَٰتِهِۦ تَسْتَكْبِرُونَ ٩٣

(93) And who is more unjust than one who invents a lie about Allah or says, "It has been inspired to me," while nothing has been inspired to him, and one who says, "I will reveal [something] like what Allah revealed." And if you could but see when the wrongdoers are in the overwhelming pangs of death while the angels extend their hands, [saying], "Discharge your souls! Today you will be awarded the punishment of [extreme] humiliation for what you used to say against Allah other than the truth and [that] you were, toward His verses, being arrogant."

وَلَقَدْ

And certainly

جِئْتُمُونَا

you have come to Us

فُرَٰدَىٰ

alone

كَمَا

as

خَلَقْنَٰكُمْ

We created you

أَوَّلَ

(the) first

مَرَّةٍ

time,

وَتَرَكْتُم

and you have left

مَّا

whatever

خَوَّلْنَٰكُمْ

We bestowed (on) you

وَرَآءَ

behind

ظُهُورِكُمْ

your backs.

صلے

وَمَا

And not

نَرَىٰ

We see

مَعَكُمْ

with you

شُفَعَآءَكُمُ

your intercessors

ٱلَّذِينَ

those whom

زَعَمْتُمْ

you claimed

أَنَّهُمْ

that they (were)

فِيكُمْ

in your (matters)

شُرَكَٰٓؤُا۟

partners (with Allah).

ج

لَقَد

Indeed,

تَّقَطَّعَ

have been severed (bonds)

بَيْنَكُمْ

between you

وَضَلَّ

and is lost

عَنكُم

from you

مَّا

what

كُنتُمْ

you used to

تَزْعُمُونَ

claim.

٩٤

(94)

وَلَقَدْ جِئْتُمُونَا فُرَٰدَىٰ كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَٰكُمْ وَرَآءَ ظُهُورِكُمْ ۖ وَمَا نَرَىٰ مَعَكُمْ شُفَعَآءَكُمُ ٱلَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَٰٓؤُا۟ ۚ لَقَد تَّقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّا كُنتُمْ تَزْعُمُونَ ٩٤

(94) [It will be said to them], "And you have certainly come to Us alone as We created you the first time, and you have left whatever We bestowed upon you behind you. And We do not see with you your 'intercessors' which you claimed that they were among you associates [of Allah]. It has [all] been severed between you, and lost from you is

what you used to claim."

إِنَّ
Indeed,
ٱللَّهَ
Allah
فَالِقُ
(is the) Cleaver
ٱلْحَبِّ
(of) the grain
وَٱلنَّوَىٰ
and the date-seed.
صلے

يُخْرِجُ
He brings forth
ٱلْحَىَّ
the living
مِنَ
from
ٱلْمَيِّتِ
the dead
وَمُخْرِجُ
and brings forth
ٱلْمَيِّتِ
the dead
مِنَ
from
ٱلْحَىِّ
the living.

ج

ذَٰلِكُمُ

That

ٱللَّهُ

(is) Allah,

صلے

فَأَنَّىٰ

so how

تُؤْفَكُونَ

are you deluded?

٩٥

(95)

إِنَّ ٱللَّهَ فَالِقُ ٱلْحَبِّ وَٱلنَّوَىٰ ۖ يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَمُخْرِجُ ٱلْمَيِّتِ مِنَ ٱلْحَىِّ ۚ ذَٰلِكُمُ ٱللَّهُ ۖ فَأَنَّىٰ تُؤْفَكُونَ ٩٥

(95) Indeed, Allah is the cleaver of grain and date seeds. He brings the living out of the dead and brings the dead out of the living. That is Allah; so how are you deluded?

فَالِقُ

(He is the) Cleaver

ٱلْإِصْبَاحِ

(of) the daybreak

وَجَعَلَ

and He has made

ٱلَّيْلَ

the night

سَكَنًا

(for) rest

وَٱلشَّمْسَ

and the sun

وَٱلْقَمَرَ

and the moon

حُسْبَانًا

(for) reckoning.

ج

ذَٰلِكَ

That

تَقْدِيرُ

(is the) ordaining

ٱلْعَزِيزِ

(of) the All-Mighty,

ٱلْعَلِيمِ

the All-Knowing.

٩٦

(96)

فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلَّيْلَ سَكَنًا وَٱلشَّمْسَ وَٱلْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ٩٦

(96) [He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing.

وَهُوَ

And He

ٱلَّذِى

(is) the One Who

جَعَلَ

made

لَكُمُ

for you

ٱلنُّجُومَ

the stars

لِتَهْتَدُوا۟

that you may guide yourselves

بِهَا

with them

فِى

in

ظُلُمَٰتِ

the darkness[es]

ٱلْبَرِّ

(of) the land

وَٱلْبَحْرِ

and the sea.

قلے

قَدْ

Certainly,

فَصَّلْنَا

We have made clear

ٱلْءَايَٰتِ

the Signs

لِقَوْمٍ

for a people

يَعْلَمُونَ

(who) know.

٩٧

(97)

وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْتَدُوا۟ بِهَا فِى

ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ٩٧

(97) And it is He who placed for you the stars that you may be guided by them through the darknesses of the land and sea. We have detailed the signs for a people who know.

وَهُوَ

And He

ٱلَّذِىٓ

(is) the One Who

أَنشَأَكُم

(has) produced you

مِّن

from

نَّفْسٍ

a single soul,

وَٰحِدَةٍ

فَمُسْتَقَرٌّ

so (there is) a place of dwelling

وَمُسْتَوْدَعٌ

and a resting place.

ۗ

قَدْ

Certainly,

فَصَّلْنَا

We have made clear

ٱلْءَايَٰتِ

the Signs

لِقَوْمٍ

for a people

يَفْقَهُونَ

(who) understand.

٩٨

(98)

وَهُوَ ٱلَّذِىٓ أَنشَأَكُم مِّن نَّفْسٍ وَٰحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا ٱلْـَٔايَٰتِ لِقَوْمٍ يَفْقَهُونَ ٩٨

(98) And it is He who produced you from one soul and [gave you] a place of dwelling and of storage. We have detailed the signs for a people who understand.

وَهُوَ

And He

ٱلَّذِىٓ

(is) the One Who

أَنزَلَ

sends down

مِنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water,

فَأَخْرَجْنَا

then We bring forth

بِهِۦ

with it

نَبَاتَ

vegetation

كُلِّ

(of) every

شَىْءٍ

thing.

فَأَخْرَجْنَا

Then We bring forth

مِنْهُ

from it

خَضِرًا

green plant,

نُّخْرِجُ

We bring forth

مِنْهُ

from it

حَبًّا

grain -

مُّتَرَاكِبًا

thick clustered.

وَمِنَ

And from

ٱلنَّخْلِ

the date-palm,

مِن

from

طَلْعِهَا

its spathe

قِنْوَانٌ

clusters of dates

دَانِيَةٌ

hanging low.

وَجَنَّٰتٍ

And gardens

مِّنْ

of

أَعْنَابٍ

grapes

وَٱلزَّيْتُونَ

and the olives

وَٱلرُّمَّانَ

and the pomegranates

مُشْتَبِهًا

resembling

وَغَيْرَ

and not

مُتَشَٰبِهٍ

resembling.

قلے

ٱنظُرُوٓا۟

Look

إِلَىٰ

at

ثَمَرِهِۦٓ

its fruit

إِذَآ

when

أَثْمَرَ

it bears fruit

وَيَنْعِهِۦٓ

and its ripening.

ج

إِنَّ
Indeed,

فِى
in

ذَٰلِكُمْ
that

لَءَايَٰتٍ
(are) signs

لِّقَوْمٍ
for a people

يُؤْمِنُونَ
(who) believe.

٩٩

(99)

وَهُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ نَبَاتَ كُلِّ شَىْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا وَمِنَ ٱلنَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّٰتٍ مِّنْ أَعْنَابٍ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۗ ٱنظُرُوٓا۟ إِلَىٰ ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَيَنْعِهِۦٓ ۚ إِنَّ فِى ذَٰلِكُمْ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ٩٩

(99) And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees - of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe.

وَجَعَلُوا۟
And they make

لِلَّهِ

with Allah

شُرَكَآءَ

partners -

ٱلْجِنَّ

jinn

وَخَلَقَهُمْ

though He has created them,

صلے

وَخَرَقُواْ

and they falsely attribute

لَهُۥ

to Him

بَنِينَ

sons

وَبَنَٰتٍ

and daughters

بِغَيْرِ

without

عِلْمٍ

knowledge.

ج

سُبْحَٰنَهُۥ

Glorified is He

وَتَعَٰلَىٰ

and Exalted

عَمَّا

above what

يَصِفُونَ

they attribute.

١٠٠

(100)

وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ ٱلْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَقُوا۟ لَهُۥ بَنِينَ وَبَنَٰتٍۭ بِغَيْرِ عِلْمٍ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَصِفُونَ ١٠٠

(100) But they have attributed to Allah partners - the jinn, while He has created them - and have fabricated for Him sons and daughters. Exalted is He and high above what they describe

بَدِيعُ

Originator

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth.

ۖ

أَنَّىٰ

How

يَكُونُ

can be

لَهُۥ

for Him

وَلَدٌ

a son

وَلَمْ

while not

تَكُن

(there) is

لَّهُۥ

for Him

صَٰحِبَةٌ

a companion,

صلے

وَخَلَقَ

and He created

كُلَّ

every

شَىْءٍ

thing?

صلے

وَهُوَ

And He

بِكُلِّ

(is) of every

شَىْءٍ

thing

عَلِيمٌ

All-Knower.

١٠١

(101)

بَدِيعُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ صلے أَنَّىٰ يَكُونُ لَهُۥ وَلَدٌ وَلَمْ تَكُن لَّهُۥ صَٰحِبَةٌ صلے وَخَلَقَ كُلَّ شَىْءٍ صلے وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ١٠١

(101) [He is] Originator of the heavens and the earth. How could He have a son when He does not have a companion and He created all things? And He is, of all things, Knowing.

ذَٰلِكُمُ
That
ٱللَّهُ
(is) Allah
رَبُّكُمْ
your Lord,
صلے

لَآ
(there is) no
إِلَٰهَ
god
إِلَّا
except
هُوَ
Him,
صلے

خَٰلِقُ
(the) Creator
كُلِّ
(of) every
شَىْءٍ
thing,
فَٱعْبُدُوهُ
so worship Him.
ج

وَهُوَ
And He
عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

وَكِيلٌ

a Guardian.

١٠٢

(102)

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ خَٰلِقُ كُلِّ شَىْءٍ فَٱعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ١٠٢

(102) That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.

لَّا

(Can) not

تُدْرِكُهُ

grasp Him

ٱلْأَبْصَٰرُ

the visions

وَهُوَ

but He

يُدْرِكُ

(can) grasp

ٱلْأَبْصَٰرَ

(all) the vision,

ۖ

وَهُوَ

and He (is)

ٱللَّطِيفُ

the All-Subtle,

ٱلْخَبِيرُ

the All-Aware.

١٠٣

(103)

لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ ۖ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ١٠٣

(103) Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted.

قَدْ

Verily,

جَآءَكُم

has come to you

بَصَآئِرُ

enlightenment

مِن

from

رَّبِّكُمْ

your Lord.

ۖ

فَمَنْ

Then whoever

أَبْصَرَ

sees,

فَلِنَفْسِهِۦ

then (it is) for his soul,

ۖ

وَمَنْ

and whoever

عَمِىَ

(is) blind

فَعَلَيْهَا

then (it is) against himself.

ج

وَمَآ

And I am not

أَنَا۠

عَلَيْكُم

over you

بِحَفِيظٍ

a guardian.

١٠٤

(104)

قَدْ جَآءَكُم بَصَآئِرُ مِن رَّبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِۦ ۖ وَمَنْ عَمِىَ فَعَلَيْهَا ۚ وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ١٠٤

(104) There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you."

وَكَذَٰلِكَ

And thus

نُصَرِّفُ

We explain

ٱلْءَايَٰتِ

the Signs

وَلِيَقُولُوا۟

that they (may) say,

دَرَسْتَ

"You have studied,"

وَلِنُبَيِّنَهُۥ

and that We (may) make it clear

لِقَوْمٍ

for a people

يَعْلَمُونَ

who know.

١٠٥

(105)

وَكَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ وَلِيَقُولُوا۟ دَرَسْتَ وَلِنُبَيِّنَهُۥ لِقَوْمٍ يَعْلَمُونَ ١٠٥

(105) And thus do We diversify the verses so the disbelievers will say, "You have studied," and so We may make the Qur'an clear for a people who know.

ٱتَّبِعْ

Follow,

مَآ

what

أُوحِىَ

has been inspired

إِلَيْكَ

to you

مِن

from

رَّبِّكَ

your Lord,

صلے

لَآ

(there is) no

إِلَٰهَ

god

إِلَّا

except

هُوَ

Him,

صلے

وَأَعْرِضْ

and turn away

عَنِ

from

ٱلْمُشْرِكِينَ

the polytheists.

١٠٦

(106)

ٱتَّبِعْ مَآ أُوحِىَ إِلَيْكَ مِن رَّبِّكَ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ١٠٦

(106) Follow, [O Muhammad], what has been revealed to you from your Lord - there is no deity except Him - and turn away from those who associate others with Allah.

وَلَوْ

And if

شَآءَ

Allah had willed,

ٱللَّهُ

مَآ

not (they would have)

أَشْرَكُوا۟

associated partners (with Him).

قلے

وَمَا

And not

جَعَلْنَٰكَ

We have made you

عَلَيْهِمْ

over them

حَفِيظًا

a guardian,

صلے

وَمَآ

and not

أَنتَ

you

عَلَيْهِم

(are) over them

بِوَكِيلٍ

a manager.

١٠٧

(107)

وَلَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكُواْ ۗ وَمَا جَعَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ١٠٧

(107) But if Allah had willed, they would not have associated. And We have not appointed you over them as a guardian, nor are you a manager over them.

وَلَا

And (do) not

تَسُبُّواْ

insult

ٱلَّذِينَ

those whom3

يَدْعُونَ

they invoke

مِن

other than

دُونِ

ٱللَّهِ

Allah,

فَيَسُبُّوا۟

lest they insult

ٱللَّهَ

Allah

عَدْوًۢا

(in) enmity

بِغَيْرِ

without

عِلْمٍ

knowledge.

قلے

كَذَٰلِكَ

Thus

زَيَّنَّا

We have made fair-seeming

لِكُلِّ

to every

أُمَّةٍ

community

عَمَلَهُمْ

their deed.

ثُمَّ

Then

إِلَىٰ

to

رَبِّهِم

their Lord

مَّرْجِعُهُمْ

(is) their return,

فَيُنَبِّئُهُم

then He will inform them

بِمَا

about what

كَانُوا۟

they used to

يَعْمَلُونَ

do.

١٠٨

(108)

وَلَا تَسُبُّوا۟ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا۟ ٱللَّهَ عَدْوًۢا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِم مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا۟ يَعْمَلُونَ

١٠٨

(108) And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.

وَأَقْسَمُوا۟

And they swear

بِٱللَّهِ

by Allah

جَهْدَ

strongest

أَيْمَٰنِهِمْ

(of) their oaths

لَئِن

that if

جَآءَتْهُمْ

came to them

ءَايَةٌ

a sign,

لَّيُؤْمِنُنَّ

they would surely believe

بِهَا

in it.

ج

قُلْ

Say,

إِنَّمَا

"Only

ٱلْءَايَٰتُ

the signs

عِندَ

(are) with

ٱللَّهِ

Allah."

صلے

وَمَا

And what

يُشْعِرُكُمْ

will make you perceive

أَنَّهَآ

that [it]

إِذَا

when

جَآءَتْ

it comes

لَا

not

يُؤْمِنُونَ

they will believe.

١٠٩

(109)

وَأَقْسَمُواْ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَتْهُمْ ءَايَةٌ لَّيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا ٱلْءَايَٰتُ عِندَ ٱللَّهِ ۖ وَمَا يُشْعِرُكُمْ أَنَّهَآ إِذَا جَآءَتْ لَا يُؤْمِنُونَ ١٠٩

(109) And they swear by Allah their strongest oaths that if a sign came to them, they would surely believe in it. Say, "The signs are only with Allah." And what will make you perceive that even if a sign came, they would not believe.

وَنُقَلِّبُ

And We will turn

أَفْـِٔدَتَهُمْ

their hearts

وَأَبْصَٰرَهُمْ

and their sights

كَمَا

(just) as

لَمْ

not

يُؤْمِنُواْ

they believe

بِهِۦٓ

in it

أَوَّلَ

(the) first

مَرَّةٍ

time.

وَنَذَرُهُمْ

And We will leave them

فِى

in

طُغْيَٰنِهِمْ

their transgression

يَعْمَهُونَ

wandering blindly.

١١٠

(110)

وَنُقَلِّبُ أَفْـِٔدَتَهُمْ وَأَبْصَٰرَهُمْ كَمَا لَمْ يُؤْمِنُواْ بِهِۦٓ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ١١٠

(110) And We will turn away their hearts and their eyes just as they refused to believe in it the first time. And We will leave them in their transgression, wandering blindly.

وَلَوْ

And (even) if

أَنَّنَا

[that] We (had)

نَزَّلْنَآ

[We] sent down

إِلَيْهِمُ

to them

ٱلْمَلَٰٓئِكَةَ

the Angels

وَكَلَّمَهُمُ

and spoken to them

ٱلْمَوْتَىٰ

the dead

وَحَشَرْنَا

and We gathered

عَلَيْهِمْ

before them

كُلَّ

every

شَىْءٍ

thing

قُبُلًا

face to face,

مَّا

not

كَانُوا۟

they were

لِيُؤْمِنُوٓا۟

to believe

إِلَّآ

unless

أَن
[that]
يَشَآءَ
Allah wills.
ٱللَّهُ
وَلَٰكِنَّ
But
أَكْثَرَهُمْ
most of them
يَجْهَلُونَ
(are) ignorant.
١١١
(111)
وَلَوْ أَنَّنَا نَزَّلْنَآ إِلَيْهِمُ ٱلْمَلَٰٓئِكَةَ وَكَلَّمَهُمُ ٱلْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَىْءٍ قُبُلًا مَّا كَانُوا۟ لِيُؤْمِنُوٓا۟ إِلَّآ أَن يَشَآءَ ٱللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ١١١
(111) And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it] and We gathered together every [created] thing in front of them, they would not believe unless Allah should will. But most of them, [of that], are ignorant.
وَكَذَٰلِكَ
And thus
جَعَلْنَا
We made
لِكُلِّ
for every
نَبِىٍّ
Prophet
عَدُوًّا

an enemy -

شَيَٰطِينَ

devils

ٱلْإِنسِ

(from) the mankind

وَٱلْجِنِّ

and the jinn,

يُوحِى

inspiring

بَعْضُهُمْ

some of them

إِلَىٰ

to

بَعْضٍ

others

زُخْرُفَ

(with) decorative

ٱلْقَوْلِ

[the] speech

غُرُورًا

(in) deception.

ج

وَلَوْ

But if

شَآءَ

your Lord had willed

رَبُّكَ

مَا

they (would) not have done it,

فَعَلُوهُ
صلے

فَذَرْهُمْ
so leave them
وَمَا
and what
يَفْتَرُونَ
they invent.
١١٢
(112)
وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا شَيَٰطِينَ ٱلْإِنسِ وَٱلْجِنِّ يُوحِى بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ ٱلْقَوْلِ غُرُورًا ۚ وَلَوْ شَآءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ١١٢
(112) And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.
وَلِتَصْغَىٰٓ
And so that incline
إِلَيْهِ
to it
أَفْـِٔدَةُ
hearts
ٱلَّذِينَ
(of) those who
لَا
(do) not

يُؤْمِنُونَ

believe

بِٱلْءَاخِرَةِ

in the Hereafter,

وَلِيَرْضَوْهُ

and so that they may be pleased with it

وَلِيَقْتَرِفُوا۟

and so that they may commit

مَا

what

هُم

they

مُّقْتَرِفُونَ

(are) committing.

١١٣

(113)

وَلِتَصْغَىٰٓ إِلَيْهِ أَفْـِٔدَةُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا۟ مَا هُم مُّقْتَرِفُونَ ١١٣

(113) And [it is] so the hearts of those who disbelieve in the Hereafter will incline toward it and that they will be satisfied with it and that they will commit that which they are committing.

أَفَغَيْرَ

Then is (it) other than

ٱللَّهِ

Allah

أَبْتَغِى

I seek

حَكَمًا

(as) judge,

وَهُوَ

while He

ٱلَّذِىٓ

(is) the One Who

أَنزَلَ

has revealed

إِلَيْكُمُ

to you

ٱلْكِتَٰبَ

the Book

مُفَصَّلًا

explained in detail?

ج

وَٱلَّذِينَ

And those (to) whom

ءَاتَيْنَٰهُمُ

We gave them

ٱلْكِتَٰبَ

the Book,

يَعْلَمُونَ

they know

أَنَّهُۥ

that it

مُنَزَّلٌ

(is) sent down

مِّن

from

رَّبِّكَ

your Lord

بِٱلْحَقِّ
in truth,
صلى

فَلَا
so (do) not
تَكُونَنَّ
be
مِنَ
among
ٱلْمُمْتَرِينَ
the ones who doubt.
١١٤
(114)
أَفَغَيْرَ ٱللَّهِ أَبْتَغِى حَكَمًا وَهُوَ ٱلَّذِىٓ أَنزَلَ إِلَيْكُمُ ٱلْكِتَٰبَ مُفَصَّلًا ۚ وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَعْلَمُونَ أَنَّهُۥ مُنَزَّلٌ مِّن رَّبِّكَ بِٱلْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ١١٤
(114) [Say], "Then is it other than Allah I should seek as judge while it is He who has revealed to you the Book explained in detail?" And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters.
وَتَمَّتْ
And (has been) fulfilled
كَلِمَتُ
(the) word
رَبِّكَ
(of) your Lord
صِدْقًا
(in) truth

وَعَدْلًا

and justice.

ج

لَّا

No

مُبَدِّلَ

one can change

لِكَلِمَٰتِهِۦ

His words,

ج

وَهُوَ

and He

ٱلسَّمِيعُ

(is) the All-Hearer,

ٱلْعَلِيمُ

the All-Knower.

١١٥

(115)

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَّا مُبَدِّلَ لِكَلِمَٰتِهِۦ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ١١٥

(115) And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.

وَإِن

And if

تُطِعْ

you obey

أَكْثَرَ

most

مَن
of
فِى
(those) in
ٱلْأَرْضِ
the earth
يُضِلُّوكَ
they will mislead you
عَن
from
سَبِيلِ
(the) way
ٱللَّهِ
(of) Allah.
ج

إِن
Not
يَتَّبِعُونَ
they follow
إِلَّا
except
ٱلظَّنَّ
[the] assumption,
وَإِنْ
and not
هُمْ
they (do)
إِلَّا
except

يَخْرُصُونَ

guess.

١١٦

(116)

وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللَّهِ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ١١٦

(116) And if you obey most of those upon the earth, they will mislead you from the way of Allah. They follow not except assumption, and they are not but falsifying.

إِنَّ

Indeed,

رَبَّكَ

your Lord,

هُوَ

He

أَعْلَمُ

knows best

مَن

who

يَضِلُّ

strays

عَن

from

سَبِيلِهِۦ

His way,

صلے

وَهُوَ

and He

أَعْلَمُ

(is) most knowing

بِٱلْمُهْتَدِينَ

of the guided-ones.

١١٧

(117)

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ١١٧

(117) Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided.

فَكُلُوا۟

So eat

مِمَّا

of what

ذُكِرَ

(is) mentioned

ٱسْمُ

(the) name

ٱللَّهِ

(of) Allah

عَلَيْهِ

on it,

إِن

if

كُنتُم

you are

بِـَٔايَٰتِهِۦ

in His Verses -

مُؤْمِنِينَ

believers.

١١٨

(118)

فَكُلُواْ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ إِن كُنتُم بِـَٔايَٰتِهِۦ مُؤْمِنِينَ ١١٨

(118) So eat of that [meat] upon which the name of Allah has been mentioned, if you are believers in His verses.

وَمَا

And what

لَكُمْ

for you

أَلَّا

that not

تَأْكُلُواْ

you eat

مِمَّا

of what

ذُكِرَ

has been mentioned

ٱسْمُ

Allah's name

ٱللَّهِ

عَلَيْهِ

on it,

وَقَدْ

when indeed,

فَصَّلَ

He (has) explained in detail

لَكُم

to you

مَّا

what

حَرَّمَ

He (has) forbidden

عَلَيْكُمْ

to you

إِلَّا

except

مَا

what

ٱضْطُرِرْتُمْ

you are compelled

إِلَيْهِ

to it.

قلے

وَإِنَّ

And indeed,

كَثِيرًا

many

لَّيُضِلُّونَ

surely lead astray

بِأَهْوَآئِهِم

by their (vain) desires

بِغَيْرِ

without

عِلْمٍ

knowledge.

قلے

إِنَّ

Indeed,

رَبَّكَ

your Lord,

هُوَ

He

أَعْلَمُ

(is) most knowing

بِٱلْمُعْتَدِينَ

of the transgressors.

١١٩

(119)

وَمَا لَكُمْ أَلَّا تَأْكُلُوا۟ مِمَّا ذُكِرَ ٱسْمُ ٱللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُم مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا ٱضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَّيُضِلُّونَ بِأَهْوَآئِهِم بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِٱلْمُعْتَدِينَ ١١٩

(119) And why should you not eat of that upon which the name of Allah has been mentioned while He has explained in detail to you what He has forbidden you, excepting that to which you are compelled. And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord - He is most knowing of the transgressors.

وَذَرُوا۟

Forsake

ظَٰهِرَ

open

ٱلْإِثْمِ

[the] sins

وَبَاطِنَهُۥٓ

and the secret.

ج

إِنَّ
Indeed,
ٱلَّذِينَ
those who
يَكْسِبُونَ
earn
ٱلْإِثْمَ
[the] sin
سَيُجْزَوْنَ
they will be recompensed
بِمَا
for what
كَانُوا۟
they used to
يَقْتَرِفُونَ
commit.
١٢٠
(120)

وَذَرُوا۟ ظَٰهِرَ ٱلْإِثْمِ وَبَاطِنَهُۥٓ ۚ إِنَّ ٱلَّذِينَ يَكْسِبُونَ ٱلْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا۟ يَقْتَرِفُونَ ١٢٠
(120) And leave what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be recompensed for that which they used to commit.

وَلَا
And (do) not
تَأْكُلُوا۟
eat
مِمَّا

of that,

لَمْ

not

يُذْكَرِ

has been mentioned

ٱسْمُ

Allah's name

ٱللَّهِ

عَلَيْهِ

on it,

وَإِنَّهُۥ

and indeed, it (is)

لَفِسْقٌ

grave disobedience.

قلے

وَإِنَّ

And indeed,

ٱلشَّيَٰطِينَ

the devils

لَيُوحُونَ

inspire

إِلَىٰٓ

to

أَوْلِيَآئِهِمْ

their friends

لِيُجَٰدِلُوكُمْ

so that they dispute with you,

صلے

وَإِنْ

and if

أَطَعْتُمُوهُمْ

you obey them,

إِنَّكُمْ

indeed, you

لَمُشْرِكُونَ

(would) be the polytheists.

١٢١

(121)

وَلَا تَأْكُلُوا۟ مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ وَإِنَّهُۥ لَفِسْقٌ ۗ وَإِنَّ ٱلشَّيَـٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ لِيُجَـٰدِلُوكُمْ ۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ١٢١

(121) And do not eat of that upon which the name of Allah has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].

أَوَمَن

Is

كَانَ

(one) who

مَيْتًا

was

فَأَحْيَيْنَـٰهُ

dead

وَجَعَلْنَا

and We gave him life

لَهُۥ

and We made

نُورًا

for him

يَمْشِى

light,

بِهِۦ

he walks

فِى

whereby

ٱلنَّاسِ

among

كَمَن

the people,

مَّثَلُهُۥ

like (one) who

فِى

[similar to him]

ٱلظُّلُمَٰتِ

(is) in

لَيْسَ

the darknesses,

بِخَارِجٍ

not

مِّنْهَا

he comes out

ج

كَذَٰلِكَ

of it?

زُيِّنَ

Thus

لِلْكَٰفِرِينَ

is made fair-seeming

مَا

to the disbelievers

كَانُوا۟

what

يَعْمَلُونَ

they were

١٢٢

(122)

أَوَمَن كَانَ مَيْتًا فَأَحْيَيْنَٰهُ وَجَعَلْنَا لَهُۥ نُورًا يَمْشِى بِهِۦ فِى ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِى ٱلظُّلُمَٰتِ لَيْسَ بِخَارِجٍ مِّنْهَا ۚ كَذَٰلِكَ زُيِّنَ لِلْكَٰفِرِينَ مَا كَانُوا۟ يَعْمَلُونَ ١٢٢

(122) And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing.

وَكَذَٰلِكَ

And thus

جَعَلْنَا

We placed

فِى

in

كُلِّ

every

قَرْيَةٍ

city

أَكَٰبِرَ

greatest

مُجْرِمِيهَا

(of) its criminals,

لِيَمْكُرُوا۟

so that they plot

فِيهَا

therein.

صلے

وَمَا

And not

يَمْكُرُونَ

they plot

إِلَّا

except

بِأَنفُسِهِمْ

against themselves

وَمَا

and not

يَشْعُرُونَ

they perceive.

١٢٣

(123)

وَكَذَٰلِكَ جَعَلْنَا فِى كُلِّ قَرْيَةٍ أَكَٰبِرَ مُجْرِمِيهَا لِيَمْكُرُوا۟ فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ١٢٣

(123) And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, and they perceive [it] not.

وَإِذَا

And when

جَآءَتْهُمْ

comes to them

ءَايَةٌ

a Sign

قَالُواْ

they say,

لَن

"Never

نُّؤْمِنَ

we will believe

حَتَّىٰ

until

نُؤْتَىٰ

we are given

مِثْلَ

like

مَآ

what

أُوتِىَ

was given

رُسُلُ

(to the) Messengers

ٱللَّهِ

(of) Allah."

ۘ

ٱللَّهُ

Allah

أَعْلَمُ

knows best

حَيْثُ

where

يَجْعَلُ

He places

رِسَالَتَهُۥ

His Message.

قلے

سَيُصِيبُ

Will afflict

ٱلَّذِينَ

those who

أَجْرَمُوا۟

committed crimes

صَغَارٌ

a humiliation

عِندَ

from

ٱللَّهِ

Allah

وَعَذَابٌ

and a punishment

شَدِيدٌ

severe

بِمَا

for what

كَانُوا۟

they used to

يَمْكُرُونَ

plot.

١٢٤

(124)

وَإِذَا جَآءَتۡهُمۡ ءَايَةٞ قَالُواْ لَن نُّؤۡمِنَ حَتَّىٰ نُؤۡتَىٰ مِثۡلَ مَآ أُوتِيَ رُسُلُ ٱللَّهِۘ ٱللَّهُ أَعۡلَمُ حَيۡثُ يَجۡعَلُ رِسَالَتَهُۥۗ سَيُصِيبُ ٱلَّذِينَ أَجۡرَمُواْ صَغَارٌ عِندَ ٱللَّهِ وَعَذَابٞ شَدِيدُۢ بِمَا كَانُواْ يَمۡكُرُونَ ١٢٤

(124) And when a sign comes to them, they say, "Never will we believe until we are given like that which was given to the messengers of Allah." Allah is most knowing of where He places His message. There will afflict those who committed crimes debasement before Allah and severe punishment for what they used to conspire.

فَمَن

So whoever

يُرِدِ

Allah wants

ٱللَّهُ

أَن

that

يَهۡدِيَهُۥ

He guides him -

يَشۡرَحۡ

He expands

صَدۡرَهُۥ

his breast

لِلۡإِسۡلَٰمِ

to Islam;

صلى

وَمَن

and whoever

يُرِدْ

He wants

أَن

that

يُضِلَّهُۥ

He lets him go astray

يَجْعَلْ

He makes

صَدْرَهُۥ

his breast

ضَيِّقًا

tight

حَرَجًا

and constricted

كَأَنَّمَا

as though

يَصَّعَّدُ

he (were) climbing

فِى

into

ٱلسَّمَآءِ

the sky.

ج

كَذَٰلِكَ

Thus

يَجْعَلُ

Allah places

ٱللَّهُ

ٱلرِّجْسَ
the filth
عَلَى
on
ٱلَّذِينَ
those who
لَا
(do) not
يُؤْمِنُونَ
believe.
١٢٥
(125)
فَمَن يُرِدِ ٱللَّهُ أَن يَهْدِيَهُۥ يَشْرَحْ صَدْرَهُۥ لِلْإِسْلَٰمِ ۖ وَمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِى ٱلسَّمَآءِ ۚ كَذَٰلِكَ يَجْعَلُ ٱللَّهُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يُؤْمِنُونَ ١٢٥
(125) So whoever Allah wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.
وَهَٰذَا
And this
صِرَٰطُ
(is the) way
رَبِّكَ
(of) your Lord -
مُسْتَقِيمًا
straight.
ۗ

قَدْ

Certainly

فَصَّلْنَا

We have detailed

ٱلْءَايَٰتِ

the Verses

لِقَوْمٍ

for a people

يَذَّكَّرُونَ

who take heed.

١٢٦

(126)

وَهَٰذَا صِرَٰطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا ٱلْءَايَٰتِ لِقَوْمٍ يَذَّكَّرُونَ ١٢٦

(126) And this is the path of your Lord, [leading] straight. We have detailed the verses for a people who remember.

لَهُمْ

For them

دَارُ

(will be) home

ٱلسَّلَٰمِ

(of) [the] peace

عِندَ

with

رَبِّهِمْ

their Lord.

صلے

وَهُوَ

And He

وَلِيُّهُم

(will be) their protecting friend

بِمَا

because

كَانُوا۟

(of what) they used to

يَعْمَلُونَ

do.

١٢٧

(127)

لَهُمْ دَارُ ٱلسَّلَٰمِ عِندَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُم بِمَا كَانُوا۟ يَعْمَلُونَ ١٢٧

(127) For them will be the Home of Peace with their Lord. And He will be their protecting friend because of what they used to do.

وَيَوْمَ

And (the) Day

يَحْشُرُهُمْ

He will gather them

جَمِيعًا

all,

يَٰمَعْشَرَ

(and will say), "O assembly

ٱلْجِنِّ

(of) [the] jinn

قَدِ

Certainly,

ٱسْتَكْثَرْتُم

you have (misled) many

مِّنَ

of

ٱلْإِنسِ

the mankind."

صلے

وَقَالَ

And will say their friends

أَوْلِيَآؤُهُم

مِّنَ

among

ٱلْإِنسِ

the men,

رَبَّنَا

"Our Lord

ٱسْتَمْتَعَ

profited

بَعْضُنَا

some of us

بِبَعْضٍ

by others,

وَبَلَغْنَآ

and we have reached

أَجَلَنَا

our term

ٱلَّذِىٓ

which

أَجَّلْتَ

You appointed

لَنَا

for us."

ج

قَالَ

He will say,

ٱلنَّارُ

"The Fire

مَثْوَىٰكُمْ

(is) your abode,

خَٰلِدِينَ

will abide forever

فِيهَآ

in it,

إِلَّا

except

مَا

(for) what

شَآءَ

Allah wills

ٱللَّهُ

قلے

إِنَّ

Indeed,

رَبَّكَ

your Lord

حَكِيمٌ

(is) All-Wise,

عَلِيمٌ

All-Knowing.

١٢٨

(128)

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَٰمَعْشَرَ ٱلْجِنِّ قَدِ ٱسْتَكْثَرْتُم مِّنَ ٱلْإِنسِ ۖ وَقَالَ أَوْلِيَآؤُهُم مِّنَ ٱلْإِنسِ رَبَّنَا ٱسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَآ أَجَلَنَا ٱلَّذِىٓ أَجَّلْتَ لَنَا ۚ قَالَ ٱلنَّارُ مَثْوَىٰكُمْ خَٰلِدِينَ فِيهَآ إِلَّا مَا شَآءَ ٱللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ١٢٨

(128) And [mention, O Muhammad], the Day when He will gather them together [and say], "O company of jinn, you have [misled] many of mankind." And their allies among mankind will say, "Our Lord, some of us made use of others, and we have [now] reached our term, which you appointed for us." He will say, "The Fire is your residence, wherein you will abide eternally, except for what Allah wills. Indeed, your Lord is Wise and Knowing."

وَكَذَٰلِكَ

And thus

نُوَلِّى

We make friends,

بَعْضَ

some (of)

ٱلظَّٰلِمِينَ

the wrongdoers

بَعْضًۢا

(to) others

بِمَا

for what

كَانُوا۟

they used to

يَكْسِبُونَ

earn.

١٢٩

(129)

وَكَذَٰلِكَ نُوَلِّى بَعْضَ ٱلظَّٰلِمِينَ بَعْضًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ١٢٩

(129) And thus will We make some of the wrongdoers allies of others for what they used to earn.

يَٰمَعْشَرَ

O assembly

ٱلْجِنِّ

(of) [the] jinn

وَٱلْإِنسِ

and [the] men

أَلَمْ

Did (there) not

يَأْتِكُمْ

come to you

رُسُلٌ

Messengers

مِّنكُمْ

from (among) you,

يَقُصُّونَ

relating

عَلَيْكُمْ

to you

ءَايَٰتِى

My Verses

وَيُنذِرُونَكُمْ

and warning you

لِقَآءَ

(of the) meeting

يَوْمِكُمْ

(of) this day of yours?"

هَٰذَا

ج

قَالُوا۟

They will say,

شَهِدْنَا

"We bear witness

عَلَىٰٓ

against

أَنفُسِنَا

ourselves."

صلے

وَغَرَّتْهُمُ

And deluded them

ٱلْحَيَوٰةُ

the life

ٱلدُّنْيَا

(of) the world,

وَشَهِدُوا۟

and they will bear witness

عَلَىٰٓ

against

أَنفُسِهِمْ

themselves

أَنَّهُمْ

that they

كَانُوا۟

were

كَـٰفِرِينَ

disbelievers.

١٣٠

(130)

يَـٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَـٰتِى وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَـٰذَا ۚ قَالُوا۟ شَهِدْنَا عَلَىٰٓ أَنفُسِنَا ۖ وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَـٰفِرِينَ

١٣٠

(130) "O company of jinn and mankind, did there not come to you messengers from among you, relating to you My verses and warning you of the meeting of this Day of yours?" They will say, "We bear witness against ourselves"; and the worldly life had deluded them, and they will bear witness against themselves that they were disbelievers.

ذَٰلِكَ

That (is because)

أَن

[that]

لَّمْ

not

يَكُن

is

رَّبُّكَ

your Lord

مُهْلِكَ

one who destroys

ٱلْقُرَىٰ

the cities

بِظُلْمٍ

for their wrongdoing

وَأَهْلُهَا

while their people

غَٰفِلُونَ

(are) unaware.

١٣١

(131)

ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَٰفِلُونَ ١٣١

(131) That is because your Lord would not destroy the cities for wrongdoing while their people were unaware.

وَلِكُلٍّ

And for all

دَرَجَٰتٌ

(will be) degrees

مِّمَّا

for what

عَمِلُوا۟

they did.

ج

وَمَا

And not

رَبُّكَ

(is) your Lord

بِغَٰفِلٍ

unaware

عَمَّا

about what

يَعْمَلُونَ

they do.

١٣٢

(132)

وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُوا۟ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ١٣٢

(132) And for all are degrees from what they have done. And your Lord is not unaware of what they do.

وَرَبُّكَ

And your Lord

ٱلْغَنِىُّ

(is) the Self-Sufficient

ذُو

Owner of Mercy.

ٱلرَّحْمَةِ

ۚ

إِن

If

يَشَأْ

He wills

يُذْهِبْكُمْ

He can take you away

وَيَسْتَخْلِفْ

and grant succession

مِن

after you

بَعْدِكُم

مَّا

(to) whom

يَشَآءُ

He wills.

كَمَآ

as

أَنشَأَكُم

He raised you

مِّن

from

ذُرِّيَّةِ

the descendants

قَوْمٍ

(of) other people.

ءَاخَرِينَ

١٣٣

(133)

وَرَبُّكَ ٱلْغَنِىُّ ذُو ٱلرَّحْمَةِ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنۢ بَعْدِكُم مَّا يَشَآءُ كَمَآ أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ ءَاخَرِينَ ١٣٣

(133) And your Lord is the Free of need, the possessor of mercy. If He wills, he can do away with you and give succession after you to whomever He wills, just as He produced you from the descendants of another people.

إِنَّ

Indeed,

مَا

what

تُوعَدُونَ

you are promised

لَـَٔاتٍ

(is) sure to come.

صلے

وَمَآ

And you (can)not

أَنتُم

بِمُعْجِزِينَ

escape (it).

١٣٤

(134)

إِنَّ مَا تُوعَدُونَ لَـَٔاتٍ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ ١٣٤

(134) Indeed, what you are promised is coming, and you will not cause failure [to Allah].

قُلْ

Say,

يَٰقَوْمِ

"O my people

ٱعْمَلُوا۟

Work

عَلَىٰ

on

مَكَانَتِكُمْ

your position.

إِنِّى

Indeed, I am

عَامِلٌ

a worker.

صلے

فَسَوْفَ

And soon

تَعْلَمُونَ

you will know

مَن

who

تَكُونُ

will have

لَهُۥ

for himself

عَٰقِبَةُ

(a good) home (in) the end.

ٱلدَّارِ

قلے

إِنَّهُۥ

Indeed [he],

لَا

(will) not

يُفْلِحُ

succeed

ٱلظَّٰلِمُونَ

the wrongdoers."

١٣٥

(135)

قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَامِلٌ صلے
فَسَوْفَ تَعْلَمُونَ مَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ قلے إِنَّهُۥ لَا

يُفْلِحُ ٱلظَّٰلِمُونَ ١٣٥

(135) Say, "O my people, work according to your position; [for] indeed, I am working. And you are going to know who will have succession in the home. Indeed, the wrongdoers will not succeed.

وَجَعَلُوا۟

And they assign

لِلَّهِ

to Allah

مِمَّا

out of what

ذَرَأَ

He produced

مِنَ

of

ٱلْحَرْثِ

the crops

وَٱلْأَنْعَٰمِ

and the cattle

نَصِيبًا

a share

فَقَالُوا۟

and they say,

هَٰذَا

"This

لِلَّهِ

(is) for Allah,"

بِزَعْمِهِمْ

by their claim,

وَهَٰذَا

"And this

لِشُرَكَآئِنَا
(is) for our partners."
صلے

فَمَا
But what
كَانَ
is
لِشُرَكَآئِهِمْ
for their partners
فَلَا
(does) not
يَصِلُ
reach
إِلَى
[to]
ٱللَّهِ
Allah,
صلے

وَمَا
while what
كَانَ
is
لِلَّهِ
for Allah
فَهُوَ
then it
يَصِلُ
reaches

إِلَىٰ
[to]
شُرَكَآئِهِمْ
their partners.
قلى

سَآءَ
Evil
مَا
(is) what
يَحْكُمُونَ
they judge.
١٣٦
(136)
وَجَعَلُوا۟ لِلَّهِ مِمَّا ذَرَأَ مِنَ ٱلْحَرْثِ وَٱلْأَنْعَٰمِ نَصِيبًا فَقَالُوا۟ هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَآئِنَا ۖ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ إِلَى ٱللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآئِهِمْ ۗ سَآءَ مَا يَحْكُمُونَ ١٣٦
(136) And the polytheists assign to Allah from that which He created of crops and livestock a share and say, "This is for Allah," by their claim, "and this is for our partners [associated with Him]." But what is for their "partners" does not reach Allah, while what is for Allah - this reaches their "partners." Evil is that which they rule.
وَكَذَٰلِكَ
And likewise
زَيَّنَ
made pleasing
لِكَثِيرٍ
to many
مِّنَ

of

ٱلْمُشْرِكِينَ

the polytheists -

قَتْلَ

(the) killing

أَوْلَـٰدِهِمْ

(of) their children -

شُرَكَآؤُهُمْ

their partners -

لِيُرْدُوهُمْ

so that they may ruin them

وَلِيَلْبِسُوا۟

and that they make confusing

عَلَيْهِمْ

to them

دِينَهُمْ

their religion.

صلے

وَلَوْ

And if

شَآءَ

Allah had willed

ٱللَّهُ

مَا

they (would) not have done so.

فَعَلُوهُ

صلے

فَذَرْهُمْ

So leave them

وَمَا

and what

يَفْتَرُونَ

they invent.

١٣٧

(137)

وَكَذَٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَٰدِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا۟ عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَآءَ ٱللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ ١٣٧

(137) And likewise, to many of the polytheists their partners have made [to seem] pleasing the killing of their children in order to bring about their destruction and to cover them with confusion in their religion. And if Allah had willed, they would not have done so. So leave them and that which they invent.

وَقَالُوا۟

And they say,

هَٰذِهِۦٓ

"These

أَنْعَٰمٌ

cattle

وَحَرْثٌ

and crops

حِجْرٌ

(are) forbidden,

لَّا

no (one)

يَطْعَمُهَآ

can eat them

إِلَّا

except

مَن

whom

نَّشَآءُ

we will,"

بِزَعْمِهِمْ

by their claim.

وَأَنْعَٰمٌ

And cattle,

حُرِّمَتْ

forbidden

ظُهُورُهَا

(are) their backs

وَأَنْعَٰمٌ

and cattle

لَّا

not

يَذْكُرُونَ

they mention

ٱسْمَ

(the) name (of) Allah

ٱللَّهِ

عَلَيْهَا

on it

ٱفْتِرَآءً

(as) an invention

عَلَيْهِ

against Him.

ج

سَيَجْزِيهِم

He will recompense them

بِمَا

for what

كَانُوا۟

they used to

يَفْتَرُونَ

invent.

١٣٨

(138)

وَقَالُوا۟ هَـٰذِهِۦٓ أَنْعَـٰمٌ وَحَرْثٌ حِجْرٌ لَّا يَطْعَمُهَآ إِلَّا مَن نَّشَآءُ بِزَعْمِهِمْ وَأَنْعَـٰمٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَـٰمٌ لَّا يَذْكُرُونَ ٱسْمَ ٱللَّهِ عَلَيْهَا ٱفْتِرَآءً عَلَيْهِ ۚ سَيَجْزِيهِم بِمَا كَانُوا۟ يَفْتَرُونَ ١٣٨

(138) And they say, "These animals and crops are forbidden; no one may eat from them except whom we will," by their claim. And there are those [camels] whose backs are forbidden [by them] and those upon which the name of Allah is not mentioned - [all of this] an invention of untruth about Him. He will punish them for what they were inventing.

وَقَالُوا۟

And they say,

مَا

"What

فِى

(is) in

بُطُونِ

(the) wombs

هَـٰذِهِ

(of) these

ٱلْأَنْعَٰمِ
cattle
خَالِصَةٌ
(is) exclusively
لِّذُكُورِنَا
for our males
وَمُحَرَّمٌ
and forbidden
عَلَىٰٓ
on
أَزْوَٰجِنَا
our spouses.
صلے

وَإِن
But if
يَكُن
is
مَّيْتَةً
(born) dead,
فَهُمْ
then they (all)
فِيهِ
(are) partners in it."
شُرَكَآءُ
ج

سَيَجْزِيهِمْ
He will recompense them
وَصْفَهُمْ

(for) their attribution.

ج

إِنَّهُۥ

Indeed, He

حَكِيمٌ

(is) All-Wise,

عَلِيمٌ

All-Knowing.

١٣٩

(139)

وَقَالُوا۟ مَا فِى بُطُونِ هَٰذِهِ ٱلْأَنْعَٰمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰٓ أَزْوَٰجِنَا ۖ وَإِن يَكُن مَّيْتَةً فَهُمْ فِيهِ شُرَكَآءُ ۚ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُۥ حَكِيمٌ عَلِيمٌ

١٣٩

(139) And they say, "What is in the bellies of these animals is exclusively for our males and forbidden to our females. But if it is [born] dead, then all of them have shares therein." He will punish them for their description. Indeed, He is Wise and Knowing.

قَدْ

Certainly,

خَسِرَ

(are) lost

ٱلَّذِينَ

those who

قَتَلُوٓا۟

killed

أَوْلَٰدَهُمْ

their children

سَفَهًۢا

(in) foolishness

بِغَيْرِ

without

عِلْمٍ

knowledge

وَحَرَّمُوا۟

and forbid

مَا

what

رَزَقَهُمُ

Allah has provided them -

ٱللَّهُ

ٱفْتِرَآءً

inventing (lies)

عَلَى

against

ٱللَّهِ

Allah.

ج

قَدْ

Certainly,

ضَلُّوا۟

they have gone astray

وَمَا

and not

كَانُوا۟

they are

مُهْتَدِينَ

guided-ones.

(140)
قَدْ خَسِرَ ٱلَّذِينَ قَتَلُوٓا۟ أَوْلَـٰدَهُمْ سَفَهًۢا بِغَيْرِ عِلْمٍ وَحَرَّمُوا۟ مَا رَزَقَهُمُ ٱللَّهُ ٱفْتِرَآءً عَلَى ٱللَّهِ ۚ قَدْ ضَلُّوا۟ وَمَا كَانُوا۟ مُهْتَدِينَ ١٤٠

(140) Those will have lost who killed their children in foolishness without knowledge and prohibited what Allah had provided for them, inventing untruth about Allah. They have gone astray and were not [rightly] guided.

وَهُوَ

And He

ٱلَّذِىٓ

(is) the One Who

أَنشَأَ

produced

جَنَّـٰتٍ

gardens

مَّعْرُوشَـٰتٍ

trellised

وَغَيْرَ

and other than

مَعْرُوشَـٰتٍ

trellised

وَٱلنَّخْلَ

and the date-palm

وَٱلزَّرْعَ

and the crops,

مُخْتَلِفًا

diverse

أُكُلُهُۥ

(are) its taste,

وَٱلزَّيْتُونَ

and the olives

وَٱلرُّمَّانَ

and the pomegranates

مُتَشَٰبِهًا

similar

وَغَيْرَ

and other than

مُتَشَٰبِهٍ

similar.

ج

كُلُوا۟

Eat

مِن

of

ثَمَرِهِۦٓ

its fruit

إِذَآ

when

أَثْمَرَ

it bears fruit,

وَءَاتُوا۟

and give

حَقَّهُۥ

its due

يَوْمَ

(on the) day

حَصَادِهِۦ

(of) its harvest.

صلے

وَلَا

And (do) not

تُسْرِفُوٓاْ

(be) extravagant.

ج

إِنَّهُۥ

Indeed, He

لَا

(does) not

يُحِبُّ

love

ٱلْمُسْرِفِينَ

the ones who are extravagant.

١٤١

(141)

۞ وَهُوَ ٱلَّذِىٓ أَنشَأَ جَنَّٰتٍ مَّعْرُوشَٰتٍ وَغَيْرَ مَعْرُوشَٰتٍ وَٱلنَّخْلَ وَٱلزَّرْعَ مُخْتَلِفًا أُكُلُهُۥ وَٱلزَّيْتُونَ وَٱلرُّمَّانَ مُتَشَٰبِهًا وَغَيْرَ مُتَشَٰبِهٍ ۚ كُلُواْ مِن ثَمَرِهِۦٓ إِذَآ أَثْمَرَ وَءَاتُواْ حَقَّهُۥ يَوْمَ حَصَادِهِۦ ۖ وَلَا تُسْرِفُوٓاْ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ١٤١

(141) And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit

excess.

وَمِنَ

And of

ٱلْأَنْعَٰمِ

the cattle

حَمُولَةً

(are some for) burden

وَفَرْشًا

and (some for) meat.

ج

كُلُوا۟

Eat

مِمَّا

of what

رَزَقَكُمُ

Allah (has) provided you,

ٱللَّهُ

وَلَا

and (do) not

تَتَّبِعُوا۟

follow

خُطُوَٰتِ

(the) footsteps

ٱلشَّيْطَٰنِ

(of) Shaitaan.

ج

إِنَّهُۥ

Indeed, he

لَكُمْ

(is) to you

عَدُوٌّ

an enemy

مُّبِينٌ

open.

١٤٢

(142)

وَمِنَ ٱلْأَنْعَٰمِ حَمُولَةً وَفَرْشًا ۚ كُلُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ وَلَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ

١٤٢

(142) And of the grazing livestock are carriers [of burdens] and those [too] small. Eat of what Allah has provided for you and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

ثَمَٰنِيَةَ

Eight

أَزْوَٰجٍ

pairs -

صلے

مِّنَ

of

ٱلضَّأْنِ

the sheep,

ٱثْنَيْنِ

two

وَمِنَ

and of

ٱلْمَعْزِ

the goats

ٱثْنَيْنِ

two.

قلے

قُلْ

Say,

ءَآلذَّكَرَيْنِ

"(Are) the two males

حَرَّمَ

He has forbidden

أَمِ

or the two females

ٱلْأُنثَيَيْنِ

أَمَّا

or what contains

ٱشْتَمَلَتْ

عَلَيْهِ

[in it]

أَرْحَامُ

(the) wombs

ٱلْأُنثَيَيْنِ

(of) the two females?

صلے

نَبِّـُٔونِى

Inform me

بِعِلْمٍ

with knowledge,

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful."

١٤٣

(143)

ثَمَٰنِيَةَ أَزْوَٰجٍ ۖ مِّنَ ٱلضَّأْنِ ٱثْنَيْنِ وَمِنَ ٱلْمَعْزِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ نَبِّـُٔونِى بِعِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ١٤٣

(143) [They are] eight mates - of the sheep, two and of the goats, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you should be truthful."

وَمِنَ

And of

ٱلْإِبِلِ

the camels

ٱثْنَيْنِ

two

وَمِنَ

and of

ٱلْبَقَرِ

the cows

ٱثْنَيْنِ

two.

ۗ

قُلْ

Say,

ءَآلذَّكَرَيْنِ

"(Is it) the two males

حَرَّمَ

He (has) forbidden

أَمِ

or the two females

ٱلْأُنثَيَيْنِ

أَمَّا

or what contains

ٱشْتَمَلَتْ

عَلَيْهِ

[in it]

أَرْحَامُ

(the) wombs

ٱلْأُنثَيَيْنِ

(of) the two females?

صلے

أَمْ

Or

كُنتُمْ

were you

شُهَدَآءَ

witnesses

إِذْ

when

وَصَّىٰكُمُ

Allah enjoined you

ٱللَّهُ

بِهَٰذَا
with this?
ج

فَمَنْ
Then who
أَظْلَمُ
(is) more unjust
مِمَّنِ
than (one) who
ٱفْتَرَىٰ
invents
عَلَى
against
ٱللَّهِ
Allah
كَذِبًا
a lie
لِّيُضِلَّ
to mislead
ٱلنَّاسَ
the people
بِغَيْرِ
without
عِلْمٍ
knowledge?
قلے

إِنَّ
Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يَهْدِى

guide

ٱلْقَوْمَ

the wrongdoing people."

ٱلظَّٰلِمِينَ

١٤٤

(144)

وَمِنَ ٱلْإِبِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقَرِ ٱثْنَيْنِ ۗ قُلْ ءَآلذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنثَيَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلْأُنثَيَيْنِ ۖ أَمْ كُنتُمْ شُهَدَآءَ إِذْ وَصَّىٰكُمُ ٱللَّهُ بِهَٰذَا ۚ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا لِّيُضِلَّ ٱلنَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ

١٤٤

(144) And of the camels, two and of the cattle, two. Say, "Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah charged you with this? Then who is more unjust than one who invents a lie about Allah to mislead the people by [something] other than knowledge? Indeed, Allah does not guide the wrongdoing people."

قُل

Say,

لَّآ

"I (do) not find

أَجِدُ

فِى

in

مَآ

what

أُوحِىَ

has been revealed

إِلَىَّ

to me

مُحَرَّمًا

(anything) forbidden

عَلَىٰ

to

طَاعِمٍ

an eater

يَطْعَمُهُۥٓ

who eats it

إِلَّآ

except

أَن

that

يَكُونَ

it be

مَيْتَةً

dead

أَوْ

or

دَمًا

blood

مَّسْفُوحًا

poured forth

أَوْ

or

لَحْمَ

(the) flesh

خِنزِيرٍ

(of) swine -

فَإِنَّهُۥ

for indeed, it

رِجْسٌ

(is) filth -

أَوْ

or

فِسْقًا

(it be) disobedience,

أُهِلَّ

[is] dedicated

لِغَيْرِ

to other than

ٱللَّهِ

Allah

بِهِۦ

[on it].

ج

فَمَنِ

But whoever

ٱضْطُرَّ

(is) compelled

غَيْرَ

not

بَاغٍ

desiring

وَلَا

and not

عَادٍ

transgressing,

فَإِنَّ

then indeed,

رَبَّكَ

your Lord

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

١٤٥

(145)

قُل لَّآ أَجِدُ فِي مَآ أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُۥٓ إِلَّآ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُۥ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۚ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ ١٤٥

(145) Say, "I do not find within that which was revealed to me [anything] forbidden to one who would eat it unless it be a dead animal or blood spilled out or the flesh of swine - for indeed, it is impure - or it be [that slaughtered in] disobedience, dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], then indeed, your Lord is Forgiving and Merciful."

وَعَلَى

And to

ٱلَّذِينَ

those who

هَادُواْ

are Jews

حَرَّمْنَا

We forbade

كُلَّ

every

ذِى

(animal) with claws,

ظُفُرٍ

صلے

وَمِنَ

and of

ٱلْبَقَرِ

the cows

وَٱلْغَنَمِ

and the sheep

حَرَّمْنَا

We forbade

عَلَيْهِمْ

to them

شُحُومَهُمَآ

their fat

إِلَّا

except

مَا

what

حَمَلَتْ

carried

ظُهُورُهُمَآ

their backs

أَوِ

or

ٱلْحَوَايَآ

the entrails

أَوْ

or

مَا

what

ٱخْتَلَطَ

(is) joined

بِعَظْمٍ

with the bone.

ج

ذَٰلِكَ

That

جَزَيْنَٰهُم

(is) their recompense

بِبَغْيِهِمْ

for their rebellion.

صلے

وَإِنَّا

And indeed, We

لَصَٰدِقُونَ

[surely] are truthful.

١٤٦

(146)

وَعَلَى ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا كُلَّ ذِى ظُفُرٍ ۖ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْ ۖ وَإِنَّا لَصَٰدِقُونَ ١٤٦

(146) And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their injustice. And indeed, We are truthful.

فَإِن

But if

كَذَّبُوكَ

they deny you

فَقُل

then say,

رَّبُّكُمْ

"Your Lord

ذُو

(is the) Possessor of Mercy

رَحْمَةٍ

وَٰسِعَةٍ

Vast,

وَلَا

but not

يُرَدُّ

will be turned back

بَأْسُهُۥ

His wrath

عَنِ

from

ٱلْقَوْمِ

the people

ٱلْمُجْرِمِينَ

(who are) criminals."

١٤٧

(147)

فَإِن كَذَّبُوكَ فَقُل رَّبُّكُمْ ذُو رَحْمَةٍ وَٰسِعَةٍ وَلَا يُرَدُّ بَأْسُهُۥ عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ١٤٧

(147) So if they deny you, [O Muhammad], say, "Your Lord is the possessor of vast mercy; but His punishment cannot be repelled from the people who are criminals."

سَيَقُولُ

Will say

ٱلَّذِينَ

those who

أَشْرَكُوا۟

associate partners (with Allah),

لَوْ

"If

شَآءَ

Allah had willed,

ٱللَّهُ

مَآ

not

أَشْرَكْنَا

we (would) have associated partners (with Allah)

وَلَآ

and not

ءَابَآؤُنَا

our forefathers

وَلَا

and not

حَرَّمْنَا

we (would) have forbidden

مِن

[of]

شَىْءٍ

anything."

ج

كَذَٰلِكَ

Likewise

كَذَّبَ

denied

ٱلَّذِينَ

those who

مِن

(were) before them

قَبْلِهِمْ

حَتَّىٰ

until

ذَاقُوا۟

they tasted

بَأْسَنَا

Our wrath.

قلے

قُلْ

Say,

هَلْ

"Is

عِندَكُم

with you

مِّنْ

[of]

عِلْمٍ

any knowledge

فَتُخْرِجُوهُ

then produce it

لَنَآ

for us?

صلے

إِن

Not

تَتَّبِعُونَ

you follow

إِلَّا

except

ٱلظَّنَّ

the assumption,

وَإِنْ

and not

أَنتُمْ

you (do)

إِلَّا

but

تَخْرُصُونَ

guess."

١٤٨

(148)

سَيَقُولُ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَآ أَشْرَكْنَا وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن شَىْءٍ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ حَتَّىٰ ذَاقُوا۟ بَأْسَنَا ۗ قُلْ هَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَآ ۖ إِن تَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخْرُصُونَ ١٤٨

(148) Those who associated with Allah will say, "If Allah had willed, we would not have associated [anything] and neither would our fathers, nor would we have prohibited anything." Likewise did those before deny until they tasted Our punishment. Say, "Do you have any knowledge that you can produce for us? You follow not except assumption, and you are not but falsifying."

قُلْ

Say,

فَلِلَّهِ

"With Allah

ٱلْحُجَّةُ

(is) the argument -

ٱلْبَٰلِغَةُ

the conclusive.

ۖ

فَلَوْ

And if

شَآءَ

He (had) willed,

لَهَدَىٰكُمْ

surely He (would) have guided you

أَجْمَعِينَ

all."

١٤٩

(149)

قُلْ فَلِلَّهِ ٱلْحُجَّةُ ٱلْبَٰلِغَةُ ۖ فَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ١٤٩

(149) Say, "With Allah is the far-reaching argument. If He had willed, He would have guided you all."

قُلْ

Say,

هَلُمَّ

"Bring forward

شُهَدَآءَكُمُ

your witnesses,

ٱلَّذِينَ

those who

يَشْهَدُونَ

testify

أَنَّ

that

ٱللَّهَ

Allah

حَرَّمَ

prohibited

هَٰذَا

this."

صلے

فَإِن
Then if
شَهِدُواْ
they testify
فَلَا
then (do) not
تَشْهَدْ
testify
مَعَهُمْ
with them.
ج

وَلَا
And (do) not
تَتَّبِعْ
follow
أَهْوَآءَ
(the) desires
ٱلَّذِينَ
(of) those who
كَذَّبُواْ
denied
بِـَٔايَٰتِنَا
Our Signs
وَٱلَّذِينَ
and those who
لَا
(do) not

يُؤْمِنُونَ

believe

بِٱلْءَاخِرَةِ

in the Hereafter,

وَهُم

while they

بِرَبِّهِمْ

with their Lord

يَعْدِلُونَ

set up equals.

١٥٠

(150)

قُلْ هَلُمَّ شُهَدَآءَكُمُ ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ حَرَّمَ هَٰذَا ۖ فَإِن شَهِدُوا۟ فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ وَهُم بِرَبِّهِمْ يَعْدِلُونَ ١٥٠

(150) Say, [O Muhammad], "Bring forward your witnesses who will testify that Allah has prohibited this." And if they testify, do not testify with them. And do not follow the desires of those who deny Our verses and those who do not believe in the Hereafter, while they equate [others] with their Lord.

قُلْ

Say,

تَعَالَوْا۟

"Come,

أَتْلُ

I will recite

مَا

what

حَرَّمَ

has prohibited

رَبُّكُمْ

your Lord

عَلَيْكُمْ

to you.

صلے

أَلَّا

That (do) not

تُشْرِكُوا۟

associate

بِهِۦ

with Him

شَيْـًٔا

anything,

صلے

وَبِٱلْوَٰلِدَيْنِ

and with the parents

إِحْسَٰنًا

(be) good,

صلے

وَلَا

and (do) not

تَقْتُلُوٓا۟

kill

أَوْلَٰدَكُم

your children

مِّنْ
(out) of
إِمْلَٰقٍ
poverty,
صلے

نَّحْنُ
We
نَرْزُقُكُمْ
provide for you
وَإِيَّاهُمْ
and for them.
صلے

وَلَا
And (do) not
تَقْرَبُوا۟
go near
ٱلْفَوَٰحِشَ
[the] immoralities
مَا
what
ظَهَرَ
(is) apparent
مِنْهَا
of them
وَمَا
and what
بَطَنَ
(is) concealed.

صلے

وَلَا

And (do) not

تَقْتُلُوا۟

kill

ٱلنَّفْسَ

the soul

ٱلَّتِى

which

حَرَّمَ

Allah has forbidden

ٱللَّهُ

إِلَّا

except

بِٱلْحَقِّ

by (legal) right.

ج

ذَٰلِكُمْ

That

وَصَّىٰكُم

(He) has enjoined on you

بِهِۦ

with it,

لَعَلَّكُمْ

so that you may

تَعْقِلُونَ

use reason."

١٥١

قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا۟ بِهِۦ شَيْـًۭٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًۭا ۖ وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍۢ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَعْقِلُونَ ١٥١

(151) Say, "Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason."

وَلَا

And (do) not

تَقْرَبُوا۟

go near

مَالَ

wealth

ٱلْيَتِيمِ

(of) the orphans

إِلَّا

except

بِٱلَّتِى

with that which

هِىَ

أَحْسَنُ

(is) best

حَتَّىٰ

until

يَبْلُغَ

he reaches

أَشُدَّهُۥ

his maturity.

صلے

وَأَوْفُوا۟

And give full

ٱلْكَيْلَ

[the] measure

وَٱلْمِيزَانَ

and the weight

بِٱلْقِسْطِ

with justice.

صلے

لَا

Not

نُكَلِّفُ

We burden

نَفْسًا

any soul

إِلَّا

except

وُسْعَهَا

(to) its capacity.

صلے

وَإِذَا

And when

قُلْتُمْ

you speak

فَٱعْدِلُوا۟

then be just

وَلَوْ

even if

كَانَ

he is

ذَا

a near relative.

قُرْبَىٰ

صلے

وَبِعَهْدِ

And (the) Covenant

ٱللَّهِ

(of) Allah

أَوْفُوا۟

fulfil.

ج

ذَٰلِكُمْ

That

وَصَّىٰكُم

(He) has enjoined on you

بِهِۦ

with it

لَعَلَّكُمْ

so that you may

تَذَكَّرُونَ

remember.

١٥٢

(152)

وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۖ وَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ بِٱلْقِسْطِ ۖ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَٱعْدِلُوا۟ وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ ٱللَّهِ أَوْفُوا۟ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَذَكَّرُونَ ١٥٢

(152) And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.

وَأَنَّ

And that,

هَٰذَا

this

صِرَٰطِى

(is) My straight path,

مُسْتَقِيمًا

فَٱتَّبِعُوهُ

so follow it.

ۖ

وَلَا

And (do) not

تَتَّبِعُوا۟

follow

ٱلسُّبُلَ

the (other) paths,

فَتَفَرَّقَ

then they will separate you

بِكُمْ

عَن

from

سَبِيلِهِۦ

His path.

ج

ذَٰلِكُمْ

That

وَصَّىٰكُم

(He) has enjoined on you

بِهِۦ

[with it]

لَعَلَّكُمْ

so that you may

تَتَّقُونَ

become righteous.

١٥٣

(153)

وَأَنَّ هَٰذَا صِرَٰطِى مُسْتَقِيمًا فَٱتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا۟ ٱلسُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِۦ ۚ ذَٰلِكُمْ وَصَّىٰكُم بِهِۦ لَعَلَّكُمْ تَتَّقُونَ ١٥٣

(153) And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.

ثُمَّ

Moreover

ءَاتَيْنَا

We gave

مُوسَى

Musa

ٱلْكِتَٰبَ

the Book,

تَمَامًا

completing (Our Favor)

عَلَى

on

ٱلَّذِىٓ

the one who

أَحْسَنَ

did good

وَتَفْصِيلًا

and an explanation

لِّكُلِّ

of every

شَىْءٍ

thing,

وَهُدًى

and a guidance

وَرَحْمَةً

and mercy,

لَّعَلَّهُم

so that they may -

بِلِقَآءِ

in (the) meeting

رَبِّهِمْ

(with) their Lord

يُؤْمِنُونَ

believe.

١٥٤

(154)

ثُمَّ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ تَمَامًا عَلَى ٱلَّذِىٓ أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُم بِلِقَآءِ رَبِّهِمْ يُؤْمِنُونَ ١٥٤

(154) Then We gave Moses the Scripture, making complete [Our favor] upon the one who did good and as a detailed explanation of all things and as guidance and mercy that perhaps in [the matter of] the meeting with their Lord they would believe.

وَهَٰذَا

And this

كِتَٰبٌ

(is) a Book

أَنزَلْنَٰهُ

We have revealed it -

مُبَارَكٌ

blessed,

فَٱتَّبِعُوهُ

so follow it

وَٱتَّقُوا۟

and fear (Allah)

لَعَلَّكُمْ

so that you may

تُرْحَمُونَ

receive mercy.

١٥٥

(155)

وَهَٰذَا كِتَٰبٌ أَنزَلْنَٰهُ مُبَارَكٌ فَٱتَّبِعُوهُ وَٱتَّقُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ١٥٥

(155) And this [Qur'an] is a Book We have revealed [which is] blessed, so follow it and fear Allah that you may receive mercy.

أَن

Lest

تَقُولُوٓا۟

you say,

إِنَّمَآ

"Only

أُنزِلَ

was revealed

ٱلْكِتَٰبُ

the Book

عَلَىٰ

on

طَآئِفَتَيْنِ

the two groups

مِن

before us,

قَبْلِنَا

وَإِن

and indeed

كُنَّا

we were

عَن

about

دِرَاسَتِهِمْ

their study

لَغَٰفِلِينَ

certainly unaware."

١٥٦

(156)

أَن تَقُولُوٓاْ إِنَّمَآ أُنزِلَ ٱلْكِتَٰبُ عَلَىٰ طَآئِفَتَيْنِ مِن قَبْلِنَا وَإِن كُنَّا عَن دِرَاسَتِهِمْ لَغَٰفِلِينَ ١٥٦

(156) [We revealed it] lest you say, "The Scripture was only sent down to two groups before us, but we were of their study unaware,"

أَوْ

Or

تَقُولُواْ

you say,

لَوْ

"If

أَنَّآ

[that]

أُنزِلَ

was revealed

عَلَيْنَا

to us

ٱلْكِتَٰبُ

the Book

لَكُنَّآ

surely we (would) have been

أَهْدَىٰ

better guided

مِنْهُمْ

than them.
ج

فَقَدْ
So verily
جَآءَكُم
has come to you
بَيِّنَةٌ
clear proofs
مِّن
from
رَّبِّكُمْ
your Lord
وَهُدًى
and a Guidance
وَرَحْمَةٌ
and a Mercy.
ج

فَمَنْ
Then who
أَظْلَمُ
(is) more unjust
مِمَّن
than (he) who
كَذَّبَ
denies
بِـَٔايَٰتِ
[with] (the) Verses
ٱللَّهِ
(of) Allah,

وَصَدَفَ

and turns away

عَنْهَا

from them?

قلے

سَنَجْزِى

We will recompense

ٱلَّذِينَ

those who

يَصْدِفُونَ

turn away

عَنْ

from

ءَايَـٰتِنَا

Our Signs

سُوٓءَ

(with) an evil

ٱلْعَذَابِ

punishment

بِمَا

because

كَانُوا۟

they used to

يَصْدِفُونَ

turn away.

١٥٧

(157)

أَوْ تَقُولُوا۟ لَوْ أَنَّآ أُنزِلَ عَلَيْنَا ٱلْكِتَـٰبُ لَكُنَّآ أَهْدَىٰ

مِنۡهُمۡۚ فَقَدۡ جَآءَكُم بَيِّنَةٞ مِّن رَّبِّكُمۡ وَهُدٗى وَرَحۡمَةٞۚ فَمَنۡ أَظۡلَمُ مِمَّن كَذَّبَ بِـَٔايَٰتِ ٱللَّهِ وَصَدَفَ عَنۡهَاۗ سَنَجۡزِي ٱلَّذِينَ يَصۡدِفُونَ عَنۡ ءَايَٰتِنَا سُوٓءَ ٱلۡعَذَابِ بِمَا كَانُواْ يَصۡدِفُونَ ١٥٧

(157) Or lest you say, "If only the Scripture had been revealed to us, we would have been better guided than they." So there has [now] come to you a clear evidence from your Lord and a guidance and mercy. Then who is more unjust than one who denies the verses of Allah and turns away from them? We will recompense those who turn away from Our verses with the worst of punishment for their having turned away.

هَلۡ

Are

يَنظُرُونَ

they waiting

إِلَّآ

except

أَن

that

تَأۡتِيَهُمُ

comes to them

ٱلۡمَلَٰٓئِكَةُ

the Angels

أَوۡ

or

يَأۡتِيَ

comes

رَبُّكَ

your Lord

أَوۡ

or

يَأْتِىَ
comes
بَعْضُ
some (of)
ءَايَٰتِ
(the) Signs
رَبِّكَ
(of) your Lord?
قلے

يَوْمَ
(The) Day
يَأْتِى
(when) comes
بَعْضُ
some (of)
ءَايَٰتِ
(the) Signs
رَبِّكَ
(of) your Lord,
لَا
not
يَنفَعُ
will benefit
نَفْسًا
a soul
إِيمَٰنُهَا
its faith,
لَمْ
(if) it had not

تَكُنْ

ءَامَنَتْ

believed

مِن

before

قَبْلُ

أَوْ

or

كَسَبَتْ

earned

فِىٓ

through

إِيمَٰنِهَا

its faith

خَيْرًا

any good.

قلے

قُلِ

Say,

ٱنتَظِرُوٓا۟

"Wait.

إِنَّا

Indeed, we

مُنتَظِرُونَ

(are) those who wait."

١٥٨

(158)

هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ رَبُّكَ

أَوْ يَأْتِىَ بَعْضُ ءَايَٰتِ رَبِّكَ ۗ يَوْمَ يَأْتِى بَعْضُ ءَايَٰتِ رَبِّكَ لَا يَنفَعُ نَفْسًا إِيمَٰنُهَا لَمْ تَكُنْ ءَامَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِىٓ إِيمَٰنِهَا خَيْرًا ۗ قُلِ ٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ١٥٨

(158) Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? The Day that some of the signs of your Lord will come no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting."

إِنَّ

Indeed,

ٱلَّذِينَ

those who

فَرَّقُوا۟

divide

دِينَهُمْ

their religion

وَكَانُوا۟

and become

شِيَعًا

sects,

لَّسْتَ

you are not

مِنْهُمْ

with them

فِى

in anything.

شَىْءٍ

ج

إِنَّمَآ
Only
أَمْرُهُمْ
their affair
إِلَى
(is) with
ٱللَّهِ
Allah,
ثُمَّ
then
يُنَبِّئُهُم
He will inform them
بِمَا
of what
كَانُوا۟
they used to
يَفْعَلُونَ
do.
١٥٩
(159)
إِنَّ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ وَكَانُوا۟ شِيَعًا لَّسْتَ مِنْهُمْ فِى شَىْءٍ ۚ إِنَّمَآ أَمْرُهُمْ إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا۟ يَفْعَلُونَ ١٥٩
(159) Indeed, those who have divided their religion and become sects - you, [O Muhammad], are not [associated] with them in anything. Their affair is only [left] to Allah; then He will inform them about what they used to do.
مَن

Whoever

جَآءَ

came

بِٱلْحَسَنَةِ

with a good deed,

فَلَهُۥ

then for him

عَشْرُ

(is) ten (times)

أَمْثَالِهَا

the like of it.

صلے

وَمَن

And whoever

جَآءَ

came

بِٱلسَّيِّئَةِ

with an evil deed

فَلَا

then not

يُجْزَىٰٓ

he will be recompensed

إِلَّا

except

مِثْلَهَا

the like of it,

وَهُمْ

and they

لَا

will not be wronged.

يُظْلَمُونَ

١٦٠

(160)

مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ عَشْرُ أَمْثَالِهَا ۖ وَمَن جَآءَ بِٱلسَّيِّئَةِ فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ

١٦٠

(160) Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit], and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged.

قُلْ

Say,

إِنَّنِى

"Indeed (as for) me,

هَدَىٰنِى

has guided me

رَبِّىٓ

my Lord

إِلَىٰ

to

صِرَٰطٍ

a straight path -

مُّسْتَقِيمٍ

دِينًا

a religion

قِيَمًا

right,

مِّلَّةَ

religion

إِبْرَٰهِيمَ

(of) Ibrahim -

حَنِيفًا

a true monotheist.

ج

وَمَا

And not

كَانَ

he was

مِنَ

from

ٱلْمُشْرِكِينَ

the polytheists.

١٦١

(161)

قُلْ إِنَّنِى هَدَىٰنِى رَبِّىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ

١٦١

(161) Say, "Indeed, my Lord has guided me to a straight path - a correct religion - the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah."

قُلْ

Say,

إِنَّ

"Indeed,

صَلَاتِى

my prayer,

وَنُسُكِى

and my rites of sacrifice,

وَمَحْيَاىَ

and my living,

وَمَمَاتِى

and my dying

لِلَّهِ

(are) for Allah,

رَبِّ

Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

١٦٢

(162)

قُلْ إِنَّ صَلَاتِى وَنُسُكِى وَمَحْيَاىَ وَمَمَاتِى لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ١٦٢

(162) Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

لَا

No

شَرِيكَ

partners

لَهُۥ

for Him;

صلى

وَبِذَٰلِكَ

and with that

أُمِرْتُ

I have been commanded.

وَأَنَا۠

And I am

أَوَّلُ

(the) first

ٱلْمُسْلِمِينَ

(of) the ones who surrender (to Him).

١٦٣

(163)

لَا شَرِيكَ لَهُۥ ۖ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ

١٦٣

(163) No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."

قُلْ

Say,

أَغَيْرَ

"Is (it) other than

ٱللَّهِ

Allah

أَبْغِى

I (should) seek

رَبًّا

(as) a Lord,

وَهُوَ

while He

رَبُّ

(is) the Lord

كُلِّ

(of) every

شَىْءٍ

thing?"

ج

وَلَا

And not

تَكْسِبُ

earns

كُلُّ

every

نَفْسٍ

soul

إِلَّا

except

عَلَيْهَا

against itself,

ج

وَلَا

and not

تَزِرُ

bears

وَازِرَةٌ

any bearer of burden,

وِزْرَ

burden

أُخْرَىٰ

(of) another.

ج

ثُمَّ

Then

إِلَىٰ

to

رَبِّكُم

your Lord

مَّرْجِعُكُمْ

(is) your return

فَيُنَبِّئُكُم

then He will inform you

بِمَا

about what

كُنتُمْ

you were

فِيهِ

concerning it

تَخْتَلِفُونَ

differing.

١٦٤

(164)

قُلْ أَغَيْرَ ٱللَّهِ أَبْغِى رَبًّا وَهُوَ رَبُّ كُلِّ شَىْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ١٦٤

(164) Say, "Is it other than Allah I should desire as a lord while He is the Lord of all things? And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ."

وَهُوَ

And He

ٱلَّذِى

(is) the One Who

جَعَلَكُمْ
(has) made you
خَلَٰٓئِفَ
successors
ٱلْأَرْضِ
(of) the earth
وَرَفَعَ
and raised
بَعْضَكُمْ
some of you
فَوْقَ
above
بَعْضٍ
others
دَرَجَٰتٍ
(in) ranks,
لِّيَبْلُوَكُمْ
so that He may test you
فِى
in
مَآ
what
ءَاتَىٰكُمْ
He has given you.
قلے

إِنَّ
Indeed,
رَبَّكَ
your Lord

سَرِيعُ

(is) swift

ٱلْعِقَابِ

(in) the punishment,

وَإِنَّهُۥ

and indeed, He (is)

لَغَفُورٌ

[certainly], Oft-Forgiving,

رَّحِيمٌۢ

Most Merciful.

١٦٥

(165)

وَهُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ ٱلْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَبْلُوَكُمْ فِى مَآ ءَاتَىٰكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌۢ ١٦٥

(165) And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.

ءَايَٰتُهَا ٢٠٦

Verses 206

سُورَةُ ٱلْأَعْرَافِ

Chapter 7 The Heights

رُكُوعَاتُهَا ٢٤

Rukus 24

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الٓمٓصٓ

Alif Laam Meem Saad.

١

(1)

الٓمٓصٓ ١

(1) Alif, Lam, Meem, Sad.

كِتَٰبٌ

A Book

أُنزِلَ

revealed

إِلَيْكَ

to you

فَلَا

so (let) not

يَكُن

be

فِى

in

صَدْرِكَ

your breast

حَرَجٌ

any uneasiness

مِّنْهُ

from it

لِتُنذِرَ

that you warn

بِهِۦ

with it,

وَذِكْرَىٰ

and a reminder

لِلْمُؤْمِنِينَ

for the believers.

٢

(2)

كِتَٰبٌ أُنزِلَ إِلَيْكَ فَلَا يَكُن فِى صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِۦ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ٢

(2) [This is] a Book revealed to you, [O Muhammad] - so let there not be in your breast distress therefrom - that you may warn thereby and as a reminder to the believers.

ٱتَّبِعُوا۟

Follow

مَآ

what

أُنزِلَ

has been revealed

إِلَيْكُم

to you

مِّن

from

رَّبِّكُمْ

your Lord,

وَلَا

and (do) not

تَتَّبِعُوا۟
follow

مِن
besides Him
دُونِهِۦٓ
أَوْلِيَآءَ
any allies.
قلے

قَلِيلًا
Little
مَّا
(is) what
تَذَكَّرُونَ
you remember.
٣
(3)

ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ٣

(3) Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.

وَكَم
And how many
مِّن
of
قَرْيَةٍ
a city
أَهْلَكْنَٰهَا
We destroyed it,

فَجَآءَهَا

and came to it

بَأْسُنَا

Our punishment

بَيَٰتًا

(at) night

أَوْ

or

هُمْ

(while) they

قَآئِلُونَ

were sleeping at noon.

٤

(4)

وَكَم مِّن قَرْيَةٍ أَهْلَكْنَٰهَا فَجَآءَهَا بَأْسُنَا بَيَٰتًا أَوْ هُمْ قَآئِلُونَ ٤

(4) And how many cities have We destroyed, and Our punishment came to them at night or while they were sleeping at noon.

فَمَا

Then not

كَانَ

was

دَعْوَىٰهُمْ

their plea

إِذْ

when

جَآءَهُم

came to them

بَأْسُنَآ

Our punishment

إِلَّآ

except

أَن

that

قَالُوٓا۟

they said,

إِنَّا

"Indeed, we

كُنَّا

were

ظَٰلِمِينَ

wrongdoers."

٥

(5)

فَمَا كَانَ دَعْوَىٰهُمْ إِذْ جَآءَهُم بَأْسُنَآ إِلَّآ أَن قَالُوٓا۟ إِنَّا كُنَّا ظَٰلِمِينَ ٥

(5) And their declaration when Our punishment came to them was only that they said, "Indeed, we were wrongdoers!"

فَلَنَسْـَٔلَنَّ

Then surely We will question

ٱلَّذِينَ

those (to) whom

أُرْسِلَ

were sent

إِلَيْهِمْ

to them (Messengers),

وَلَنَسْـَٔلَنَّ

and surely We will question

ٱلْمُرْسَلِينَ

the Messengers.

٦

(6)

فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ

٦

(6) Then We will surely question those to whom [a message] was sent, and We will surely question the messengers.

فَلَنَقُصَّنَّ

Then surely We will narrate

عَلَيْهِم

to them

بِعِلْمٍ

with knowledge,

صلے

وَمَا

and not

كُنَّا

We were

غَآئِبِينَ

absent.

٧

(7)

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ ۖ وَمَا كُنَّا غَآئِبِينَ ٧

(7) Then We will surely relate [their deeds] to them with knowledge, and We were not [at all] absent.

وَٱلْوَزْنُ

And the weighing

يَوْمَئِذٍ

that day

ٱلْحَقُّ

(will be) the truth.

ج

فَمَن

So whose -

ثَقُلَتْ

(will be) heavy

مَوَٰزِينُهُۥ

his scales,

فَأُو۟لَٰٓئِكَ

then those

هُمُ

[they]

ٱلْمُفْلِحُونَ

(will be) the successful ones.

٨

(8)

وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٨

(8) And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful.

وَمَنْ

And (for) those

خَفَّتْ

(will be) light

مَوَٰزِينُهُۥ

his scales,

فَأُو۟لَٰٓئِكَ

so those

ٱلَّذِينَ

(will be) the ones who

خَسِرُوٓا۟

lost,

أَنفُسَهُم

themselves

بِمَا

because

كَانُوا۟

they were

بِـَٔايَـٰتِنَا

to Our Verses.

يَظْلِمُونَ

(doing) injustice

٩

(9)

وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَـٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟ بِـَٔايَـٰتِنَا يَظْلِمُونَ ٩

(9) And those whose scales are light - they are the ones who will lose themselves for what injustice they were doing toward Our verses.

وَلَقَدْ

And certainly

مَكَّنَّـٰكُمْ

We established you

فِى

in

ٱلْأَرْضِ

the earth

وَجَعَلْنَا

and We made

لَكُمْ

for you

فِيهَا

in it

مَعَٰيِشَ

livelihood.

قلے

قَلِيلًا

Little

مَّا

(is) what

تَشْكُرُونَ

you (are) grateful.

١٠

(10)

وَلَقَدْ مَكَّنَّٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ ١٠

(10) And We have certainly established you upon the earth and made for you therein ways of livelihood. Little are you grateful.

وَلَقَدْ

And certainly

خَلَقْنَٰكُمْ

We created you

ثُمَّ

then

صَوَّرْنَٰكُمْ

We fashioned you.

ثُمَّ

Then

قُلْنَا

We said

لِلْمَلَٰٓئِكَةِ

to the Angels,

ٱسْجُدُوا۟

"Prostrate

لِءَادَمَ

to Adam,"

فَسَجَدُوٓا۟

So they prostrated,

إِلَّآ

except

إِبْلِيسَ

Iblees.

لَمْ

He was not

يَكُن

مِّنَ

of

ٱلسَّٰجِدِينَ

those who prostrated.

١١

(11)

وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ لَمْ يَكُن مِّنَ ٱلسَّٰجِدِينَ ١١

(11) And We have certainly created you, [O Mankind], and given you [human] form. Then We said to the angels, "Prostrate to Adam"; so they prostrated, except for Iblees. He was not of those who prostrated.

قَالَ

(Allah) said,

مَا

"What

مَنَعَكَ

prevented you

أَلَّا

that not

تَسْجُدَ

you prostrate

إِذْ

when

أَمَرْتُكَ

I commanded you?"

صلے

قَالَ

(Shaitaan) said,

أَنَاْ

"I am

خَيْرٌ

better

مِّنْهُ

than him.

خَلَقْتَنِى

You created me

مِن

from

نَّارٍ

fire

وَخَلَقْتَهُۥ

and You created him

مِن

from

طِينٍ

clay."

١٢

(12)

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ١٢

(12) [Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay."

قَالَ

(Allah) said,

فَٱهْبِطْ

"Then go down

مِنْهَا

from it,

فَمَا

for not

يَكُونُ

it is

لَكَ

for you

أَن

that

تَتَكَبَّرَ

you be arrogant

فِيهَا

in it.

فَٱخْرُجْ

So get out;

إِنَّكَ

indeed, you

مِنَ

(are) of

ٱلصَّٰغِرِينَ

the disgraced ones."

١٣

(13)

قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ ١٣

(13) [Allah] said, "Descend from Paradise, for it is not for you to be arrogant therein. So get out; indeed, you are of the debased.

قَالَ

(Shaitaan) said,

أَنظِرْنِىٓ

"Give me respite

إِلَىٰ

till

يَوْمِ

(the) Day

يُبْعَثُونَ

they are raised up."

١٤

(14)

قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ١٤

(14) [Satan] said, "Reprieve me until the Day they are resurrected."

قَالَ

(Allah) said,

إِنَّكَ

"Indeed, you

مِنَ

(are) of

ٱلْمُنظَرِينَ

the ones given respite."

١٥

(15)

قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ١٥

(15) [Allah] said, "Indeed, you are of those reprieved."

قَالَ

(Shaitaan) said,

فَبِمَآ

"Because

أَغْوَيْتَنِى

You have sent me astray,

لَأَقْعُدَنَّ

surely I will sit

لَهُمْ

for them

صِرَٰطَكَ

(on) Your straight path.

ٱلْمُسْتَقِيمَ

١٦

(16)

قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ١٦

(16) [Satan] said, "Because You have put me in error, I will surely sit in wait for them on Your straight path.

ثُمَّ

Then

لَءَاتِيَنَّهُم

surely, I will come to them

مِّنۢ

from

بَيْنِ

before them

أَيْدِيهِمْ

وَمِنْ

and from

خَلْفِهِمْ

behind them

وَعَنْ

and from

أَيْمَٰنِهِمْ

their right

وَعَن

and from

شَمَآئِلِهِمْ

their left,

صلے

وَلَا

and You will not find

تَجِدُ

أَكْثَرَهُمْ

most of them

شَٰكِرِينَ

grateful."

١٧

(17)

ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ

١٧

(17) Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]."

قَالَ

(Allah) said,

ٱخْرُجْ

"Get out

مِنْهَا

of it

مَذْءُومًا

disgraced

مَّدْحُورًا

and expelled.

ۖ

لَّمَن

Certainly, whoever

تَبِعَكَ

follows you

مِنْهُمْ

among them,

لَأَمْلَأَنَّ

surely, I will fill

جَهَنَّمَ

Hell

مِنكُمْ

with you

أَجْمَعِينَ

all.

١٨

(18)

قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۖ لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ١٨

(18) [Allah] said, "Get out of Paradise, reproached and expelled. Whoever follows you among them - I will surely fill Hell with you, all together."

وَيَٰٓـَٔادَمُ

And O Adam

ٱسْكُنْ

Dwell,

أَنتَ

you

وَزَوْجُكَ

and your wife,

ٱلْجَنَّةَ

(in) the Garden,

فَكُلَا

and you both eat

مِنْ
from
حَيْثُ
wherever
شِئْتُمَا
you both wish,
وَلَا
but (do) not
تَقْرَبَا
approach [you both]
هَٰذِهِ
this
ٱلشَّجَرَةَ
[the] tree
فَتَكُونَا
lest you both be
مِنَ
among
ٱلظَّٰلِمِينَ
the wrongdoers."
١٩
(19)
وَيَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ١٩
(19) And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."
فَوَسْوَسَ

Then whispered

لَهُمَا

to both of them

ٱلشَّيْطَٰنُ

the Shaitaan

لِيُبْدِىَ

to make apparent

لَهُمَا

to both of them

مَا

what

وُۥرِىَ

was concealed

عَنْهُمَا

from both of them

مِن

of

سَوْءَٰتِهِمَا

their shame.

وَقَالَ

And he said,

مَا

"(Did) not

نَهَىٰكُمَا

forbid you both

رَبُّكُمَا

your Lord

عَنْ

from

هَٰذِهِ

this

ٱلشَّجَرَةِ

[the] tree

إِلَّآ

except

أَن

that

تَكُونَا

you two become

مَلَكَيْنِ

Angels

أَوْ

or

تَكُونَا

you two become

مِنَ

of

ٱلْخَٰلِدِينَ

the immortals."

٢٠

(20)

فَوَسْوَسَ لَهُمَا ٱلشَّيْطَٰنُ لِيُبْدِىَ لَهُمَا مَا وُۥرِىَ عَنْهُمَا مِن سَوْءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنْ هَٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ ٱلْخَٰلِدِينَ ٢٠

(20) But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or

become of the immortal."

وَقَاسَمَهُمَآ

And he swore (to) both of them,

إِنِّى

"Indeed, I am

لَكُمَا

to both of you

لَمِنَ

among

ٱلنَّٰصِحِينَ

the sincere advisers."

٢١

(21)

وَقَاسَمَهُمَآ إِنِّى لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ ٢١

(21) And he swore [by Allah] to them, "Indeed, I am to you from among the sincere advisors."

فَدَلَّىٰهُمَا

So he made both of them fall

بِغُرُورٍ

by deception.

ج

فَلَمَّا

Then when

ذَاقَا

they both tasted

ٱلشَّجَرَةَ

the tree,

بَدَتْ

became apparent

لَهُمَا

to both of them

سَوْءَٰتُهُمَا

their shame,

وَطَفِقَا

and they began

يَخْصِفَانِ

(to) fasten

عَلَيْهِمَا

over themselves

مِن

from

وَرَقِ

(the) leaves

ٱلْجَنَّةِ

(of) the Garden.

صلے

وَنَادَىٰهُمَا

And called them both

رَبُّهُمَآ

their Lord,

أَلَمْ

"Did not

أَنْهَكُمَا

I forbid you both

عَن

from

تِلْكُمَا

this

ٱلشَّجَرَةِ

[the] tree

وَأَقُل

and [I] say

لَّكُمَآ

to both of you,

إِنَّ

that

ٱلشَّيْطَٰنَ

[the] Shaitaan

لَكُمَا

to both of you

عَدُوٌّ

an open enemy?"

مُّبِينٌ

٢٢

(22)

فَدَلَّىٰهُمَا بِغُرُورٍ ۚ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۖ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيْطَٰنَ لَكُمَا عَدُوٌّ مُّبِينٌ

٢٢

(22) So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?"

قَالَا

Both of them said,

رَبَّنَا
"Our Lord
ظَلَمْنَآ
we have wronged
أَنفُسَنَا
ourselves,
وَإِن
and if
لَّمْ
not
تَغْفِرْ
You forgive
لَنَا
[for] us
وَتَرْحَمْنَا
and have mercy (on) us,
لَنَكُونَنَّ
surely, we will be
مِنَ
among
ٱلْخَٰسِرِينَ
the losers."
٢٣
(23)
قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ٢٣
(23) They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

قَالَ

(Allah) said,

ٱهْبِطُواْ

"Get down

بَعْضُكُمْ

some of you

لِبَعْضٍ

to some others

عَدُوٌّ

(as) enemy.

صلى

وَلَكُمْ

And for you

فِى

in

ٱلْأَرْضِ

the earth

مُسْتَقَرٌّ

(is) a dwelling place

وَمَتَٰعٌ

and livelihood

إِلَىٰ

for

حِينٍ

a time."

٢٤

(24)

قَالَ ٱهْبِطُواْ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِى

ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ٢٤

(24) [Allah] said, "Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment for a time."

قَالَ

He said,

فِيهَا

"In it

تَحْيَوْنَ

you will live

وَفِيهَا

and in it

تَمُوتُونَ

you will die

وَمِنْهَا

and from it

تُخْرَجُونَ

you will be brought forth."

٢٥

(25)

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ٢٥

(25) He said, "Therein you will live, and therein you will die, and from it you will be brought forth."

يَٰبَنِىٓ

O Children

ءَادَمَ

(of) Adam

قَدْ

Verily

أَنزَلْنَا

We have sent down

عَلَيْكُمْ

to you

لِبَاسًا

clothing,

يُوَٰرِى

it covers

سَوْءَٰتِكُمْ

your shame

وَرِيشًا

and (as) an adornment.

صلے

وَلِبَاسُ

But the clothing

ٱلتَّقْوَىٰ

(of) [the] righteousness -

ذَٰلِكَ

that

خَيْرٌ

(is) best.

ج

ذَٰلِكَ

That

مِنْ

(is) from

ءَايَٰتِ

(the) Signs of Allah

ٱللَّهِ

لَعَلَّهُمْ

so that they may

يَذَّكَّرُونَ

remember.

٢٦

(26)

يَٰبَنِىٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِى سَوْءَٰتِكُمْ وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ٢٦

(26) O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of righteousness - that is best. That is from the signs of Allah that perhaps they will remember.

يَٰبَنِىٓ

O Children

ءَادَمَ

(of) Adam

لَا

(Let) not

يَفْتِنَنَّكُمُ

tempt you

ٱلشَّيْطَٰنُ

[the] Shaitaan

كَمَآ

as

أَخْرَجَ

he drove out

أَبَوَيْكُم

your parents

مِّنَ

from

ٱلْجَنَّةِ

Paradise,

يَنزِعُ

stripping

عَنْهُمَا

from both of them

لِبَاسَهُمَا

their clothing

لِيُرِيَهُمَا

to show both of them

سَوْءَٰتِهِمَآ

their shame.

قلے

إِنَّهُۥ

Indeed, he

يَرَىٰكُمْ

sees you -

هُوَ

he

وَقَبِيلُهُۥ

and his tribe

مِنْ

from

حَيْثُ

where

لَا

not

تَرَوْنَهُمْ

you see them.

قلے

إِنَّا

Indeed,

جَعَلْنَا

We have made

ٱلشَّيَٰطِينَ

the devils

أَوْلِيَآءَ

friends

لِلَّذِينَ

of those who

لَا

(do) not

يُؤْمِنُونَ

believe.

٢٧

(27)

يَٰبَنِىٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۚ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ ٢٧

(27) O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those

who do not believe.

وَإِذَا

And when

فَعَلُواْ

they do

فَٰحِشَةً

immorality

قَالُواْ

they say,

وَجَدْنَا

"We found

عَلَيْهَآ

on it

ءَابَآءَنَا

our forefathers

وَٱللَّهُ

and Allah

أَمَرَنَا

(has) ordered us

بِهَا

of it."

قلے

قُلْ

Say,

إِنَّ

"Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يَأْمُرُ

order

بِٱلْفَحْشَآءِ

immorality.

صلے

أَتَقُولُونَ

Do you say

عَلَى

about

ٱللَّهِ

Allah

مَا

what

لَا

you (do) not know?"

تَعْلَمُونَ

٢٨

(28)

وَإِذَا فَعَلُواْ فَٰحِشَةً قَالُواْ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ٢٨

(28) And when they commit an immorality, they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order immorality. Do you say about Allah that which you do not know?"

قُلْ

Say,

أَمَرَ

"My Lord has ordered

رَبِّى

بِٱلْقِسْطِ

justice

صلے

وَأَقِيمُوا۟

and set

وُجُوهَكُمْ

your faces

عِندَ

at

كُلِّ

every

مَسْجِدٍ

masjid

وَٱدْعُوهُ

and invoke Him

مُخْلِصِينَ

(being) sincere

لَهُ

to Him

ٱلدِّينَ

(in) the religion.

ج

كَمَا

As

بَدَأَكُمْ

He originated you

تَعُودُونَ

(so) will you return."

٢٩

(29)

قُلْ أَمَرَ رَبِّى بِٱلْقِسْطِ ۖ وَأَقِيمُوا۟ وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ٢٩

(29) Say, [O Muhammad], "My Lord has ordered justice and that you maintain yourselves [in worship of Him] at every place [or time] of prostration, and invoke Him, sincere to Him in religion." Just as He originated you, you will return [to life] -

فَرِيقًا

A group

هَدَىٰ

He guided

وَفَرِيقًا

and a group

حَقَّ

deserved -

عَلَيْهِمُ

[on] they

ٱلضَّلَٰلَةُ

the astraying.

ۗ

إِنَّهُمُ

Indeed, they

ٱتَّخَذُوا۟

take

ٱلشَّيَٰطِينَ

the devils

أَوْلِيَآءَ

(as) allies

مِن

besides

دُونِ

ٱللَّهِ

Allah

وَيَحْسَبُونَ

while they think

أَنَّهُم

that they

مُّهْتَدُونَ

(are the) guided-ones.

٣٠

(30)

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ ۗ إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَٰطِينَ أَوْلِيَآءَ مِن دُونِ ٱللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ٣٠

(30) A group [of you] He guided, and a group deserved [to be in] error. Indeed, they had taken the devils as allies instead of Allah while they thought that they were guided.

يَٰبَنِىٓ

O Children

ءَادَمَ

(of) Adam

خُذُوا۟

Take

زِينَتَكُمْ
your adornment
عِندَ
at
كُلِّ
every
مَسْجِدٍ
masjid,
وَكُلُوا۟
and eat
وَٱشْرَبُوا۟
and drink
وَلَا
but (do) not
تُسْرِفُوٓا۟
be extravagant.
ج

إِنَّهُۥ
Indeed, He
لَا
(does) not
يُحِبُّ
love
ٱلْمُسْرِفِينَ
the extravagant ones.
٣١
(31)
يَٰبَنِىٓ ءَادَمَ خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ ۞

وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ٣١

(31) O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.

قُلْ

Say,

مَنْ

"Who

حَرَّمَ

has forbidden

زِينَةَ

(the) adornment

ٱللَّهِ

(from) Allah

ٱلَّتِىٓ

which

أَخْرَجَ

He has brought forth

لِعِبَادِهِۦ

for His slaves,

وَٱلطَّيِّبَٰتِ

and the pure things

مِنَ

of

ٱلرِّزْقِ

sustenance?"

ۚ

قُلْ

Say,

هِىَ

"They

لِلَّذِينَ

(are) for those who

ءَامَنُواْ

believe

فِى

during

ٱلْحَيَوٰةِ

the life

ٱلدُّنْيَا

(of) the world,

خَالِصَةً

exclusively (for them)

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) Resurrection.

قلے

كَذَٰلِكَ

Thus

نُفَصِّلُ

We explain

ٱلْءَايَٰتِ

the Signs

لِقَوْمٍ

for (the) people

يَعْلَمُونَ

who know."

٣٢

(32)

قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ ۚ قُلْ هِىَ لِلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا خَالِصَةً يَوْمَ ٱلْقِيَٰمَةِ ۗ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ٣٢

(32) Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?" Say, "They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection." Thus do We detail the verses for a people who know.

قُلْ

Say,

إِنَّمَا

"Only

حَرَّمَ

(had) forbidden

رَبِّىَ

my Lord

ٱلْفَوَٰحِشَ

the shameful deeds

مَا

what

ظَهَرَ

(is) apparent

مِنْهَا

of it

وَمَا

and what

بَطَنَ

is concealed,

وَٱلْإِثْمَ

and the sin,

وَٱلْبَغْىَ

and the oppression

بِغَيْرِ

without

ٱلْحَقِّ

[the] right,

وَأَن

and that

تُشْرِكُوا۟

you associate (others)

بِٱللَّهِ

with Allah

مَا

what

لَمْ

not

يُنَزِّلْ

He (has) sent down

بِهِۦ

of it

سُلْطَٰنًا

any authority,

وَأَن

and that

تَقُولُوا۟

you say

عَلَى

about

ٱللَّهِ

Allah

مَا

what

لَا

you (do) not know.

تَعْلَمُونَ

٣٣

(33)

قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ٣٣

(33) Say, "My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know."

وَلِكُلِّ

And for every

أُمَّةٍ

nation

أَجَلٌ

(is a fixed) term.

صلے

فَإِذَا

So when

جَآءَ

comes

أَجَلُهُمْ

their term,

لَا

(they can) not

يَسْتَأْخِرُونَ

seek to delay

سَاعَةً

an hour,

صلے

وَلَا

and not

يَسْتَقْدِمُونَ

seek to advance (it).

٣٤

(34)

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ٣٤

(34) And for every nation is a [specified] term. So when their time has come, they will not remain behind an hour, nor will they precede [it].

يَٰبَنِىٓ

O Children

ءَادَمَ

(of) Adam

إِمَّا

If

يَأْتِيَنَّكُمْ

comes to you

رُسُلٌ
Messengers
مِّنكُمْ
from you
يَقُصُّونَ
relating
عَلَيْكُمْ
to you
ءَايَٰتِى
My Verses,
لا

فَمَنِ
then whoever
ٱتَّقَىٰ
fears Allah,
وَأَصْلَحَ
and reforms,
فَلَا
then no
خَوْفٌ
fear
عَلَيْهِمْ
on them
وَلَا
and not
هُمْ
they
يَحْزَنُونَ
will grieve.

٣٥

(35)

يَٰبَنِىٓ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى ۙ فَمَنِ ٱتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٣٥

(35) O children of Adam, if there come to you messengers from among you relating to you My verses, then whoever fears Allah and reforms - there will be no fear concerning them, nor will they grieve.

وَٱلَّذِينَ

But those who

كَذَّبُوا۟

deny

بِـَٔايَٰتِنَا

Our Verses

وَٱسْتَكْبَرُوا۟

and (are) arrogant

عَنْهَآ

towards them

أُو۟لَٰٓئِكَ

those

أَصْحَٰبُ

(are the) companions

ٱلنَّارِ

(of) the Fire,

صلے

هُمْ

they

فِيهَا

in it

خَٰلِدُونَ

will abide forever.

٣٦

(36)

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ٣٦

(36) But the ones who deny Our verses and are arrogant toward them - those are the companions of the Fire; they will abide therein eternally.

فَمَنْ

Then who

أَظْلَمُ

(is) more unjust

مِمَّنِ

than (one) who

ٱفْتَرَىٰ

invented

عَلَى

against

ٱللَّهِ

Allah

كَذِبًا

a lie

أَوْ

or

كَذَّبَ

denies

بِـَٔايَٰتِهِۦٓ

His Verses?

ۚ

أُو۟لَٰٓئِكَ
Those -
يَنَالُهُمْ
will reach them
نَصِيبُهُم
their portion
مِّنَ
from
ٱلْكِتَٰبِ
the Book,
صلے

حَتَّىٰٓ
until
إِذَا
when
جَآءَتْهُمْ
comes to them
رُسُلُنَا
Our messengers (Angels)
يَتَوَفَّوْنَهُمْ
(to) take them in death
قَالُوٓا۟
they say,
أَيْنَ
"Where are
مَا
those (whom)
كُنتُمْ
you used to

تَدْعُونَ
invoke
مِن
besides
دُونِ
ٱللَّهِ
Allah?"
صلے

قَالُواْ
They say,
ضَلُّواْ
"They strayed
عَنَّا
from us,"
وَشَهِدُواْ
and they (will) testify
عَلَىٰٓ
against
أَنفُسِهِمْ
themselves
أَنَّهُمْ
that they
كَانُواْ
were
كَٰفِرِينَ
disbelievers.
٣٧
(37)

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَـٰتِهِۦٓ ۚ أُو۟لَـٰٓئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ ٱلْكِتَـٰبِ ۖ حَتَّىٰٓ إِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوٓا۟ أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَـٰفِرِينَ ٣٧

(37) And who is more unjust than one who invents about Allah a lie or denies His verses? Those will attain their portion of the decree until when Our messengers come to them to take them in death, they will say, "Where are those you used to invoke besides Allah?" They will say, "They have departed from us," and will bear witness against themselves that they were disbelievers.

قَالَ

He (will) say,

ٱدْخُلُوا۟

"Enter

فِىٓ

among

أُمَمٍ

(the) nations

قَدْ

(who) passed away

خَلَتْ

مِن

before you

قَبْلِكُم

مِّنَ

of

ٱلْجِنِّ

the jinn

وَٱلْإِنسِ
and the men
فِى
in
ٱلنَّارِ
the Fire."
صلے

كُلَّمَا
Every time
دَخَلَتْ
entered
أُمَّةٌ
a nation
لَّعَنَتْ
it cursed
أُخْتَهَا
its sister (nation)
صلے

حَتَّىٰٓ
until
إِذَا
when
ٱدَّارَكُوا۟
they had overtaken one another
فِيهَا
in it
جَمِيعًا
all,

قَالَتْ

(will) say

أُخْرَىٰهُمْ

(the) last of them

لِأُولَىٰهُمْ

about the first of them,

رَبَّنَا

"Our Lord,

هَٰٓؤُلَآءِ

these

أَضَلُّونَا

misled us

فَـَٔاتِهِمْ

so give them

عَذَابًا

double punishment

ضِعْفًا

مِّنَ

of

ٱلنَّارِ

the Fire."

صلے

قَالَ

He (will) say,

لِكُلٍّ

"For each

ضِعْفٌ

(is) a double

وَلَٰكِن

[and] but

لَّا

not

تَعْلَمُونَ

you know."

٣٨

(38)

قَالَ ٱدْخُلُوا۟ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟ فِيهَا جَمِيعًا قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ

٣٨

(38) [Allah] will say, "Enter among nations which had passed on before you of jinn and mankind into the Fire." Every time a nation enters, it will curse its sister until, when they have all overtaken one another therein, the last of them will say about the first of them "Our Lord, these had misled us, so give them a double punishment of the Fire. He will say, "For each is double, but you do not know."

وَقَالَتْ

And (will) say

أُولَىٰهُمْ

(the) first of them

لِأُخْرَىٰهُمْ

to (the) last of them,

فَمَا

"Then not

كَانَ

is

لَكُمْ

for you

عَلَيْنَا

upon us

مِن

any

فَضْلٍ

superiority,

فَذُوقُوا۟

so taste

ٱلْعَذَابَ

the punishment

بِمَا

for what

كُنتُمْ

you used to

تَكْسِبُونَ

earn."

٣٩

(39)

وَقَالَتْ أُولَىٰهُمْ لِأُخْرَىٰهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ٣٩

(39) And the first of them will say to the last of them, "Then you had not any favor over us, so taste the punishment for what you used to earn."

إِنَّ

Indeed,

ٱلَّذِينَ

those who

كَذَّبُوا۟

denied

بِـَٔايَـٰتِنَا

Our Verses

وَٱسْتَكْبَرُوا۟

and (were) arrogant

عَنْهَا

towards them,

لَا

(will) not

تُفَتَّحُ

be opened

لَهُمْ

for them

أَبْوَٰبُ

(the) doors

ٱلسَّمَآءِ

(of) the heaven,

وَلَا

and not

يَدْخُلُونَ

they will enter

ٱلْجَنَّةَ

Paradise

حَتَّىٰ

until

يَلِجَ

passes

ٱلْجَمَلُ

the camel

فِى

through

سَمِّ

(the) eye

ٱلْخِيَاطِ

(of) the needle.

ج

وَكَذَٰلِكَ

And thus

نَجْزِى

We recompense

ٱلْمُجْرِمِينَ

the criminals.

٤٠

(40)

إِنَّ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ وَلَا يَدْخُلُونَ ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُجْرِمِينَ ٤٠

(40) Indeed, those who deny Our verses and are arrogant toward them - the gates of Heaven will not be opened for them, nor will they enter Paradise until a camel enters into the eye of a needle. And thus do We recompense the criminals.

لَهُم

For them

مِّن

of

جَهَنَّمَ

(the) Hell

مِهَادٌ

(is) a bed

وَمِن

and over them

فَوْقِهِمْ

غَوَاشٍ

coverings.

ج

وَكَذَٰلِكَ

And thus

نَجْزِى

We recompense

ٱلظَّٰلِمِينَ

the wrongdoers.

٤١

(41)

لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ٤١

(41) They will have from Hell a bed and over them coverings [of fire]. And thus do We recompense the wrongdoers.

وَٱلَّذِينَ

But those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

[the] righteous deeds

لَا

not

نُكَلِّفُ

We burden

نَفْسًا

any soul

إِلَّا

except

وُسْعَهَآ

(to) its capacity.

أُو۟لَٰٓئِكَ

Those

أَصْحَٰبُ

(are the) companions

ٱلْجَنَّةِ

(of) Paradise,

صلے

هُمْ

they

فِيهَا

in it

خَٰلِدُونَ

(will) abide forever.

٤٢

(42)

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ٤٢

(42) But those who believed and did righteous deeds - We charge no soul except [within] its capacity. Those are the companions of Paradise; they will abide therein eternally.

وَنَزَعْنَا

And We will remove

مَا

whatever

فِى

(is) in

صُدُورِهِم

their breasts

مِّنْ

of

غِلٍّ

malice.

تَجْرِى

Flows

مِن

from

تَحْتِهِمُ

underneath them

ٱلْأَنْهَٰرُ

the rivers.

صلے

وَقَالُوا۟

And they will say,

ٱلْحَمْدُ

"All the praise

لِلَّهِ

(is) for Allah,

ٱلَّذِى
the One Who
هَدَىٰنَا
guided us
لِهَٰذَا
to this,
وَمَا
and not
كُنَّا
we were
لِنَهْتَدِىَ
to receive guidance
لَوْلَآ
if not
أَنْ
[that]
هَدَىٰنَا
Allah (had) guided us.
ٱللَّهُ
صلے

لَقَدْ
Certainly,
جَآءَتْ
came
رُسُلُ
Messengers
رَبِّنَا
(of) our Lord

بِٱلْحَقِّ
with the truth."
صلے

وَنُودُوٓا۟
And they will be addressed,
أَن
[that]
تِلْكُمُ
"This
ٱلْجَنَّةُ
(is) Paradise,
أُورِثْتُمُوهَا
you have been made to inherit it
بِمَا
for what
كُنتُمْ
you used to
تَعْمَلُونَ
do."
٤٣
(43)
وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ ۖ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ ۖ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ ۖ وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ٤٣
(43) And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say,

"Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth." And they will be called, "This is Paradise, which you have been made to inherit for what you used to do."

وَنَادَىٰٓ

And will call out

أَصْحَٰبُ

(the) companions

ٱلْجَنَّةِ

(of) Paradise

أَصْحَٰبَ

(to the) companions

ٱلنَّارِ

(of) the Fire

أَن

that,

قَدْ

"Indeed,

وَجَدْنَا

we found

مَا

what

وَعَدَنَا

our Lord had promised us

رَبُّنَا

حَقًّا

true.

فَهَلْ

So have

وَجَدتُّم

you found

مَّا

what

وَعَدَ

your Lord promised

رَبُّكُمْ

حَقًّا

(to be) true?"

صلے

قَالُواْ

They will say,

نَعَمْ

"Yes."

ج

فَأَذَّنَ

Then will announce

مُؤَذِّنٌ

an announcer

بَيْنَهُمْ

among them,

أَن

[that]

لَّعْنَةُ

"(The) curse

ٱللَّهِ

(of) Allah

عَلَى

(is) on

ٱلظَّٰلِمِينَ

the wrongdoers,

٤٤

(44)

وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبَ ٱلنَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا۟ نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ٤٤

(44) And the companions of Paradise will call out to the companions of the Fire, "We have already found what our Lord promised us to be true. Have you found what your Lord promised to be true?" They will say, "Yes." Then an announcer will announce among them, "The curse of Allah shall be upon the wrongdoers."

ٱلَّذِينَ

Those who

يَصُدُّونَ

hinder

عَن

from

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

وَيَبْغُونَهَا

and seek in it

عِوَجًا

crookedness

وَهُم

while they (are)

بِٱلْـَٔاخِرَةِ

concerning the Hereafter,

كَٰفِرُونَ

disbelievers."

٤٥

(45)

ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِٱلْـَٔاخِرَةِ كَٰفِرُونَ ٤٥

(45) Who averted [people] from the way of Allah and sought to make it [seem] deviant while they were, concerning the Hereafter, disbelievers.

وَبَيْنَهُمَا

And between them

حِجَابٌ

(will be) a partition,

ج

وَعَلَى

and on

ٱلْأَعْرَافِ

the heights

رِجَالٌ

(will be) men

يَعْرِفُونَ

recognizing

كُلًّا

all

بِسِيمَٰهُمْ

by their marks.

ج

وَنَادَوْا۟

And they will call out

أَصْحَـٰبَ

(to the) companions

ٱلْجَنَّةِ

(of) Paradise

أَن

that

سَلَـٰمٌ

"Peace

عَلَيْكُمْ

(be) upon you."

ج

لَمْ

Not

يَدْخُلُوهَا

they have entered it

وَهُمْ

but they

يَطْمَعُونَ

hope.

٤٦

(46)

وَبَيْنَهُمَا حِجَابٌ ۚ وَعَلَى ٱلْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَىٰهُمْ ۚ وَنَادَوْا۟ أَصْحَـٰبَ ٱلْجَنَّةِ أَن سَلَـٰمٌ عَلَيْكُمْ ۚ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ٤٦

(46) And between them will be a partition, and on [its] elevations are men who recognize all by their mark. And they call out to the companions of Paradise, "Peace be upon you." They have not [yet]

entered it, but they long intensely.

وَإِذَا
And when
صُرِفَتْ
are turned
أَبْصَٰرُهُمْ
their eyes
تِلْقَآءَ
towards
أَصْحَٰبِ
(the) companions
ٱلنَّارِ
(of) the Fire,
قَالُوا۟
they (will) say,
رَبَّنَا
"Our Lord
لَا
(Do) not
تَجْعَلْنَا
place us
مَعَ
with
ٱلْقَوْمِ
the people -
ٱلظَّٰلِمِينَ
the wrongdoers."
٤٧

وَإِذَا صُرِفَتْ أَبْصَٰرُهُمْ تِلْقَآءَ أَصْحَٰبِ ٱلنَّارِ قَالُوا۟ رَبَّنَا لَا تَجْعَلْنَا مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ٤٧

(47) And when their eyes are turned toward the companions of the Fire, they say, "Our Lord, do not place us with the wrongdoing people."

وَنَادَىٰٓ

And (will) call out

أَصْحَٰبُ

(the) companions

ٱلْأَعْرَافِ

(of) the heights

رِجَالًا

(to) men

يَعْرِفُونَهُم

whom they recognize

بِسِيمَىٰهُمْ

by their marks

قَالُوا۟

saying,

مَآ

"Not

أَغْنَىٰ

(has) availed

عَنكُمْ

[to] you

جَمْعُكُمْ

your gathering

وَمَا

and what

كُنتُمْ

you were

تَسْتَكْبِرُونَ

arrogant (about)."

٤٨

(48)

وَنَادَىٰٓ أَصْحَٰبُ ٱلْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَىٰهُمْ قَالُوا۟ مَآ أَغْنَىٰ عَنكُمْ جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ ٤٨

(48) And the companions of the Elevations will call to men [within Hell] whom they recognize by their mark, saying, "Of no avail to you was your gathering and [the fact] that you were arrogant."

أَهَٰٓؤُلَآءِ

Are these

ٱلَّذِينَ

the ones whom

أَقْسَمْتُمْ

you had sworn

لَا

that Allah (will) not grant them

يَنَالُهُمُ

ٱللَّهُ

بِرَحْمَةٍ

Mercy?

ج

ٱدْخُلُوا۟

"Enter

ٱلْجَنَّةَ

Paradise

لَا

(There will be) no

خَوْفٌ

fear

عَلَيْكُمْ

upon you

وَلَآ

and not

أَنتُمْ

you

تَحْزَنُونَ

will grieve."

٤٩

(49)

أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ ۚ ٱدْخُلُوا۟ ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ

٤٩

(49) [Allah will say], "Are these the ones whom you [inhabitants of Hell] swore that Allah would never offer them mercy? Enter Paradise, [O People of the Elevations]. No fear will there be concerning you, nor will you grieve."

وَنَادَىٰٓ

And (will) call out

أَصْحَٰبُ

(the) companions

ٱلنَّارِ

(of) the Fire

أَصْحَٰبَ

(to the) companions

ٱلْجَنَّةِ
(of) Paradise
أَنْ
[that],
أَفِيضُوا۟
"Pour
عَلَيْنَا
upon us
مِنَ
[of]
ٱلْمَآءِ
(some) water
أَوْ
or
مِمَّا
of what
رَزَقَكُمُ
Allah has provided you."
ٱللَّهُ
ج

قَالُوٓا۟
They (will) say,
إِنَّ
"Indeed,
ٱللَّهَ
Allah
حَرَّمَهُمَا
has forbidden both

عَلَى

to

ٱلْكَٰفِرِينَ

the disbeliever,

٥٠

(50)

وَنَادَىٰٓ أَصْحَٰبُ ٱلنَّارِ أَصْحَٰبَ ٱلْجَنَّةِ أَنْ أَفِيضُوا۟ عَلَيْنَا مِنَ ٱلْمَآءِ أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ ۚ قَالُوٓا۟ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلْكَٰفِرِينَ ٥٠

(50) And the companions of the Fire will call to the companions of Paradise, "Pour upon us some water or from whatever Allah has provided you." They will say, "Indeed, Allah has forbidden them both to the disbelievers."

ٱلَّذِينَ

Those who

ٱتَّخَذُوا۟

took

دِينَهُمْ

their religion

لَهْوًا

(as) an amusement

وَلَعِبًا

and play

وَغَرَّتْهُمُ

and deluded them

ٱلْحَيَوٰةُ

the life

ٱلدُّنْيَا

(of) the world."

فَٱلْيَوْمَ

So today

نَنسَىٰهُمْ

We forget them

كَمَا

as

نَسُواْ

they forgot

لِقَآءَ

(the) meeting

يَوْمِهِمْ

(of) this Day of theirs,

هَٰذَا

وَمَا

and [what]

كَانُواْ

(as) they used to

بِـَٔايَٰتِنَا

reject Our Verses.

يَجْحَدُونَ

٥١

(51)

ٱلَّذِينَ ٱتَّخَذُواْ دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ نَنسَىٰهُمْ كَمَا نَسُواْ لِقَآءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُواْ بِـَٔايَٰتِنَا يَجْحَدُونَ ٥١

(51) Who took their religion as distraction and amusement and whom the worldly life deluded." So today We will forget them just as they

forgot the meeting of this Day of theirs and for having rejected Our verses.

وَلَقَدْ

And certainly

جِئْنَٰهُم

We had brought (to) them

بِكِتَٰبٍ

a Book

فَصَّلْنَٰهُ

which We have explained

عَلَىٰ

with

عِلْمٍ

knowledge -

هُدًى

a guidance

وَرَحْمَةً

and mercy

لِّقَوْمٍ

for a people

يُؤْمِنُونَ

who believe.

٥٢

(52)

وَلَقَدْ جِئْنَٰهُم بِكِتَٰبٍ فَصَّلْنَٰهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ٥٢

(52) And We had certainly brought them a Book which We detailed by knowledge - as guidance and mercy to a people who believe.

هَلْ

Do

يَنظُرُونَ

they wait

إِلَّا

except

تَأْوِيلَهُۥ

(for) its fulfillment

ج

يَوْمَ

(The) Day

يَأْتِى

(will) come

تَأْوِيلُهُۥ

its fulfillment,

يَقُولُ

will say

ٱلَّذِينَ

those who

نَسُوهُ

had forgotten it

مِن

before,

قَبْلُ

قَدْ

"Verily

جَآءَتْ

had come

رُسُلُ

(the) Messengers

رَبِّنَا

(of) our Lord

بِٱلْحَقِّ

with the truth,

فَهَل

so are (there)

لَّنَا

for us

مِن

any

شُفَعَآءَ

intercessors

فَيَشْفَعُواْ

so (that) they intercede

لَنَآ

for us

أَوْ

or

نُرَدُّ

we are sent back

فَنَعْمَلَ

so (that) we do (deeds)

غَيْرَ

other than

ٱلَّذِى

that which

كُنَّا

we used to

نَعْمَلُ

do."
ج

قَدْ
Verily,
خَسِرُوٓا۟
they lost
أَنفُسَهُمْ
themselves,
وَضَلَّ
and strayed
عَنْهُم
from them
مَّا
what
كَانُوا۟
they used to
يَفْتَرُونَ
invent.
٥٣
(53)
هَلْ يَنظُرُونَ إِلَّا تَأْوِيلَهُۥ ۚ يَوْمَ يَأْتِى تَأْوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشْفَعُوا۟ لَنَآ أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ٥٣
(53) Do they await except its result? The Day its result comes those who had ignored it before will say, "The messengers of our Lord had come with the truth, so are there [now] any intercessors to intercede for us or could we be sent back to do other than we used to do?" They

will have lost themselves, and lost from them is what they used to invent.

إِنَّ

Indeed,

رَبَّكُمُ

your Lord

ٱللَّهُ

(is) Allah

ٱلَّذِى

the One Who

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

فِى

in

سِتَّةِ

six

أَيَّامٍ

epochs,

ثُمَّ

then

ٱسْتَوَىٰ

He ascended

عَلَى

on

ٱلْعَرْشِ

the Throne.

يُغْشِى

He covers

ٱلَّيْلَ

the night

ٱلنَّهَارَ

(with) the day

يَطْلُبُهُۥ

seeking it

حَثِيثًا

rapidly

وَٱلشَّمْسَ

and the sun

وَٱلْقَمَرَ

and the moon

وَٱلنُّجُومَ

and the stars -

مُسَخَّرَٰتٍۭ

subjected

بِأَمْرِهِۦٓ

by His command.

قلے

أَلَا

Unquestionably

لَهُ

for Him

ٱلْخَلْقُ

(is) the creation

وَٱلْأَمْرُ

and the command,

قلے

تَبَارَكَ

blessed

ٱللَّهُ

(is) Allah,

رَبُّ

Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

٥٤

(54)

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُۥ حَثِيثًا وَٱلشَّمْسَ وَٱلْقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتٍۭ بِأَمْرِهِۦٓ ۗ أَلَا لَهُ ٱلْخَلْقُ وَٱلْأَمْرُ ۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ٥٤

(54) Indeed, your Lord is Allah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds.

ٱدْعُوا۟

Call upon

رَبَّكُمْ

your Lord

تَضَرُّعًا

humbly

وَخُفْيَةً

and privately.
ج

إِنَّهُۥ
Indeed, He
لَا
(does) not
يُحِبُّ
love
ٱلْمُعْتَدِينَ
the transgressors.
٥٥
(55)
ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُعْتَدِينَ ٥٥
(55) Call upon your Lord in humility and privately; indeed, He does not like transgressors.
وَلَا
And (do) not
تُفْسِدُوا۟
cause corruption
فِى
in
ٱلْأَرْضِ
the earth
بَعْدَ
after
إِصْلَٰحِهَا
its reformation.
وَٱدْعُوهُ

And call Him

خَوْفًا

(in) fear

وَطَمَعًا

and hope.

ج

إِنَّ

Indeed,

رَحْمَتَ

(the) Mercy of Allah

ٱللَّهِ

قَرِيبٌ

(is) near

مِّنَ

for

ٱلْمُحْسِنِينَ

the good-doers.

٥٦

(56)

وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَـٰحِهَا وَٱدْعُوهُ خَوْفًا وَطَمَعًا ۚ إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ ٥٦

(56) And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.

وَهُوَ

And He

ٱلَّذِى

(is) the One Who

يُرْسِلُ
sends
ٱلرِّيَٰحَ
the winds
بُشْرًا
(as) glad tidings
بَيْنَ
before
يَدَىْ
رَحْمَتِهِۦ
His Mercy,
صلى

حَتَّىٰٓ
until,
إِذَآ
when
أَقَلَّتْ
they have carried
سَحَابًا
clouds -
ثِقَالًا
heavy,
سُقْنَٰهُ
We drive them
لِبَلَدٍ
to a dead land
مَّيِّتٍ
فَأَنزَلْنَا

then We send down

بِهِ

from it

ٱلْمَآءَ

the water

فَأَخْرَجْنَا

then We bring forth

بِهِۦ

from it

مِن

all (kinds) of

كُلِّ

ٱلثَّمَرَٰتِ

[the] fruits.

ج

كَذَٰلِكَ

Thus

نُخْرِجُ

We will bring forth

ٱلْمَوْتَىٰ

the dead

لَعَلَّكُمْ

so that you may

تَذَكَّرُونَ

take heed.

٥٧

(57)

وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ بُشْرًا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۖ

حَتَّىٰٓ إِذَآ أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ ۚ كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ٥٧

(57) And it is He who sends the winds as good tidings before His mercy until, when they have carried heavy rainclouds, We drive them to a dead land and We send down rain therein and bring forth thereby [some] of all the fruits. Thus will We bring forth the dead; perhaps you may be reminded.

وَٱلْبَلَدُ

And the land -

ٱلطَّيِّبُ

[the] pure,

يَخْرُجُ

comes forth

نَبَاتُهُۥ

its vegetation

بِإِذْنِ

by (the) permission

رَبِّهِۦ

(of) its Lord,

ۖ

وَٱلَّذِى

but which

خَبُثَ

is bad -

لَا

(does) not

يَخْرُجُ

come forth

إِلَّا

except

نَكِدًا

(with) difficulty.

ج

كَذَٰلِكَ

Thus

نُصَرِّفُ

We explain

ٱلْءَايَٰتِ

the Signs

لِقَوْمٍ

for a people

يَشْكُرُونَ

who are grateful.

٥٨

(58)

وَٱلْبَلَدُ ٱلطَّيِّبُ يَخْرُجُ نَبَاتُهُۥ بِإِذْنِ رَبِّهِۦ ۖ وَٱلَّذِى خَبُثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ ٱلْءَايَٰتِ لِقَوْمٍ يَشْكُرُونَ ٥٨

(58) And the good land - its vegetation emerges by permission of its Lord; but that which is bad - nothing emerges except sparsely, with difficulty. Thus do We diversify the signs for a people who are grateful.

لَقَدْ

Certainly,

أَرْسَلْنَا

We sent

نُوحًا

Nuh

إِلَىٰ

to

قَوْمِهِۦ

his people

فَقَالَ

and he said,

يَٰقَوْمِ

"O my people

ٱعْبُدُواْ

Worship

ٱللَّهَ

Allah,

مَا

not

لَكُم

for you

مِّنْ

any

إِلَٰهٍ

god

غَيْرُهُۥٓ

other than Him.

إِنِّىٓ

Indeed, I

أَخَافُ

[I] fear

عَلَيْكُمْ

for you

عَذَابَ

punishment

يَوْمٍ

(of the) Day

عَظِيمٍ

Great."

٥٩

(59)

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ٥٩

(59) We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day.

قَالَ

Said

ٱلْمَلَأُ

the chiefs

مِن

of

قَوْمِهِۦٓ

his people,

إِنَّا

"Indeed, we

لَنَرَىٰكَ

surely see you

فِى

in

ضَلَٰلٍ

clear error."

مُّبِينٍ
٦٠
(60)

قَالَ ٱلْمَلَأُ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى ضَلَٰلٍ مُّبِينٍ
٦٠

(60) Said the eminent among his people, "Indeed, we see you in clear error."

قَالَ
He said,
يَٰقَوْمِ
"O my people
لَيْسَ
(There is) no
بِى
error in me,
ضَلَٰلَةٌ
وَلَٰكِنِّى
but I am
رَسُولٌ
a Messenger
مِّن
from
رَّبِّ
(the) Lord
ٱلْعَٰلَمِينَ
(of) the worlds.
٦١
(61)

قَالَ يَٰقَوْمِ لَيْسَ بِى ضَلَٰلَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ٦١

(61) [Noah] said, "O my people, there is not error in me, but I am a messenger from the Lord of the worlds."

أُبَلِّغُكُمْ

I convey to you

رِسَٰلَٰتِ

the Messages

رَبِّى

(of) my Lord

وَأَنصَحُ

and [I] advise

لَكُمْ

[to] you,

وَأَعْلَمُ

and I know

مِنَ

from

ٱللَّهِ

Allah

مَا

what

لَا

you (do) not know.

تَعْلَمُونَ

٦٢

(62)

أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ

مَا لَا تَعْلَمُونَ ٦٢

(62) I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know.

أَوَعَجِبْتُمْ

Do

أَن

you wonder

جَآءَكُمْ

that

ذِكْرٌ

has come to you

مِّن

a reminder

رَّبِّكُمْ

from

عَلَىٰ

your Lord

رَجُلٍ

on

مِّنكُمْ

a man

لِيُنذِرَكُمْ

among you,

وَلِتَتَّقُوا۟

that he may warn you

وَلَعَلَّكُمْ

and that you may fear,

تُرْحَمُونَ

and so that you may

أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ ٦٣

(63) Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you and that you may fear Allah so you might receive mercy."

فَكَذَّبُوهُ

But they denied him,

فَأَنجَيْنَٰهُ

so We saved him

وَٱلَّذِينَ

and those who

مَعَهُۥ

(were) with him

فِى

in

ٱلْفُلْكِ

the ship.

وَأَغْرَقْنَا

And We drowned

ٱلَّذِينَ

those who

كَذَّبُوا۟

denied

بِـَٔايَٰتِنَآ

Our Verses.

ج

إِنَّهُمْ

Indeed, they

كَانُوا۟

were

قَوْمًا

a people

عَمِينَ

blind.

٦٤

(64)

فَكَذَّبُوهُ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِى ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ ٦٤

(64) But they denied him, so We saved him and those who were with him in the ship. And We drowned those who denied Our signs. Indeed, they were a blind people.

وَإِلَىٰ

And to

عَادٍ

Aad

أَخَاهُمْ

(We sent) their brother

هُودًا

Hud.

قلے

قَالَ

He said,

يَٰقَوْمِ

"O my people

ٱعْبُدُوا۟

Worship

ٱللَّهَ

Allah,

مَا

not

لَكُم

for you

مِّنْ

any

إِلَٰهٍ

god

غَيْرُهُۥٓ

other than Him.

ج

أَفَلَا

Then will not

تَتَّقُونَ

you fear (Allah)?"

٦٥

(65)

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۚ أَفَلَا تَتَّقُونَ ٦٥

(65) And to the 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. Then will you not fear Him?"

قَالَ

Said

ٱلْمَلَأُ

the chiefs

ٱلَّذِينَ

(of) those who

كَفَرُوا۟

disbelieved

مِن

from

قَوْمِهِۦٓ

his people,

إِنَّا

"Indeed, we

لَنَرَىٰكَ

surely, see you

فِى

in

سَفَاهَةٍ

foolishness

وَإِنَّا

and indeed, we

لَنَظُنُّكَ

[we] think you

مِنَ

(are) of

ٱلْكَٰذِبِينَ

the liars."

٦٦

(66)

قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَٰذِبِينَ ٦٦

(66) Said the eminent ones who disbelieved among his people, "Indeed, we see you in foolishness, and indeed, we think you are of the liars."

قَالَ

He said,

يَٰقَوْمِ

"O my people

لَيْسَ

(There is) no

بِى

foolishness in me

سَفَاهَةٌ

وَلَٰكِنِّى

but I am

رَسُولٌ

a Messenger

مِّن

from

رَّبِّ

(the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

٦٧

(67)

قَالَ يَٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ٦٧

(67) [Hud] said, "O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds."

أُبَلِّغُكُمْ

I convey to you

رِسَٰلَٰتِ
Messages
رَبِّى
(of) my Lord
وَأَنَا۠
and I am
لَكُمْ
to you
نَاصِحٌ
an adviser -
أَمِينٌ
trustworthy.
٦٨
(68)
أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ ٦٨
(68) I convey to you the messages of my Lord, and I am to you a trustworthy adviser.
أَوَعَجِبْتُمْ
Do
أَن
you wonder
جَآءَكُمْ
that
ذِكْرٌ
has come to you
مِّن
a reminder
رَّبِّكُمْ
from

عَلَىٰ

your Lord

رَجُلٍ

on

مِّنكُمْ

a man

لِيُنذِرَكُمْ

among you

ج

وَٱذْكُرُوٓا۟

that he may warn you?

إِذْ

And remember

جَعَلَكُمْ

when

خُلَفَآءَ

He made you

مِن

successors

بَعْدِ

after

قَوْمِ

(the) people

نُوحٍ

(of) Nuh,

وَزَادَكُمْ

and increased you

فِى

in

ٱلْخَلْقِ
the stature
بَصْۜطَةً
extensively.
صلے

فَٱذْكُرُوٓاْ
So remember
ءَالَآءَ
(the) Bounties
ٱللَّهِ
(of) Allah
لَعَلَّكُمْ
so that you may
تُفْلِحُونَ
succeed."
٦٩
(69)
أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ وَٱذْكُرُوٓاْ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً ۖ فَٱذْكُرُوٓاْ ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ٦٩
(69) Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you? And remember when He made you successors after the people of Noah and increased you in stature extensively. So remember the favors of Allah that you might succeed.
قَالُوٓاْ
They said,
أَجِئْتَنَا

"Have you come to us

لِنَعْبُدَ

that we (should) worship

ٱللَّهَ

Allah

وَحْدَهُۥ

Alone

وَنَذَرَ

and we forsake

مَا

what

كَانَ

used to

يَعْبُدُ

worship

ءَابَآؤُنَا

our forefathers?

صلے

فَأْتِنَا

Then bring us

بِمَا

of what

تَعِدُنَآ

you promise us,

إِن

if

كُنتَ

you are

مِنَ

of

ٱلصَّٰدِقِينَ

the truthful."

٧٠

(70)

قَالُوٓاْ أَجِئۡتَنَا لِنَعۡبُدَ ٱللَّهَ وَحۡدَهُۥ وَنَذَرَ مَا كَانَ يَعۡبُدُ ءَابَآؤُنَا ۖ فَأۡتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٧٠

(70) They said, "Have you come to us that we should worship Allah alone and leave what our fathers have worshipped? Then bring us what you promise us, if you should be of the truthful."

قَالَ

He said,

قَدۡ

"Verily

وَقَعَ

has fallen

عَلَيۡكُم

upon you

مِّن

from

رَّبِّكُمۡ

your Lord

رِجۡسٌ

punishment

وَغَضَبٌ

and anger.

ۖ

أَتُجَٰدِلُونَنِى

Do you dispute with me

فِىٓ
concerning
أَسْمَآءٍ
names
سَمَّيْتُمُوهَآ
you have named them -
أَنتُمْ
you
وَءَابَآؤُكُم
and your forefathers
مَّا
Allah (has) not sent down
نَزَّلَ
ٱللَّهُ
بِهَا
for it
مِن
any
سُلْطَٰنٍ
authority?
ج

فَٱنتَظِرُوٓا۟
Then wait,
إِنِّى
indeed, I am
مَعَكُم
with you
مِّنَ

of

ٱلْمُنتَظِرِينَ

the ones who wait."

٧١

(71)

قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن رَّبِّكُمْ رِجْسٌ وَغَضَبٌ ۖ أَتُجَٰدِلُونَنِى فِىٓ أَسْمَآءٍ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ٧١

(71) [Hud] said, "Already have defilement and anger fallen upon you from your Lord. Do you dispute with me concerning [mere] names you have named them, you and your fathers, for which Allah has not sent down any authority? Then wait; indeed, I am with you among those who wait."

فَأَنجَيْنَٰهُ

So We saved him

وَٱلَّذِينَ

and those

مَعَهُۥ

with him

بِرَحْمَةٍ

by Mercy

مِّنَّا

from Us.

وَقَطَعْنَا

And We cut off

دَابِرَ

the roots

ٱلَّذِينَ

(of) those who

كَذَّبُواْ

denied

بِـَٔايَٰتِنَا

Our Signs,

صلے

وَمَا

and they were not

كَانُواْ

مُؤْمِنِينَ

believers.

٧٢

(72)

فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا ۖ وَمَا كَانُواْ مُؤْمِنِينَ ٧٢

(72) So We saved him and those with him by mercy from Us. And We eliminated those who denied Our signs, and they were not [at all] believers.

وَإِلَىٰ

And to

ثَمُودَ

Thamud

أَخَاهُمْ

(We sent) their brother

صَٰلِحًا

Salih.

قلے

قَالَ

He said,

يَٰقَوْمِ
"O my people
ٱعْبُدُوا۟
Worship
ٱللَّهَ
Allah,
مَا
not
لَكُم
for you
مِّنْ
any
إِلَٰهٍ
god
غَيْرُهُۥ
other than Him.
صلے

قَدْ
Verily
جَآءَتْكُم
has come to you
بَيِّنَةٌ
a clear proof
مِّن
from
رَّبِّكُمْ
your Lord,
صلے

هَٰذِهِۦ

This

نَاقَةُ

(is) a she-camel

ٱللَّهِ

(of) Allah

لَكُمْ

(as) a Sign for you.

ءَايَةً

صلے

فَذَرُوهَا

So you leave her

تَأْكُلْ

(to) eat

فِىٓ

on

أَرْضِ

(the) earth

ٱللَّهِ

(of) Allah,

صلے

وَلَا

and (do) not

تَمَسُّوهَا

touch her

بِسُوٓءٍ

with harm,

فَيَأْخُذَكُمْ

lest seizes you

عَذَابٌ

a punishment

أَلِيمٌ

painful."

٧٣

(73)

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً ۖ فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ ۖ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ٧٣

(73) And to the Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. This is the she-camel of Allah [sent] to you as a sign. So leave her to eat within Allah 's land and do not touch her with harm, lest there seize you a painful punishment.

وَٱذْكُرُوٓا۟

And remember

إِذْ

when

جَعَلَكُمْ

He made you

خُلَفَآءَ

successors

مِن

after

بَعْدِ

عَادٍ

Aad,

وَبَوَّأَكُمْ

and settled you

فِى

in

ٱلْأَرْضِ

the earth.

تَتَّخِذُونَ

You take

مِن

from

سُهُولِهَا

its plains

قُصُورًا

palaces

وَتَنْحِتُونَ

and you carve out

ٱلْجِبَالَ

the mountains

بُيُوتًا

(as) homes.

صلے

فَٱذْكُرُوٓا۟

So remember

ءَالَآءَ

(the) Bounties

ٱللَّهِ

(of) Allah

وَلَا

and (do) not

تَعْثَوْا۟

act wickedly

فِى

in

ٱلْأَرْضِ

(the) earth

مُفْسِدِينَ

spreading corruption.

٧٤

(74)

وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِى ٱلْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورًا وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتًا ۖ فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ٧٤

(74) And remember when He made you successors after the 'Aad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of Allah and do not commit abuse on the earth, spreading corruption."

قَالَ

Said

ٱلْمَلَأُ

the chiefs

ٱلَّذِينَ

(of) those who

ٱسْتَكْبَرُوا۟

were arrogant

مِن

among

قَوْمِهِۦ
his people
لِلَّذِينَ
to those who
ٱسْتُضْعِفُوا۟
were oppressed -
لِمَنْ
[to] those who
ءَامَنَ
believed
مِنْهُمْ
among them,
أَتَعْلَمُونَ
"Do you know
أَنَّ
that
صَٰلِحًا
Salih
مُّرْسَلٌ
(is the) one sent
مِّن
from
رَّبِّهِۦ
his Lord?"
ج

قَالُوٓا۟
They said,
إِنَّا
"Indeed, we

بِمَآ

in what

أُرْسِلَ

he has been sent

بِهِۦ

with [it]

مُؤْمِنُونَ

(are) believers."

٧٥

(75)

قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لِلَّذِينَ ٱسْتُضْعِفُوا۟ لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَٰلِحًا مُّرْسَلٌ مِّن رَّبِّهِۦ ۚ قَالُوٓا۟ إِنَّا بِمَآ أُرْسِلَ بِهِۦ مُؤْمِنُونَ ٧٥

(75) Said the eminent ones who were arrogant among his people to those who were oppressed - to those who believed among them, "Do you [actually] know that Salih is sent from his Lord?" They said, "Indeed we, in that with which he was sent, are believers."

قَالَ

Said

ٱلَّذِينَ

those who

ٱسْتَكْبَرُوٓا۟

were arrogant,

إِنَّا

"Indeed we,

بِٱلَّذِىٓ

in that which

ءَامَنتُم

you believe

بِهِۦ

in it

كَٰفِرُونَ

(are) disbelievers."

٧٦

(76)

قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا بِٱلَّذِىٓ ءَامَنتُم بِهِۦ كَٰفِرُونَ ٧٦

(76) Said those who were arrogant, "Indeed we, in that which you have believed, are disbelievers."

فَعَقَرُوا۟

Then they hamstrung

ٱلنَّاقَةَ

the she-camel

وَعَتَوْا۟

and (were) insolent

عَنْ

towards (the) command

أَمْرِ

رَبِّهِمْ

(of) their Lord

وَقَالُوا۟

and they said,

يَٰصَٰلِحُ

"O Salih

ٱئْتِنَا

Bring us

بِمَا

what

تَعِدُنَآ

you promise us

إِن

if

كُنتَ

you are

مِنَ

of

ٱلْمُرْسَلِينَ

the Messengers."

٧٧

(77)

فَعَقَرُواْ ٱلنَّاقَةَ وَعَتَوْاْ عَنْ أَمْرِ رَبِّهِمْ وَقَالُواْ يَٰصَٰلِحُ ٱئْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلْمُرْسَلِينَ ٧٧

(77) So they hamstrung the she-camel and were insolent toward the command of their Lord and said, "O Salih, bring us what you promise us, if you should be of the messengers."

فَأَخَذَتْهُمُ

So seized them

ٱلرَّجْفَةُ

the earthquake,

فَأَصْبَحُواْ

then they became

فِى

in

دَارِهِمْ

their homes

جَٰثِمِينَ

fallen prone.

٧٨

(78)

فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ

٧٨

(78) So the earthquake seized them, and they became within their home [corpses] fallen prone.

فَتَوَلَّىٰ

So he turned away

عَنْهُمْ

from them

وَقَالَ

and he said,

يَٰقَوْمِ

"O my people

لَقَدْ

Verily,

أَبْلَغْتُكُمْ

I have conveyed to you

رِسَالَةَ

(the) Message

رَبِّى

(of) my Lord

وَنَصَحْتُ

and [I] advised

لَكُمْ

[to] you

وَلَٰكِن

but

لَّا

not

تُحِبُّونَ

you like

ٱلنَّٰصِحِينَ

the advisers."

٧٩

(79)

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّى وَنَصَحْتُ لَكُمْ وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ

٧٩

(79) And he turned away from them and said, "O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors."

وَلُوطًا

And Lut,

إِذْ

when

قَالَ

he said

لِقَوْمِهِۦٓ

to his people,

أَتَأْتُونَ

"Do you commit

ٱلْفَٰحِشَةَ

(such) immorality

مَا

not

سَبَقَكُم

has preceded you

بِهَا
therein
مِنْ
any
أَحَدٍ
one
مِّنَ
of
ٱلْعَٰلَمِينَ
the worlds?
٨٠
(80)
وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ٨٠
(80) And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds?
إِنَّكُمْ
Indeed, you
لَتَأْتُونَ
you approach
ٱلرِّجَالَ
the men
شَهْوَةً
lustfully
مِّن
instead of
دُونِ
the women.

ٱلنِّسَآءِ

Nay,

ج

بَلْ

you

أَنتُمْ

(are) a people

قَوْمٌ

(who) commit excesses."

مُّسْرِفُونَ

٨١

(81)

إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ٨١

(81) Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people."

وَمَا

And not

كَانَ

was

جَوَابَ

(the) answer

قَوْمِهِۦٓ

(of) his people

إِلَّآ

except

أَن

that

قَالُوٓاْ

they said,

أَخْرِجُوهُم

"Drive them out

مِّن

of

قَرْيَتِكُمْ

your town.

صلے

إِنَّهُمْ

Indeed, they

أُنَاسٌ

(are) people

يَتَطَهَّرُونَ

who keep themselves pure."

٨٢

(82)

وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ٨٢

(82) But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure."

فَأَنجَيْنَٰهُ

So We saved him

وَأَهْلَهُۥٓ

and his family

إِلَّا

except

ٱمْرَأَتَهُۥ

his wife,

كَانَتْ

she was

مِنَ

of

ٱلْغَٰبِرِينَ

those who stayed behind.

٨٣

(83)

فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ

٨٣

(83) So We saved him and his family, except for his wife; she was of those who remained [with the evildoers].

وَأَمْطَرْنَا

And We showered

عَلَيْهِم

upon them

مَّطَرًا

a rain.

صلى

فَٱنظُرْ

So see

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

(the) end

ٱلْمُجْرِمِينَ

(of) the criminals.

٨٤

(84)

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ٨٤

(84) And We rained upon them a rain [of stones]. Then see how was the end of the criminals.

وَإِلَىٰ

And to

مَدْيَنَ

Madyan,

أَخَاهُمْ

his brother

شُعَيْبًا

Shuaib.

قَالَ

He said,

يَٰقَوْمِ

"O my people

ٱعْبُدُوا۟

Worship

ٱللَّهَ

Allah,

مَا

not

لَكُم

for you

مِّنْ

any

إِلَٰهٍ
god
غَيْرُهُۥ
other than Him.
صلى

قَدْ
Verily,
جَآءَتْكُم
has came to you
بَيِّنَةٌ
a clear proof
مِّن
from
رَّبِّكُمْ
your Lord.
صلى

فَأَوْفُوا۟
So give full
ٱلْكَيْلَ
[the] measure
وَٱلْمِيزَانَ
and the weight
وَلَا
and (do) not
تَبْخَسُوا۟
deprive
ٱلنَّاسَ
[the] people

أَشْيَآءَهُمْ
in their things
وَلَا
and (do) not
تُفْسِدُواْ
cause corruption
فِى
in
ٱلْأَرْضِ
the earth
بَعْدَ
after
إِصْلَٰحِهَا
its reformation.
ج

ذَٰلِكُمْ
That
خَيْرٌ
(is) better
لَّكُمْ
for you
إِن
if
كُنتُم
you are
مُّؤْمِنِينَ
believers.
٨٥
(85)

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ٨٥

(85) And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no deity other than Him. There has come to you clear evidence from your Lord. So fulfill the measure and weight and do not deprive people of their due and cause not corruption upon the earth after its reformation. That is better for you, if you should be believers.

وَلَا

And (do) not

تَقْعُدُوا۟

sit

بِكُلِّ

on every

صِرَٰطٍ

path

تُوعِدُونَ

threatening

وَتَصُدُّونَ

and hindering

عَن

from

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

مَنْ

(those) who

ءَامَنَ

believe

بِهِۦ

in Him,

وَتَبْغُونَهَا

and seeking (to make) it

عِوَجًا

crooked.

ج

وَٱذْكُرُوٓا۟

And remember

إِذْ

when

كُنتُمْ

you were

قَلِيلًا

few

فَكَثَّرَكُمْ

and He increased you.

صلى

وَٱنظُرُوا۟

And see

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

(the) end

ٱلْمُفْسِدِينَ

(of) the corrupters.

٨٦

(86)

وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا ۚ وَٱذْكُرُوٓا۟ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ٨٦

(86) And do not sit on every path, threatening and averting from the way of Allah those who believe in Him, seeking to make it [seem] deviant. And remember when you were few and He increased you. And see how was the end of the corrupters.

وَإِن

And if

كَانَ

(there) is

طَآئِفَةٌ

a group

مِّنكُمْ

among you

ءَامَنُوا۟

(who has) believed

بِٱلَّذِىٓ

in that which

أُرْسِلْتُ

I have been sent

بِهِۦ

with [it],

وَطَآئِفَةٌ

and a group

لَّمْ

not

يُؤْمِنُواْ

they believe,

فَٱصْبِرُواْ

then be patient

حَتَّىٰ

until

يَحْكُمَ

Allah judges

ٱللَّهُ

بَيْنَنَا

between us.

ج

وَهُوَ

And He

خَيْرُ

(is the) Best

ٱلْحَٰكِمِينَ

(of) [the] Judges."

٨٧

(87)

وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ ءَامَنُواْ بِٱلَّذِىٓ أُرْسِلْتُ بِهِۦ وَطَآئِفَةٌ لَّمْ يُؤْمِنُواْ فَٱصْبِرُواْ حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ٨٧

(87) And if there should be a group among you who has believed in that with which I have been sent and a group that has not believed, then be patient until Allah judges between us. And He is the best of judges."

قَالَ
Said
ٱلْمَلَأُ
the chiefs
ٱلَّذِينَ
(of) those who
ٱسْتَكْبَرُوا۟
were arrogant
مِن
among
قَوْمِهِۦ
his people,
لَنُخْرِجَنَّكَ
"We will surely drive you out
يَٰشُعَيْبُ
O Shuaib
وَٱلَّذِينَ
And those who
ءَامَنُوا۟
(have) believed
مَعَكَ
with you
مِن
from
قَرْيَتِنَآ
our city,

أَوْ

or

لَتَعُودُنَّ

you must return

فِى

to

مِلَّتِنَا

our religion."

ج

قَالَ

He said,

أَوَلَوْ

"Even if

كُنَّا

we are

كَٰرِهِينَ

(the) ones who hate (it)?

٨٨

(88)

قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَٰرِهِينَ ٨٨

(88) Said the eminent ones who were arrogant among his people, "We will surely evict you, O Shu'ayb, and those who have believed with you from our city, or you must return to our religion." He said, "Even if we were unwilling?"

قَدِ

Verily,

ٱفْتَرَيْنَا

we would have fabricated

عَلَى

against

ٱللَّهِ

Allah

كَذِبًا

a lie

إِنْ

if

عُدْنَا

we returned

فِى

in

مِلَّتِكُم

your religion

بَعْدَ

after

إِذْ

[when]

نَجَّىٰنَا

Allah saved us

ٱللَّهُ

مِنْهَا

from it.

ج

وَمَا

And not

يَكُونُ
it is
لَنَآ
for us
أَن
that
نَّعُودَ
we return
فِيهَآ
in it
إِلَّآ
except
أَن
that
يَشَآءَ
wills
ٱللَّهُ
Allah -
رَبُّنَا
our Lord.
ج

وَسِعَ
Our Lord Encompasses
رَبُّنَا
كُلَّ
every
شَىْءٍ
thing

عِلْمًا

(in) knowledge.

ج

عَلَى

Upon

ٱللَّهِ

Allah

تَوَكَّلْنَا

we put our trust.

ج

رَبَّنَا

Our Lord

ٱفْتَحْ

Decide

بَيْنَنَا

between us

وَبَيْنَ

and between

قَوْمِنَا

our people

بِٱلْحَقِّ

in truth

وَأَنتَ

and You

خَيْرُ

(are the) Best

ٱلْفَٰتِحِينَ

(of) those who Decide."

قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۚ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَٰتِحِينَ ٨٩

(89) We would have invented against Allah a lie if we returned to your religion after Allah had saved us from it. And it is not for us to return to it except that Allah, our Lord, should will. Our Lord has encompassed all things in knowledge. Upon Allah we have relied. Our Lord, decide between us and our people in truth, and You are the best of those who give decision."

وَقَالَ

And said

ٱلْمَلَأُ

the chiefs

ٱلَّذِينَ

(of) those who

كَفَرُوا۟

disbelieved

مِن

among

قَوْمِهِۦ

his people,

لَئِنِ

"If

ٱتَّبَعْتُمْ

you follow

شُعَيْبًا

Shuaib,

إِنَّكُمْ

indeed, you

إِذًا

then

لَّخَٰسِرُونَ

(will be) certainly losers.

٩٠

(90)

وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِۦ لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ٩٠

(90) Said the eminent ones who disbelieved among his people, "If you should follow Shu'ayb, indeed, you would then be losers."

فَأَخَذَتْهُمُ

Then seized them

ٱلرَّجْفَةُ

the earthquake,

فَأَصْبَحُواْ

then they became

فِى

in

دَارِهِمْ

their home(s)

جَٰثِمِينَ

fallen prone.

٩١

(91)

فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُواْ فِى دَارِهِمْ جَٰثِمِينَ

(91) So the earthquake seized them, and they became within their home [corpses] fallen prone.

ٱلَّذِينَ

Those who

كَذَّبُوا۟

denied

شُعَيْبًا

Shuaib

كَأَن

(became) as if

لَّمْ

not

يَغْنَوْا۟

they (had) lived

فِيهَا

therein.

ج

ٱلَّذِينَ

Those who

كَذَّبُوا۟

denied

شُعَيْبًا

Shuaib,

كَانُوا۟

they were

هُمُ

ٱلْخَٰسِرِينَ

the losers.

(92)

ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۚ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَانُوا۟ هُمُ ٱلْخَٰسِرِينَ ٩٢

(92) Those who denied Shu'ayb - it was as though they had never resided there. Those who denied Shu'ayb - it was they who were the losers.

فَتَوَلَّىٰ

So he turned away

عَنْهُمْ

from them

وَقَالَ

and said,

يَٰقَوْمِ

"O my people

لَقَدْ

Verily,

أَبْلَغْتُكُمْ

I (have) conveyed to you

رِسَٰلَٰتِ

(the) Messages

رَبِّى

(of) my Lord

وَنَصَحْتُ

and advised

لَكُمْ

[to] you.

صلے

فَكَيْفَ

So how could

ءَاسَىٰ

I grieve

عَلَىٰ

for

قَوْمٍ

a people

كَٰفِرِينَ

(who are) disbelievers?"

٩٣

(93)

فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَٰفِرِينَ ٩٣

(93) And he turned away from them and said, "O my people, I had certainly conveyed to you the messages of my Lord and advised you, so how could I grieve for a disbelieving people?"

وَمَآ

And not

أَرْسَلْنَا

We sent

فِى

in

قَرْيَةٍ

a city

مِّن

[of]

نَّبِىٍّ

any Prophet

إِلَّآ

except

أَخَذْنَآ

We seized

أَهْلَهَا

its people

بِٱلْبَأْسَآءِ

with adversity

وَٱلضَّرَّآءِ

and hardship,

لَعَلَّهُمْ

so that they may

يَضَّرَّعُونَ

(become) humble.

٩٤

(94)

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ إِلَّآ أَخَذْنَآ أَهْلَهَا بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ٩٤

(94) And We sent to no city a prophet [who was denied] except that We seized its people with poverty and hardship that they might humble themselves [to Allah].

ثُمَّ

Then

بَدَّلْنَا

We changed

مَكَانَ

(in) place

ٱلسَّيِّئَةِ

(of) the bad

ٱلْحَسَنَةَ

the good,

حَتَّىٰ

until

عَفَواْ

they increased

وَّقَالُواْ

and said,

قَدْ

"Verily,

مَسَّ

(had) touched

ءَابَآءَنَا

our forefathers

ٱلضَّرَّآءُ

the adversity

وَٱلسَّرَّآءُ

and the ease."

فَأَخَذْنَٰهُم

So We seized them

بَغْتَةً

suddenly,

وَهُمْ

while they

لَا

(did) not

يَشْعُرُونَ

perceive .

٩٥

ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ حَتَّىٰ عَفَواْ وَّقَالُواْ قَدْ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ٩٥

(95) Then We exchanged in place of the bad [condition], good, until they increased [and prospered] and said, "Our fathers [also] were touched with hardship and ease." So We seized them suddenly while they did not perceive.

وَلَوْ

And if

أَنَّ

[that]

أَهْلَ

people

ٱلْقُرَىٰٓ

(of) the cities

ءَامَنُواْ

(had) believed

وَٱتَّقَوْاْ

and feared Allah

لَفَتَحْنَا

surely We (would have) opened

عَلَيْهِم

upon them

بَرَكَٰتٍ

blessings

مِّنَ

from

ٱلسَّمَآءِ

the heaven

وَٱلْأَرْضِ

and the earth

وَلَٰكِن

but

كَذَّبُوا۟

they denied.

فَأَخَذْنَٰهُم

So We seized them

بِمَا

for what

كَانُوا۟

they used to

يَكْسِبُونَ

earn.

٩٦

(96)

وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ وَلَٰكِن كَذَّبُوا۟ فَأَخَذْنَٰهُم بِمَا كَانُوا۟ يَكْسِبُونَ ٩٦

(96) And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning."

أَفَأَمِنَ

Then did feel secure

أَهْلُ

(the) people

ٱلْقُرَىٰٓ

(of) the cities

أَن

that

يَأْتِيَهُم

comes to them

بَأْسُنَا

Our punishment

بَيَٰتًا

(at) night

وَهُمْ

while they

نَآئِمُونَ

(were) asleep?

٩٧

(97)

أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا وَهُمْ نَآئِمُونَ ٩٧

(97) Then, did the people of the cities feel secure from Our punishment coming to them at night while they were asleep?

أَوَأَمِنَ

Or

أَهْلُ

felt secure

ٱلْقُرَىٰٓ

(the) people

أَن

(of) the cities

يَأْتِيَهُم

that

بَأْسُنَا

comes to them

ضُحًى

Our punishment

وَهُمْ

(in) daylight

يَلْعَبُونَ

while they

٩٨

(98)

أَوَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ٩٨

(98) Or did the people of the cities feel secure from Our punishment coming to them in the morning while they were at play?

أَفَأَمِنُوا۟

Then did they feel secure

مَكْرَ

(from the) plan

ٱللَّهِ

(of) Allah?

ج

فَلَا

But not

يَأْمَنُ

feel secure

مَكْرَ

(from the) plan

ٱللَّهِ

(of) Allah

إِلَّا

except

ٱلْقَوْمُ

the people

ٱلْخَٰسِرُونَ

(who are) the losers.

٩٩

(99)

أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ ٩٩

(99) Then did they feel secure from the plan of Allah? But no one feels secure from the plan of Allah except the losing people.

أَوَلَمْ

Would it not

يَهْدِ

guide

لِلَّذِينَ

[for] those who

يَرِثُونَ

inherit

ٱلْأَرْضَ

the land

مِن

after

بَعْدِ

أَهْلِهَآ

its people

أَن

that

لَّوْ

if

نَشَآءُ

We willed,

أَصَبْنَٰهُم

We (could) afflict them

بِذُنُوبِهِمْ

for their sins

ۚ

وَنَطْبَعُ

and We put a seal

عَلَىٰ

over

قُلُوبِهِمْ

their hearts

فَهُمْ

so they

لَا

(do) not hear?

يَسْمَعُونَ

١٠٠

(100)

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ ٱلْأَرْضَ مِن بَعْدِ أَهْلِهَآ أَن لَّوْ نَشَآءُ أَصَبْنَٰهُم بِذُنُوبِهِمْ ۚ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ١٠٠

(100) Has it not become clear to those who inherited the earth after its [previous] people that if We willed, We could afflict them for their sins? But We seal over their hearts so they do not hear.

تِلْكَ

These

ٱلْقُرَىٰ
(were) the cities -
نَقُصُّ
We relate
عَلَيْكَ
to you
مِنْ
of
أَنۢبَآئِهَا
their news.
ج

وَلَقَدْ
And certainly
جَآءَتْهُمْ
came to them
رُسُلُهُم
their Messengers
بِٱلْبَيِّنَٰتِ
with clear proofs,
فَمَا
but not
كَانُوا۟
they were
لِيُؤْمِنُوا۟
to believe
بِمَا
in what
كَذَّبُوا۟
they (had) denied

مِن

before.

قَبْلُ ۚ

كَذَٰلِكَ

Thus

يَطْبَعُ

Allah put a seal

ٱللَّهُ

عَلَىٰ

on

قُلُوبِ

(the) hearts

ٱلْكَٰفِرِينَ

(of) the disbelievers.

١٠١

(101)

تِلْكَ ٱلْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبَآئِهَا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ مِن قَبْلُ ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ ١٠١

(101) Those cities - We relate to you, [O Muhammad], some of their news. And certainly did their messengers come to them with clear proofs, but they were not to believe in that which they had denied before. Thus does Allah seal over the hearts of the disbelievers.

وَمَا

And not

وَجَدْنَا

We found

لِأَكْثَرِهِم
for most of them
مِّنْ
[of]
عَهْدٍ
(any) covenant.
صلے

وَإِن
But
وَجَدْنَآ
We found
أَكْثَرَهُمْ
most of them
لَفَٰسِقِينَ
certainly, defiantly disobedient.
١٠٢
(102)
وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍ صلے وَإِن وَجَدْنَآ أَكْثَرَهُمْ لَفَٰسِقِينَ ١٠٢
(102) And We did not find for most of them any covenant; but indeed, We found most of them defiantly disobedient.
ثُمَّ
Then

بَعَثْنَا

We sent

مِن

after them

بَعْدِهِم

مُّوسَىٰ

Musa

بِـَٔايَٰتِنَآ

with Our Signs

إِلَىٰ

to

فِرْعَوْنَ

Firaun

وَمَلَإِيْهِۦ

and his chiefs,

فَظَلَمُواْ

But they were unjust

بِهَا

to them.

صلے

فَٱنظُرْ

So see

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

(the) end

ٱلْمُفْسِدِينَ

(of) the corrupters.

١٠٣

(103)

ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَظَلَمُوا۟ بِهَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ١٠٣

(103) Then We sent after them Moses with Our signs to Pharaoh and his establishment, but they were unjust toward them. So see how was the end of the corrupters.

وَقَالَ

And Musa said,

مُوسَىٰ

يَٰفِرْعَوْنُ

"O Firaun

إِنِّى

Indeed, I am

رَسُولٌ

a Messenger

مِّن

from

رَّبِّ

(the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds

١٠٤

(104)

وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ إِنِّى رَسُولٌ مِّن رَّبِّ

ٱلْعَٰلَمِينَ ١٠٤

(104) And Moses said, "O Pharaoh, I am a messenger from the Lord of the worlds

حَقِيقٌ

Obligated

عَلَىٰٓ

on

أَن

that

لَّآ

not

أَقُولَ

I say

عَلَى

about

ٱللَّهِ

Allah

إِلَّا

except

ٱلْحَقَّ

the truth.

ج

قَدْ

Verily,

جِئْتُكُم

I (have) come to you

بِبَيِّنَةٍ

with a clear Sign

مِّن

from

رَّبِّكُمْ

your Lord,

فَأَرْسِلْ

so send

مَعِىَ

with me

بَنِىٓ

(the) Children

إِسْرَٰٓءِيلَ

(of) Israel."

١٠٥

(105)

حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ ١٠٥

(105) [Who is] obligated not to say about Allah except the truth. I have come to you with clear evidence from your Lord, so send with me the Children of Israel."

قَالَ

He said,

إِن

"If

كُنتَ

you have

جِئْتَ

come

بِـَٔايَةٍ

with a Sign,

فَأْتِ

then bring

بِهَآ

it

إِن

if

كُنتَ

you are

مِنَ

of

ٱلصَّٰدِقِينَ

the truthful."

١٠٦

(106)

قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ١٠٦

(106) [Pharaoh] said, "If you have come with a sign, then bring it forth, if you should be of the truthful."

فَأَلْقَىٰ

So he threw

عَصَاهُ

his staff,

فَإِذَا

and suddenly

هِىَ

it

ثُعْبَانٌ

(was) a serpent,

مُّبِينٌ

manifest.

١٠٧

(107)

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ١٠٧

(107) So Moses threw his staff, and suddenly it was a serpent, manifest.

وَنَزَعَ

And he drew out

يَدَهُۥ

his hand

فَإِذَا

and suddenly

هِىَ

it

بَيْضَآءُ

(was) white

لِلنَّظِرِينَ

for the observers.

١٠٨

(108)

وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ لِلنَّظِرِينَ ١٠٨

(108) And he drew out his hand; thereupon it was white [with radiance] for the observers.

قَالَ

Said

ٱلْمَلَأُ

the chiefs

مِن

of

قَوْمِ

(the) people

فِرْعَوْنَ

(of) Firaun,

إِنَّ

"Indeed,

هَٰذَا

this

لَسَٰحِرٌ

(is) surely a magician -

عَلِيمٌ

learned.

١٠٩

(109)

قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ

١٠٩

(109) Said the eminent among the people of Pharaoh, "Indeed, this is a learned magician

يُرِيدُ

He wants

أَن

to

يُخْرِجَكُم

drive you out

مِّنْ

from

أَرْضِكُمْ

your land,

صلے

فَمَاذَا

so what

تَأْمُرُونَ

(do) you instruct?"

١١٠

(110)

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْ ۖ فَمَاذَا تَأْمُرُونَ

١١٠

(110) Who wants to expel you from your land [through magic], so what do you instruct?"

قَالُوٓا۟

They said,

أَرْجِهْ

"Postpone him

وَأَخَاهُ

and his brother,

وَأَرْسِلْ

and send

فِى

in

ٱلْمَدَآئِنِ

the cities

حَٰشِرِينَ

gatherers.

١١١

(111)

قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ

١١١

(111) They said, "Postpone [the matter of] him and his brother and send among the cities gatherers

يَأْتُوكَ

They (will) bring to you

بِكُلِّ

[with] every

سَٰحِرٍ

learned magician."

عَلِيمٍ

١١٢

(112)

يَأْتُوكَ بِكُلِّ سَٰحِرٍ عَلِيمٍ ١١٢

(112) Who will bring you every learned magician."

وَجَآءَ

So the magicians came

ٱلسَّحَرَةُ

فِرْعَوْنَ

(to) Firaun.

قَالُوٓا۟

They said,

إِنَّ

"Indeed,

لَنَا

for us

لَأَجْرًا

surely (will be) a reward

إِن

if

كُنَّا

we are

نَحْنُ

ٱلْغَٰلِبِينَ
the victors."

١١٣
(113)

وَجَآءَ ٱلسَّحَرَةُ فِرْعَوْنَ قَالُوٓا۟ إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ١١٣

(113) And the magicians came to Pharaoh. They said, "Indeed for us is a reward if we are the predominant."

قَالَ
He said,

نَعَمْ
"Yes,

وَإِنَّكُمْ
and indeed you

لَمِنَ
surely (will be) of

ٱلْمُقَرَّبِينَ
the ones who are near."

١١٤
(114)

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ ٱلْمُقَرَّبِينَ ١١٤

(114) He said, "Yes, and, [moreover], you will be among those made near [to me]."

قَالُوا۟
They said,

يَٰمُوسَىٰٓ
"O Musa

إِمَّآ
Whether

أَن

[that]

تُلْقِىَ

you throw

وَإِمَّآ

or

أَن

[that]

نَّكُونَ

we will be

نَحْنُ

ٱلْمُلْقِينَ

the ones to throw?"

١١٥

(115)

قَالُواْ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ نَحْنُ ٱلْمُلْقِينَ ١١٥

(115) They said, "O Moses, either you throw [your staff], or we will be the ones to throw [first]."

قَالَ

He said,

أَلْقُواْ

"Throw."

صلى

فَلَمَّآ

Then when

أَلْقَوْاْ

they threw,

سَحَرُوٓاْ
they bewitched
أَعْيُنَ
(the) eyes
ٱلنَّاسِ
(of) the people,
وَٱسْتَرْهَبُوهُمْ
and terrified them
وَجَآءُو
and came (up)
بِسِحْرٍ
with a magic
عَظِيمٍ
great.
١١٦
(116)
قَالَ أَلْقُواْ ۖ فَلَمَّآ أَلْقَوْاْ سَحَرُوٓاْ أَعْيُنَ ٱلنَّاسِ وَٱسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ ١١٦
(116) He said, "Throw," and when they threw, they bewitched the eyes of the people and struck terror into them, and they presented a great [feat of] magic.

وَأَوْحَيْنَآ
And We inspired
إِلَىٰ
to
مُوسَىٰٓ
Musa
أَنْ

that,

أَلْقِ

"Throw

عَصَاكَ

your staff,"

صلے

فَإِذَا

and suddenly

هِىَ

it

تَلْقَفُ

swallow(ed)

مَا

what

يَأْفِكُونَ

they (were) falsifying.

١١٧

(117)

وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا ۞ هِىَ تَلْقَفُ مَا يَأْفِكُونَ ١١٧

(117) And We inspired to Moses, "Throw your staff," and at once it devoured what they were falsifying.

فَوَقَعَ

So was established

ٱلْحَقُّ

the truth,

وَبَطَلَ

and became futile

مَا

what

كَانُواْ

they used to

يَعْمَلُونَ

do.

١١٨

(118)

فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَا كَانُواْ يَعْمَلُونَ ١١٨

(118) So the truth was established, and abolished was what they were doing.

فَغُلِبُواْ

So they were defeated

هُنَالِكَ

there

وَٱنقَلَبُواْ

and returned

صَٰغِرِينَ

humiliated.

١١٩

(119)

فَغُلِبُواْ هُنَالِكَ وَٱنقَلَبُواْ صَٰغِرِينَ ١١٩

(119) And Pharaoh and his people were overcome right there and became debased.

وَأُلْقِىَ

And fell down

ٱلسَّحَرَةُ

the magicians

سَٰجِدِينَ

prostrate.

١٢٠

(120)

وَأُلْقِىَ ٱلسَّحَرَةُ سَٰجِدِينَ ١٢٠

(120) And the magicians fell down in prostration [to Allah].

قَالُوٓا۟

They said,

ءَامَنَّا

"We believe

بِرَبِّ

in (the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds

١٢١

(121)

قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ١٢١

(121) They said, "We have believed in the Lord of the worlds,

رَبِّ

Lord

مُوسَىٰ

(of) Musa

وَهَٰرُونَ

and Harun."

١٢٢

(122)

رَبِّ مُوسَىٰ وَهَٰرُونَ ١٢٢

(122) The Lord of Moses and Aaron."

قَالَ

Said

فِرْعَوْنُ

Firaun,

ءَامَنتُم
"You believed
بِهِۦ
in him
قَبْلَ
before
أَنْ
[that]
ءَاذَنَ
I give permission
لَكُمْ
to you.
صلے

إِنَّ
Indeed,
هَٰذَا
this
لَمَكْرٌ
(is) surely a plot
مَّكَرْتُمُوهُ
you have plotted it
فِى
in
ٱلْمَدِينَةِ
the city
لِتُخْرِجُوا۟
so that you may drive out
مِنْهَآ
from it

أَهْلَهَا

its people.

صلے

فَسَوْفَ

But soon

تَعْلَمُونَ

you will know.

١٢٣

(123)

قَالَ فِرْعَوْنُ ءَامَنتُم بِهِۦ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّ هَٰذَا لَمَكْرٌ مَّكَرْتُمُوهُ فِى ٱلْمَدِينَةِ لِتُخْرِجُوا۟ مِنْهَآ أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ ١٢٣

(123) Said Pharaoh, "You believed in him before I gave you permission. Indeed, this is a conspiracy which you conspired in the city to expel therefrom its people. But you are going to know.

لَأُقَطِّعَنَّ

I will surely cut off

أَيْدِيَكُمْ

your hands

وَأَرْجُلَكُم

and your feet

مِّنْ

of

خِلَٰفٍ

opposite (sides).

ثُمَّ

Then

لَأُصَلِّبَنَّكُمْ

I will surely crucify you

أَجْمَعِينَ

all."

١٢٤

(124)

لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ١٢٤

(124) I will surely cut off your hands and your feet on opposite sides; then I will surely crucify you all."

قَالُوٓا۟

They said,

إِنَّآ

"Indeed, we

إِلَىٰ

to

رَبِّنَا

our Lord

مُنقَلِبُونَ

(will) return.

١٢٥

(125)

قَالُوٓا۟ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ١٢٥

(125) They said, "Indeed, to our Lord we will return.

وَمَا

And not

تَنقِمُ

you take revenge

مِنَّآ

from us

إِلَّآ

except

أَنْ

that

ءَامَنَّا

we believed

بِـَٔايَٰتِ

in (the) Signs

رَبِّنَا

(of) our Lord

لَمَّا

when

جَآءَتْنَا

they came to us.

ج

رَبَّنَآ

Our Lord

أَفْرِغْ

Pour

عَلَيْنَا

upon us

صَبْرًا

patience

وَتَوَفَّنَا

and cause us to die

مُسْلِمِينَ

(as) Muslims."

١٢٦

(126)

وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ

رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ١٢٦

(126) And you do not resent us except because we believed in the signs of our Lord when they came to us. Our Lord, pour upon us patience and let us die as Muslims [in submission to You]."

وَقَالَ

And said

ٱلْمَلَأُ

the chiefs

مِن

of

قَوْمِ

(the) people

فِرْعَوْنَ

(of) Firaun,

أَتَذَرُ

"Will you leave

مُوسَىٰ

Musa

وَقَوْمَهُۥ

and his people

لِيُفْسِدُوا۟

so that they cause corruption

فِى

in

ٱلْأَرْضِ

the earth

وَيَذَرَكَ

and forsake you

وَءَالِهَتَكَ

and your gods?"

ج

قَالَ

He said,

سَنُقَتِّلُ

"We will kill

أَبْنَآءَهُمْ

their sons

وَنَسْتَحْىِۦ

and we will let live

نِسَآءَهُمْ

their women,

وَإِنَّا

and indeed, we

فَوْقَهُمْ

over them

قَٰهِرُونَ

(are) subjugators."

١٢٧

(127)

وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ نِسَآءَهُمْ وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ ١٢٧

(127) And the eminent among the people of Pharaoh said," Will you leave Moses and his people to cause corruption in the land and abandon you and your gods?" [Pharaoh] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them."

قَالَ

Musa said

مُوسَىٰ

لِقَوْمِهِ

to his people,

ٱسْتَعِينُوا۟

"Seek help

بِٱللَّهِ

from Allah

وَٱصْبِرُوٓا۟

and be patient.

صلے

إِنَّ

Indeed,

ٱلْأَرْضَ

the earth

لِلَّهِ

(belongs) to Allah.

يُورِثُهَا

He causes to inherit it

مَن

whom

يَشَآءُ

He wills

مِنْ

of

عِبَادِهِۦ

His servants.

صلے

وَٱلْعَٰقِبَةُ

And the end

لِلْمُتَّقِينَ

(is) for the righteous."

١٢٨

(128)

قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ١٢٨

(128) Said Moses to his people, "Seek help through Allah and be patient. Indeed, the earth belongs to Allah. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous."

قَالُوٓا۟

They said,

أُوذِينَا

"We have been harmed

مِن

before

قَبْلِ

أَن

[that]

تَأْتِيَنَا

you came to us

وَمِن

and after

بَعْدِ

مَا

[what]

جِئْتَنَا

you have come to us."

ج

قَالَ

He said,

عَسَىٰ

"Perhaps

رَبُّكُمْ

your Lord

أَن

[that]

يُهْلِكَ

will destroy

عَدُوَّكُمْ

your enemy

وَيَسْتَخْلِفَكُمْ

and make you successors

فِى

in

ٱلْأَرْضِ

the earth,

فَيَنظُرَ

then see

كَيْفَ

how

تَعْمَلُونَ

you will do."

١٢٩

(129)

قَالُوٓا۟ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ ١٢٩

(129) They said, "We have been harmed before you came to us and after you have come to us." He said, "Perhaps your Lord will destroy your enemy and grant you succession in the land and see how you will do."

وَلَقَدْ

And certainly,

أَخَذْنَآ

We seized

ءَالَ

(the) people

فِرْعَوْنَ

(of) Firaun

بِٱلسِّنِينَ

with years (of famine)

وَنَقْصٍ

and a deficit

مِّنَ

of

ٱلثَّمَرَٰتِ

[the] fruits,

لَعَلَّهُمْ

so that they may

يَذَّكَّرُونَ

receive admonition.

١٣٠

(130)

وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِٱلسِّنِينَ وَنَقْصٍ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَذَّكَّرُونَ ١٣٠

(130) And We certainly seized the people of Pharaoh with years of famine and a deficiency in fruits that perhaps they would be reminded.

فَإِذَا

But when

جَآءَتْهُمُ

came to them

ٱلْحَسَنَةُ

the good

قَالُوا۟

they said,

لَنَا

"This is for us."

هَٰذِهِۦ ۖ

وَإِن

And if

تُصِبْهُمْ

afflicts them

سَيِّئَةٌ

bad,

يَطَّيَّرُوا۟

they ascribe evil omens

بِمُوسَىٰ

to Musa

وَمَن

and who

مَّعَهُۥٓ

(were) with him.

قلى

أَلَآ

Behold

إِنَّمَا

Only

طَٰٓئِرُهُمْ

their evil omens

عِندَ

(are) with

ٱللَّهِ

Allah

وَلَٰكِنَّ

but

أَكْثَرَهُمْ

most of them

لَا

(do) not

يَعْلَمُونَ

know.

١٣١

(131)

فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُوا۟ لَنَا هَٰذِهِۦ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن مَّعَهُۥٓ ۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

١٣١

(131) But when good came to them, they said, "This is ours [by right]."

And if a bad [condition] struck them, they saw an evil omen in Moses and those with him. Unquestionably, their fortune is with Allah, but most of them do not know.

وَقَالُواْ

And they said,

مَهْمَا

"Whatever

تَأْتِنَا

you bring us

بِهِۦ

therewith

مِنْ

of

ءَايَةٍ

(the) sign

لِّتَسْحَرَنَا

so that you bewitch us

بِهَا

with it,

فَمَا

then not

نَحْنُ

we

لَكَ

(will be) in you

بِمُؤْمِنِينَ

believers."

١٣٢

(132)

وَقَالُواْ مَهْمَا تَأْتِنَا بِهِۦ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا فَمَا

نَحْنُ لَكَ بِمُؤْمِنِينَ ١٣٢

(132) And they said, "No matter what sign you bring us with which to bewitch us, we will not be believers in you."

فَأَرْسَلْنَا

So We sent

عَلَيْهِمُ

on them

ٱلطُّوفَانَ

the flood

وَٱلْجَرَادَ

and the locusts

وَٱلْقُمَّلَ

and the lice

وَٱلضَّفَادِعَ

and the frogs

وَٱلدَّمَ

and the blood

ءَايَٰتٍ

(as) signs

مُّفَصَّلَٰتٍ

manifest,

فَٱسْتَكْبَرُوا۟

but they showed arrogance

وَكَانُوا۟

and they were

قَوْمًا

a criminal people.

مُّجْرِمِينَ

١٣٣

(133)

فَأَرْسَلْنَا عَلَيْهِمُ ٱلطُّوفَانَ وَٱلْجَرَادَ وَٱلْقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٍ مُّفَصَّلَٰتٍ فَٱسْتَكْبَرُوا۟ وَكَانُوا۟ قَوْمًا مُّجْرِمِينَ ١٣٣

(133) So We sent upon them the flood and locusts and lice and frogs and blood as distinct signs, but they were arrogant and were a criminal people.

وَلَمَّا

And when

وَقَعَ

fell

عَلَيْهِمُ

on them

ٱلرِّجْزُ

the punishment,

قَالُوا۟

they said,

يَٰمُوسَى

"O Musa

ٱدْعُ

Invoke

لَنَا

for us

رَبَّكَ

your Lord

بِمَا

by what

عَهِدَ

He has promised

عِندَكَ
to you.
صلے

لَئِن
If
كَشَفْتَ
you remove
عَنَّا
from us
ٱلرِّجْزَ
the punishment
لَنُؤْمِنَنَّ
surely, we will believe
لَكَ
[for] you
وَلَنُرْسِلَنَّ
and surely, we will send
مَعَكَ
with you
بَنِىٓ
(the) Children
إِسْرَٰٓءِيلَ
(of) Israel."
١٣٤
(134)

وَلَمَّا وَقَعَ عَلَيْهِمُ ٱلرِّجْزُ قَالُوا۟ يَٰمُوسَى ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ ۖ لَئِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىٓ إِسْرَٰٓءِيلَ ١٣٤

(134) And when the punishment descended upon them, they said, "O Moses, invoke for us your Lord by what He has promised you. If you [can] remove the punishment from us, we will surely believe you, and we will send with you the Children of Israel."

فَلَمَّا

But when

كَشَفْنَا

We removed

عَنْهُمُ

from them

ٱلرِّجْزَ

the punishment

إِلَىٰٓ

till

أَجَلٍ

a (fixed) term

هُم

(which) they

بَٰلِغُوهُ

were to reach [it],

إِذَا

then,

هُمْ

they

يَنكُثُونَ

broke (the word).

١٣٥

(135)

فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمْ يَنكُثُونَ ١٣٥

(135) But when We removed the punishment from them until a term which they were to reach, then at once they broke their word.

فَٱنتَقَمْنَا

So We took retribution

مِنْهُمْ

from them

فَأَغْرَقْنَٰهُمْ

and We drowned them

فِى

in

ٱلْيَمِّ

the sea

بِأَنَّهُمْ

because they

كَذَّبُوا۟

denied

بِـَٔايَٰتِنَا

Our Signs,

وَكَانُوا۟

and they were

عَنْهَا

to them

غَٰفِلِينَ

heedless.

١٣٦

(136)

فَٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ فِى ٱلْيَمِّ بِأَنَّهُمْ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ عَنْهَا غَٰفِلِينَ ١٣٦

(136) So We took retribution from them, and We drowned them in the sea because they denied Our signs and were heedless of them.

وَأَوْرَثْنَا
And We made inheritors
ٱلْقَوْمَ
the people
ٱلَّذِينَ
those who
كَانُوا۟
were
يُسْتَضْعَفُونَ
considered weak -
مَشَٰرِقَ
(the) eastern (parts)
ٱلْأَرْضِ
(of) the land
وَمَغَٰرِبَهَا
and the western (parts) of it,
ٱلَّتِى
which
بَٰرَكْنَا
We blessed
فِيهَا
[in it].
صلے

وَتَمَّتْ
And was fulfilled
كَلِمَتُ
(the) word
رَبِّكَ
(of) your Lord -

ٱلْحُسْنَىٰ

the best

عَلَىٰ

for

بَنِىٓ

(the) Children

إِسْرَٰٓءِيلَ

(of) Israel

بِمَا

because

صَبَرُوا۟

they were patient.

صلى

وَدَمَّرْنَا

And We destroyed

مَا

what

كَانَ

used to

يَصْنَعُ

make

فِرْعَوْنُ

Firaun

وَقَوْمُهُۥ

and his people,

وَمَا

and what

كَانُوا۟

they used to

يَعْرِشُونَ

erect.

١٣٧

(137)

وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُوا۟ يُسْتَضْعَفُونَ مَشَٰرِقَ ٱلْأَرْضِ وَمَغَٰرِبَهَا ٱلَّتِى بَٰرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ ٱلْحُسْنَىٰ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ بِمَا صَبَرُوا۟ ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُۥ وَمَا كَانُوا۟ يَعْرِشُونَ ١٣٧

(137) And We caused the people who had been oppressed to inherit the eastern regions of the land and the western ones, which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because of what they had patiently endured. And We destroyed [all] that Pharaoh and his people were producing and what they had been building.

وَجَٰوَزْنَا

And We led across

بِبَنِىٓ

(the) Children of Israel

إِسْرَٰٓءِيلَ

ٱلْبَحْرَ

the sea.

فَأَتَوْا۟

Then they came

عَلَىٰ

upon

قَوْمٍ

a people

يَعْكُفُونَ

devoted

عَلَىٰٓ

to

أَصْنَامٍ

idols

لَّهُمْ

of theirs.

ج

قَالُواْ

They said,

يَٰمُوسَى

"O Musa

ٱجْعَل

Make

لَّنَآ

for us

إِلَٰهًا

a god

كَمَا

like what

لَهُمْ

they have

ءَالِهَةٌ

gods.

ج

قَالَ

He said,

إِنَّكُمْ

"Indeed, you

قَوْمٌ

(are) a people

تَجْهَلُونَ

ignorant.

١٣٨

(138)

وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتَوْا۟ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْ ۚ قَالُوا۟ يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

١٣٨

(138) And We took the Children of Israel across the sea; then they came upon a people intent in devotion to [some] idols of theirs. They said, "O Moses, make for us a god just as they have gods." He said, "Indeed, you are a people behaving ignorantly.

إِنَّ

Indeed

هَٰٓؤُلَآءِ

these,

مُتَبَّرٌ

destroyed

مَّا

(is) what

هُمْ

they

فِيهِ

(are) in it

وَبَٰطِلٌ

and vain

مَّا

(is) what

كَانُواْ

they used to

يَعْمَلُونَ

do."

١٣٩

(139)

إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِيهِ وَبَٰطِلٌ مَّا كَانُواْ يَعْمَلُونَ ١٣٩

(139) Indeed, those [worshippers] - destroyed is that in which they are [engaged], and worthless is whatever they were doing."

قَالَ

He said,

أَغَيْرَ

"Should other than

ٱللَّهِ

Allah

أَبْغِيكُمْ

I seek for you

إِلَٰهًا

a god,

وَهُوَ

while He

فَضَّلَكُمْ

has preferred you

عَلَى

over

ٱلْعَٰلَمِينَ

the worlds?"

١٤٠

(140)

قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَٰهًا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَٰلَمِينَ ١٤٠

(140) He said, "Is it other than Allah I should desire for you as a god while He has preferred you over the worlds?"

وَإِذْ

And when

أَنجَيْنَٰكُم

We saved you

مِّنْ

from

ءَالِ

(the) people

فِرْعَوْنَ

(of) Firaun

يَسُومُونَكُمْ

who were afflicting you

سُوٓءَ

(with) worst

ٱلْعَذَابِ

(of) torment,

صلے

يُقَتِّلُونَ

they were killing

أَبْنَآءَكُمْ

your sons

وَيَسْتَحْيُونَ

and letting live

نِسَآءَكُمْ

your women.

ج

وَفِى

And in

ذَٰلِكُم

that

بَلَآءٌ

(was) a trial

مِّن

from

رَّبِّكُمْ

your Lord

عَظِيمٌ

great.

١٤١

(141)

وَإِذْ أَنجَيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ ۖ يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ١٤١

(141) And [recall, O Children of Israel], when We saved you from the people of Pharaoh, [who were] afflicting you with the worst torment - killing your sons and keeping your women alive. And in that was a great trial from your Lord.

وَوَٰعَدْنَا

And We appointed

مُوسَىٰ

(for) Musa

ثَلَٰثِينَ
thirty
لَيْلَةً
nights
وَأَتْمَمْنَٰهَا
and We completed them
بِعَشْرٍ
with ten (more),
فَتَمَّ
so was completed
مِيقَٰتُ
(the) set term
رَبِّهِۦٓ
(of) his Lord
أَرْبَعِينَ
(of) forty
لَيْلَةً
night(s).
ج

وَقَالَ
And said
مُوسَىٰ
Musa
لِأَخِيهِ
to his brother
هَٰرُونَ
Harun,
ٱخْلُفْنِى
"Take my place

فِى

in

قَوْمِى

my people,

وَأَصْلِحْ

and do right

وَلَا

and (do) not

تَتَّبِعْ

follow

سَبِيلَ

(the) way

ٱلْمُفْسِدِينَ

(of) the corrupters."

١٤٢

(142)

وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةً وَأَتْمَمْنَٰهَا بِعَشْرٍ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِى فِى قَوْمِى وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ١٤٢

(142) And We made an appointment with Moses for thirty nights and perfected them by [the addition of] ten; so the term of his Lord was completed as forty nights. And Moses said to his brother Aaron, "Take my place among my people, do right [by them], and do not follow the way of the corrupters."

وَلَمَّا

And when

جَآءَ

Musa came

مُوسَىٰ

لِمِيقَٰتِنَا

to Our appointed place

وَكَلَّمَهُۥ

and spoke to him

رَبُّهُۥ

his Lord,

قَالَ

he said,

رَبِّ

"O my Lord

أَرِنِىٓ

Show me

أَنظُرْ

(that) I may look

إِلَيْكَ

at You."

ج

قَالَ

He said,

لَن

"Never

تَرَىٰنِى

you (can) see Me,

وَلَٰكِنِ

but

ٱنظُرْ

look

إِلَى
at
ٱلْجَبَلِ
the mountain
فَإِنِ
[then] if
ٱسْتَقَرَّ
it remains
مَكَانَهُۥ
in its place
فَسَوْفَ
then you will see Me."
تَرَىٰنِى
ج

فَلَمَّا
But when
تَجَلَّىٰ
revealed (His) Glory
رَبُّهُۥ
his Lord
لِلْجَبَلِ
to the mountain,
جَعَلَهُۥ
He made it
دَكًّا
crumbled to dust
وَخَرَّ
and Musa fell down

مُوسَىٰ
صَعِقًا
unconscious.
ج

فَلَمَّآ
And when
أَفَاقَ
he recovered
قَالَ
he said,
سُبْحَٰنَكَ
"Glory be to You
تُبْتُ
I turn (in repentance)
إِلَيْكَ
to you,
وَأَنَا۠
and I am
أَوَّلُ
(the) first
ٱلْمُؤْمِنِينَ
(of) the believers."
١٤٣
(143)

وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ أَرِنِىٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِى وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِى ۚ فَلَمَّا

تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّآ أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ١٤٣

(143) And when Moses arrived at Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] that I may look at You." [Allah] said, "You will not see Me, but look at the mountain; if it should remain in place, then you will see Me." But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, "Exalted are You! I have repented to You, and I am the first of the believers."

قَالَ

He said,

يَٰمُوسَىٰٓ

"O Musa

إِنِّى

Indeed, I

ٱصْطَفَيْتُكَ

have chosen you

عَلَى

over

ٱلنَّاسِ

the people

بِرِسَٰلَٰتِى

with My Messages

وَبِكَلَٰمِى

and with My words.

فَخُذْ

So take

مَآ

what

ءَاتَيْتُكَ

I have given you

وَكُن

and be

مِّنَ

among

ٱلشَّٰكِرِينَ

the grateful."

١٤٤

(144)

قَالَ يَٰمُوسَىٰٓ إِنِّى ٱصْطَفَيْتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِى وَبِكَلَٰمِى فَخُذْ مَآ ءَاتَيْتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ١٤٤

(144) [Allah] said, "O Moses, I have chosen you over the people with My messages and My words [to you]. So take what I have given you and be among the grateful."

وَكَتَبْنَا

And We ordained (laws)

لَهُۥ

for him

فِى

in

ٱلْأَلْوَاحِ

the tablets -

مِن

of

كُلِّ

every

شَىْءٍ

thing,

مَّوْعِظَةً

an instruction

وَتَفْصِيلًا

and explanation

لِّكُلِّ

for every

شَىْءٍ

thing,

فَخُذْهَا

"So take them

بِقُوَّةٍ

with firmness

وَأْمُرْ

and order

قَوْمَكَ

your people

يَأْخُذُوا۟

[to] take

بِأَحْسَنِهَا

(the) best of it.

ج

سَأُو۟رِيكُمْ

I will show you

دَارَ

(the) home

ٱلْفَٰسِقِينَ

(of) the defiantly disobedient."

١٤٥

وَكَتَبْنَا لَهُۥ فِى ٱلْأَلْوَاحِ مِن كُلِّ شَىْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَىْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا۟ بِأَحْسَنِهَا ۚ سَأُو۟رِيكُمْ دَارَ ٱلْفَٰسِقِينَ ١٤٥

(145) And We wrote for him on the tablets [something] of all things - instruction and explanation for all things, [saying], "Take them with determination and order your people to take the best of it. I will show you the home of the defiantly disobedient."

سَأَصْرِفُ

I will turn away

عَنْ

from

ءَايَٰتِىَ

My Signs

ٱلَّذِينَ

those who

يَتَكَبَّرُونَ

are arrogant

فِى

in

ٱلْأَرْضِ

the earth

بِغَيْرِ

without

ٱلْحَقِّ

[the] right;

وَإِن

and if

يَرَوْا۟

they see

كُلَّ
every
ءَايَةٍ
sign,
لَّا
they will not believe
يُؤْمِنُواْ
بِهَا
in it.
وَإِن
And if
يَرَوْاْ
they see
سَبِيلَ
(the) way
ٱلرُّشْدِ
(of) the righteousness,
لَا
they will not take it
يَتَّخِذُوهُ
سَبِيلًا
(as) a way,
وَإِن
but if
يَرَوْاْ
they see
سَبِيلَ
(the) way

ٱلْغَىِّ
(of) [the] error,
يَتَّخِذُوهُ
they will take it
سَبِيلًا
(as) a way.
ج

ذَٰلِكَ
That
بِأَنَّهُمْ
(is) because they
كَذَّبُوا۟
denied
بِـَٔايَٰتِنَا
Our Signs
وَكَانُوا۟
and they were
عَنْهَا
of them
غَٰفِلِينَ
heedless.
١٤٦
(146)

سَأَصْرِفُ عَنْ ءَايَٰتِىَ ٱلَّذِينَ يَتَكَبَّرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْا۟ كُلَّ ءَايَةٍ لَّا يُؤْمِنُوا۟ بِهَا وَإِن يَرَوْا۟ سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا۟ سَبِيلَ ٱلْغَىِّ يَتَّخِذُوهُ سَبِيلًا ج ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا۟

بِـَٔايَٰتِنَا وَكَانُواْ عَنْهَا غَٰفِلِينَ ١٤٦

(146) I will turn away from My signs those who are arrogant upon the earth without right; and if they should see every sign, they will not believe in it. And if they see the way of consciousness, they will not adopt it as a way; but if they see the way of error, they will adopt it as a way. That is because they have denied Our signs and they were heedless of them.

وَٱلَّذِينَ

And those who

كَذَّبُواْ

denied

بِـَٔايَٰتِنَا

Our Signs

وَلِقَآءِ

and (the) meeting

ٱلْـَٔاخِرَةِ

(of) the Hereafter -

حَبِطَتْ

worthless

أَعْمَٰلُهُمْ

(are) their deeds.

ج

هَلْ

Will

يُجْزَوْنَ

they be recompensed

إِلَّا

except

مَا

(for) what

كَانُواْ

they used to

يَعْمَلُونَ

do?

١٤٧

(147)

وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَلِقَآءِ ٱلْءَاخِرَةِ حَبِطَتْ أَعْمَٰلُهُمْ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُواْ يَعْمَلُونَ ١٤٧

(147) Those who denied Our signs and the meeting of the Hereafter - their deeds have become worthless. Are they recompensed except for what they used to do?

وَٱتَّخَذَ

And took

قَوْمُ

(the) people

مُوسَىٰ

(of) Musa,

مِنۢ

after him

بَعْدِهِۦ

مِنْ

from

حُلِيِّهِمْ

their ornaments

عِجْلًا

an image (of) a calf

جَسَدًا

لَّهُۥ

[for] it

خُوَارٌ

(had) a lowing sound.

ج

أَلَمْ

Did not

يَرَوْاْ

they see

أَنَّهُۥ

that it

لَا

(could) not

يُكَلِّمُهُمْ

speak to them

وَلَا

and not

يَهْدِيهِمْ

guide them

سَبِيلًا

(to) a way?

ۘ

ٱتَّخَذُوهُ

They took it (for worship)

وَكَانُواْ

and they were

ظَٰلِمِينَ

wrongdoers.

١٤٨

(148)

وَٱتَّخَذَ قَوْمُ مُوسَىٰ مِن بَعْدِهِۦ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ ۚ أَلَمْ يَرَوْا۟ أَنَّهُۥ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۘ ٱتَّخَذُوهُ وَكَانُوا۟ ظَٰلِمِينَ ١٤٨

(148) And the people of Moses made, after [his departure], from their ornaments a calf - an image having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers.

وَلَمَّا

And when

سُقِطَ

they were regretful

فِىٓ

أَيْدِيهِمْ

وَرَأَوْا۟

and they saw

أَنَّهُمْ

that they

قَدْ

(had) indeed

ضَلُّوا۟

gone astray,

قَالُوا۟

they said,

لَئِن

"If

لَّمْ

Our Lord does not have Mercy on us

يَرْحَمْنَا

رَبُّنَا

وَيَغْفِرْ

and forgive

لَنَا

[for] us,

لَنَكُونَنَّ

we will surely be

مِنَ

among

ٱلْخَٰسِرِينَ

the losers."

١٤٩

(149)

وَلَمَّا سُقِطَ فِىٓ أَيْدِيهِمْ وَرَأَوْاْ أَنَّهُمْ قَدْ ضَلُّواْ قَالُواْ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ١٤٩

(149) And when regret overcame them and they saw that they had gone astray, they said, "If our Lord does not have mercy upon us and forgive us, we will surely be among the losers."

وَلَمَّا

And when

رَجَعَ

Musa returned

مُوسَىٰٓ

إِلَىٰ

to

قَوْمِهِۦ

his people -

غَضْبَٰنَ
angry,
أَسِفًا
and grieved,
قَالَ
he said,
بِئْسَمَا
"Evil is what
خَلَفْتُمُونِى
you have done in my place
مِنۢ
after me.
بَعْدِىٓ
صلى

أَعَجِلْتُمْ
Were you impatient
أَمْرَ
(over the) matter
رَبِّكُمْ
(of) your Lord?"
صلى

وَأَلْقَى
And he cast down
ٱلْأَلْوَاحَ
the tablets
وَأَخَذَ
and seized
بِرَأْسِ

by head,

أَخِيهِ

his brother

يَجُرُّهُۥٓ

dragging him

إِلَيْهِ

to himself.

ج

قَالَ

He said,

ٱبْنَ

"O son

أُمَّ

(of) my mother

إِنَّ

Indeed,

ٱلْقَوْمَ

the people

ٱسْتَضْعَفُونِى

considered me weak

وَكَادُوا۟

and were about (to)

يَقْتُلُونَنِى

kill me.

فَلَا

So (let) not

تُشْمِتْ

rejoice

بِىَ

over me

ٱلْأَعْدَآءَ

the enemies,

وَلَا

and (do) not

تَجْعَلْنِى

place me

مَعَ

with

ٱلْقَوْمِ

the wrongdoing people."

ٱلظَّٰلِمِينَ

١٥٠

(150)

وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيْهِ ۚ قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِى وَكَادُوا۟ يَقْتُلُونَنِى فَلَا تُشْمِتْ بِىَ ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِى مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ١٥٠

(150) And when Moses returned to his people, angry and grieved, he said, "How wretched is that by which you have replaced me after [my departure]. Were you impatient over the matter of your Lord?" And he threw down the tablets and seized his brother by [the hair of] his head, pulling him toward him. [Aaron] said, "O son of my mother, indeed the people oppressed me and were about to kill me, so let not the enemies rejoice over me and do not place me among the wrongdoing people."

قَالَ

He said,

رَبِّ
"O my Lord
ٱغْفِرْ
Forgive me
لِى
وَلِأَخِى
and my brother
وَأَدْخِلْنَا
and admit us
فِى
into
رَحْمَتِكَ
Your Mercy,
ۖ

وَأَنتَ
for You
أَرْحَمُ
(are) the Most Merciful
ٱلرَّٰحِمِينَ
(of) the merciful."
١٥١
(151)

قَالَ رَبِّ ٱغْفِرْ لِى وَلِأَخِى وَأَدْخِلْنَا فِى رَحْمَتِكَ ۖ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ١٥١

(151) [Moses] said, "My Lord, forgive me and my brother and admit us into Your mercy, for You are the most merciful of the merciful."

إِنَّ
Indeed,

ٱلَّذِينَ
those who
ٱتَّخَذُوا۟
took
ٱلْعِجْلَ
the calf,
سَيَنَالُهُمْ
will reach them
غَضَبٌ
wrath
مِّن
from
رَّبِّهِمْ
their Lord,
وَذِلَّةٌ
and humiliation
فِى
in
ٱلْحَيَوٰةِ
the life
ٱلدُّنْيَا
(of) the world.
ج

وَكَذَٰلِكَ
And thus
نَجْزِى
We recompense
ٱلْمُفْتَرِينَ
the ones who invent (falsehood).

١٥٢

(152)

إِنَّ ٱلَّذِينَ ٱتَّخَذُوا۟ ٱلْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُفْتَرِينَ ١٥٢

(152) Indeed, those who took the calf [for worship] will obtain anger from their Lord and humiliation in the life of this world, and thus do We recompense the inventors [of falsehood].

وَٱلَّذِينَ

And those who

عَمِلُوا۟

do

ٱلسَّيِّـَٔاتِ

the evil deeds

ثُمَّ

then

تَابُوا۟

repented

مِن

after that

بَعْدِهَا

وَءَامَنُوٓا۟

and believed,

إِنَّ

indeed,

رَبَّكَ

your Lord

مِن

after that

بَعْدِهَا

لَغَفُورٌ

(is) surely Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

١٥٣

(153)

وَٱلَّذِينَ عَمِلُواْ ٱلسَّيِّـَٔاتِ ثُمَّ تَابُواْ مِن بَعْدِهَا وَءَامَنُوٓاْ إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ١٥٣

(153) But those who committed misdeeds and then repented after them and believed - indeed your Lord, thereafter, is Forgiving and Merciful.

وَلَمَّا

And when

سَكَتَ

was calmed

عَن

from

مُّوسَى

Musa

ٱلْغَضَبُ

the anger,

أَخَذَ

he took (up)

ٱلْأَلْوَاحَ

the tablets

صلے

وَفِى

and in

نُسْخَتِهَا

their inscription

هُدًى

(was) guidance

وَرَحْمَةٌ

and mercy

لِّلَّذِينَ

for those who

هُمْ

[they]

لِرَبِّهِمْ

(are) fearful of their Lord.

يَرْهَبُونَ

١٥٤

(154)

وَلَمَّا سَكَتَ عَن مُّوسَى ٱلْغَضَبُ أَخَذَ ٱلْأَلْوَاحَ ۖ وَفِى نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ١٥٤

(154) And when the anger subsided in Moses, he took up the tablets; and in their inscription was guidance and mercy for those who are fearful of their Lord.

وَٱخْتَارَ

And chose

مُوسَىٰ

Musa

قَوْمَهُۥ

(from) his people

سَبْعِينَ

seventy

رَجُلًا

men

لِّمِيقَٰتِنَا

for Our appointment.

صلے

فَلَمَّآ

Then when

أَخَذَتْهُمُ

seized them

ٱلرَّجْفَةُ

the earthquake

قَالَ

he said,

رَبِّ

"O my Lord

لَوْ

If You (had) willed,

شِئْتَ

أَهْلَكْتَهُم

You (could) have destroyed them

مِّن

before

قَبْلُ

and me.

وَإِيَّٰىَ

Would You destroy us

صلے

أَتُهْلِكُنَا

for what

بِمَا

did

فَعَلَ

the foolish

ٱلسُّفَهَآءُ

among us?

مِنَّآ

Not

صلے

إِنْ

it (was)

هِىَ

but

إِلَّا

Your trial,

فِتْنَتُكَ

You let go astray

تُضِلُّ

by it

بِهَا

whom

مَن

You will

تَشَآءُ

and You guide

وَتَهْدِى

whom

مَن

You will.

تَشَآءُ

You

صلے

أَنتَ

(are) our Protector,

وَلِيُّنَا

so forgive

فَٱغْفِرْ

us

لَنَا

and have mercy upon us,

وَٱرْحَمْنَا

and You

صلے

وَأَنتَ

(are) Best

خَيْرُ

(of) Forgivers.

ٱلْغَٰفِرِينَ

١٥٥

(155)

وَٱخْتَارَ مُوسَىٰ قَوْمَهُۥ سَبْعِينَ رَجُلًا لِّمِيقَٰتِنَا ۖ فَلَمَّآ أَخَذَتْهُمُ ٱلرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّٰىَ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآ ۖ إِنْ هِىَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهْدِى مَن تَشَآءُ ۖ أَنتَ وَلِيُّنَا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا ۖ وَأَنتَ خَيْرُ

ٱلْغَٰفِرِينَ ١٥٥

(155) And Moses chose from his people seventy men for Our appointment. And when the earthquake seized them, he said, "My Lord, if You had willed, You could have destroyed them before and me [as well]. Would You destroy us for what the foolish among us have done? This is not but Your trial by which You send astray whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us; and You are the best of forgivers.

۞

وَٱكْتُبْ

And ordain

لَنَا

for us

فِى

in

هَٰذِهِ

this

ٱلدُّنْيَا

[the] world,

حَسَنَةً

good

وَفِى

and in

ٱلْءَاخِرَةِ

the Hereafter.

إِنَّا

Indeed, we

هُدْنَآ

we have turned

إِلَيْكَ

to You."

ج

قَالَ
He said,
عَذَابِىٓ
"My punishment -
أُصِيبُ
I afflict
بِهِۦ
with it
مَنْ
whom
أَشَآءُ
I will,
صلے

وَرَحْمَتِى
but My Mercy
وَسِعَتْ
encompasses
كُلَّ
every
شَىْءٍ
thing.
ج

فَسَأَكْتُبُهَا
So I will ordain it
لِلَّذِينَ
for those who
يَتَّقُونَ

(are) righteous

وَيُؤْتُونَ

and give

ٱلزَّكَوٰةَ

zakah

وَٱلَّذِينَ

and those who

هُم

[they]

بِـَٔايَٰتِنَا

believe in Our Verses.

يُؤْمِنُونَ

١٥٦

(156)

وَٱكْتُبْ لَنَا فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْـَٔاخِرَةِ إِنَّا هُدْنَآ إِلَيْكَ ۚ قَالَ عَذَابِىٓ أُصِيبُ بِهِۦ مَنْ أَشَآءُ ۖ وَرَحْمَتِى وَسِعَتْ كُلَّ شَىْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤْمِنُونَ ١٥٦

(156) And decree for us in this world [that which is] good and [also] in the Hereafter; indeed, we have turned back to You." [Allah] said, "My punishment - I afflict with it whom I will, but My mercy encompasses all things." So I will decree it [especially] for those who fear Me and give zakah and those who believe in Our verses -

ٱلَّذِينَ

Those who

يَتَّبِعُونَ

follow

ٱلرَّسُولَ

the Messenger,

ٱلنَّبِىَّ

the unlettered Prophet,

ٱلْأُمِّىَّ

ٱلَّذِى

whom

يَجِدُونَهُۥ

they find him

مَكْتُوبًا

written

عِندَهُمْ

with them

فِى

in

ٱلتَّوْرَىٰةِ

the Taurat

وَٱلْإِنجِيلِ

and the Injeel.

يَأْمُرُهُم

He commands them

بِٱلْمَعْرُوفِ

to the right

وَيَنْهَىٰهُمْ

and forbids them

عَنِ

from

ٱلْمُنكَرِ

the wrong,

وَيُحِلُّ

and he makes lawful

لَهُمُ

for them

ٱلطَّيِّبَٰتِ

the pure things

وَيُحَرِّمُ

and makes unlawful

عَلَيْهِمُ

for them

ٱلْخَبَٰٓئِثَ

the impure things

وَيَضَعُ

and he relieves

عَنْهُمْ

from them

إِصْرَهُمْ

their burden

وَٱلْأَغْلَٰلَ

and the fetters

ٱلَّتِى

which

كَانَتْ

were

عَلَيْهِمْ

upon them.

ج

فَٱلَّذِينَ

So those who

ءَامَنُوا۟

believe

بِهِۦ

in him

وَعَزَّرُوهُ

and honor him,

وَنَصَرُوهُ

and help him

وَٱتَّبَعُواْ

and follow

ٱلنُّورَ

the light

ٱلَّذِىٓ

which

أُنزِلَ

has been sent down

مَعَهُۥٓ

with him.

لا

أُوْلَٰٓئِكَ

Those (are)

هُمُ

[they]

ٱلْمُفْلِحُونَ

the successful ones."

١٥٧

(157)

ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلْأُمِّىَّ ٱلَّذِى
يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ

يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَٱلْأَغْلَٰلَ ٱلَّتِى كَانَتْ عَلَيْهِمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُوا۟ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ١٥٧

(157) Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful.

قُلْ

Say,

يَٰٓأَيُّهَا

"O mankind

ٱلنَّاسُ

إِنِّى

Indeed I am

رَسُولُ

(the) Messenger

ٱللَّهِ

(of) Allah

إِلَيْكُمْ

to you

جَمِيعًا

all,

ٱلَّذِى

the One

لَهُۥ

for Whom

مُلْكُ

(is the) dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth.

صلے

لَآ

(There is) no

إِلَٰهَ

god

إِلَّا

except

هُوَ

Him,

يُحْىِۦ

He gives life

وَيُمِيتُ

and causes death.

صلے

فَـَٔامِنُوا۟

So believe

بِٱللَّهِ

in Allah

وَرَسُولِهِ

and His Messenger,

ٱلنَّبِىِّ

the unlettered [the] Prophet

ٱلْأُمِّىِّ

ٱلَّذِى

the one who

يُؤْمِنُ

believes

بِٱللَّهِ

in Allah

وَكَلِمَٰتِهِۦ

and His Words,

وَٱتَّبِعُوهُ

and follow him

لَعَلَّكُمْ

so that you may

تَهْتَدُونَ

(be) guided."

١٥٨

(158)

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ جَمِيعًا ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ١٥٨

(158) Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death." So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you

may be guided.

وَمِن

And among

قَوْمِ

(the) people

مُوسَىٰٓ

(of) Musa

أُمَّةٌ

(is) a community

يَهْدُونَ

(which) guides

بِٱلْحَقِّ

with truth

وَبِهِۦ

and by it

يَعْدِلُونَ

establishes justice.

١٥٩

(159)

وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ١٥٩

(159) And among the people of Moses is a community which guides by truth and by it establishes justice.

وَقَطَّعْنَٰهُمُ

And We divided them

ٱثْنَتَىْ

(into) twelve

عَشْرَةَ

أَسْبَاطًا

tribes

أُمَمًا

(as) communities.

ج

وَأَوْحَيْنَآ

And We inspired

إِلَىٰ

to

مُوسَىٰٓ

Musa,

إِذِ

when

ٱسْتَسْقَىٰهُ

asked him for water

قَوْمُهُۥٓ

his people,

أَنِ

[that]

ٱضْرِب

"Strike

بِّعَصَاكَ

with your staff

ٱلْحَجَرَ

the stone."

صلے

فَٱنۢبَجَسَتْ

Then gushed forth

مِنْهُ

from it

ٱثْنَتَا

twelve

عَشْرَةَ

عَيْنًا

springs.

صلے

قَدْ

Certainly,

عَلِمَ

knew

كُلُّ

each

أُنَاسٍ

people

مَّشْرَبَهُمْ

their drinking place.

ج

وَظَلَّلْنَا

And We shaded

عَلَيْهِمُ

[on] them

ٱلْغَمَٰمَ

(with) the clouds

وَأَنزَلْنَا

and We sent down

عَلَيْهِمُ

upon them,

ٱلْمَنَّ

the manna

وَٱلسَّلْوَىٰ

and the quails.

صلى

كُلُوا۟

"Eat

مِن

from

طَيِّبَٰتِ

(the) good things

مَا

which

رَزَقْنَٰكُمْ

We have provided you."

ج

وَمَا

And not

ظَلَمُونَا

they wronged Us

وَلَٰكِن

but

كَانُوٓا۟

they were

أَنفُسَهُمْ

(to) themselves

يَظْلِمُونَ

doing wrong.

١٦٠

(160)

وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ١٦٠

(160) And We divided them into twelve descendant tribes [as distinct] nations. And We inspired to Moses when his people implored him for water, "Strike with your staff the stone," and there gushed forth from it twelve springs. Every people knew its watering place. And We shaded them with clouds and sent down upon them manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not, but they were [only] wronging themselves.

وَإِذْ

And when

قِيلَ

it was said

لَهُمُ

to them,

ٱسْكُنُوا۟

"Live

هَٰذِهِ

(in) this

ٱلْقَرْيَةَ

city

وَكُلُوا۟

and eat

مِنْهَا

from it

حَيْثُ

wherever

شِئْتُمْ

you wish

وَقُولُواْ

and say,

حِطَّةٌ

"Repentance,'

وَٱدْخُلُواْ

and enter

ٱلْبَابَ

the gate

سُجَّدًا

prostrating,

نَّغْفِرْ

We will forgive

لَكُمْ

for you

خَطِيٓـَٔـٰتِكُمْ

your sins.

ج

سَنَزِيدُ

We will increase (reward)

ٱلْمُحْسِنِينَ

(of) the good-doers."

١٦١

(161)

وَإِذْ قِيلَ لَهُمُ ٱسْكُنُواْ هَـٰذِهِ ٱلْقَرْيَةَ وَكُلُواْ مِنْهَا

حَيْثُ شِئْتُمْ وَقُولُوا۟ حِطَّةٌ وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيٓـَٔـٰتِكُمْ ۚ سَنَزِيدُ ٱلْمُحْسِنِينَ ١٦١

(161) And [mention, O Muhammad], when it was said to them, "Dwell in this city and eat from it wherever you will and say, 'Relieve us of our burdens,' and enter the gate bowing humbly; We will [then] forgive you your sins. We will increase the doers of good [in goodness and reward]."

فَبَدَّلَ

But changed

ٱلَّذِينَ

those who

ظَلَمُوا۟

wronged

مِنْهُمْ

among them

قَوْلًا

word

غَيْرَ

other than

ٱلَّذِى

(that) which

قِيلَ

was said

لَهُمْ

to them.

فَأَرْسَلْنَا

So We sent

عَلَيْهِمْ

upon them

رِجْزًا

torment

مِّنَ

from

ٱلسَّمَآءِ

the sky

بِمَا

because

كَانُواْ

they were

يَظْلِمُونَ

doing wrong.

١٦٢

(162)

فَبَدَّلَ ٱلَّذِينَ ظَلَمُواْ مِنْهُمْ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُواْ يَظْلِمُونَ ١٦٢

(162) But those who wronged among them changed [the words] to a statement other than that which had been said to them. So We sent upon them a punishment from the sky for the wrong that they were doing.

وَسْـَٔلْهُمْ

And ask them

عَنِ

about

ٱلْقَرْيَةِ

the town

ٱلَّتِى

which

كَانَتْ

was

حَاضِرَةَ
situated
ٱلْبَحْرِ
(by) the sea,
إِذْ
when
يَعْدُونَ
they transgressed
فِى
in
ٱلسَّبْتِ
the (matter of) Sabbath,
إِذْ
when
تَأْتِيهِمْ
came to them
حِيتَانُهُمْ
their fish
يَوْمَ
(on the) day
سَبْتِهِمْ
(of) their Sabbath
شُرَّعًا
visibly
وَيَوْمَ
and (on the) day
لَا
not
يَسْبِتُونَ

they had Sabbath
ۚ

لَا
(they did) not
تَأْتِيهِمْ
come to them.
ۚ

كَذَٰلِكَ
Thus
نَبْلُوهُم
We test them
بِمَا
because
كَانُوا۟
they were
يَفْسُقُونَ
defiantly disobeying.
١٦٣
(163)
وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ ٱلْبَحْرِ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ ۙ لَا تَأْتِيهِمْ ۚ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُوا۟ يَفْسُقُونَ ١٦٣
(163) And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient.
وَإِذْ

And when

قَالَتْ

said

أُمَّةٌ

a community

مِّنْهُمْ

among them,

لِمَ

"Why

تَعِظُونَ

(do) you preach

قَوْمًا

a people,

ۙ

ٱللَّهُ

(whom) Allah

مُهْلِكُهُمْ

(is going to) destroy them

أَوْ

or

مُعَذِّبُهُمْ

punish them

عَذَابًا

(with) a punishment

شَدِيدًا

severe?"

ۖ

قَالُوا۟

They said,

مَعْذِرَةً

"To be absolved

إِلَىٰ

before

رَبِّكُمْ

your Lord

وَلَعَلَّهُمْ

and that they may

يَتَّقُونَ

become righteous."

١٦٤

(164)

وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۙ ٱللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۖ قَالُوا۟ مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ١٦٤

(164) And when a community among them said, "Why do you advise [or warn] a people whom Allah is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him."

فَلَمَّا

So when

نَسُوا۟

they forgot

مَا

what

ذُكِّرُوا۟

they had been reminded

بِهِۦٓ

with [it],

أَنجَيْنَا

We saved

ٱلَّذِينَ

those who

يَنْهَوْنَ

forbade

عَنِ

[from]

ٱلسُّوٓءِ

the evil,

وَأَخَذْنَا

and We seized

ٱلَّذِينَ

those who

ظَلَمُوا۟

wronged

بِعَذَابٍۭ

with a punishment

بَـِٔيسٍۭ

wretched,

بِمَا

because

كَانُوا۟

they were

يَفْسُقُونَ

defiantly disobeying.

١٦٥

(165)

فَلَمَّا نَسُوا۟ مَا ذُكِّرُوا۟ بِهِۦٓ أَنجَيْنَا ٱلَّذِينَ يَنْهَوْنَ عَنِ

ٱلسُّوٓءِ وَأَخَذْنَا ٱلَّذِينَ ظَلَمُوا۟ بِعَذَابٍۭ بَـِٔيسٍۭ بِمَا كَانُوا۟ يَفْسُقُونَ ١٦٥

(165) And when they forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying.

فَلَمَّا

So when

عَتَوْا۟

they exceeded all bounds

عَن

about

مَّا

what

نُهُوا۟

they were forbidden

عَنْهُ

from it,

قُلْنَا

We said

لَهُمْ

to them,

كُونُوا۟

"Be

قِرَدَةً

apes,

خَـٰسِـِٔينَ

despised."

١٦٦

(166)

فَلَمَّا عَتَوْا۟ عَن مَّا نُهُوا۟ عَنْهُ قُلْنَا لَهُمْ كُونُوا۟ قِرَدَةً خَٰسِـِٔينَ ١٦٦

(166) So when they were insolent about that which they had been forbidden, We said to them, "Be apes, despised."

وَإِذْ

And when

تَأَذَّنَ

declared

رَبُّكَ

your Lord

لَيَبْعَثَنَّ

that He would surely send

عَلَيْهِمْ

upon them

إِلَىٰ

till

يَوْمِ

(the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

مَن

(those) who

يَسُومُهُمْ

would afflict them

سُوٓءَ

(with) a grievous

ٱلْعَذَابِ

[the] punishment.

قلے

إِنَّ
Indeed,
رَبَّكَ
your Lord
لَسَرِيعُ
(is) surely swift
ٱلْعِقَابِ
(in) the retribution,
صلے

وَإِنَّهُۥ
but indeed, He
لَغَفُورٌ
(is) surely Oft-Forgiving,
رَّحِيمٌ
Most Merciful.
١٦٧
(167)
وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَن يَسُومُهُمْ سُوٓءَ ٱلْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ ۖ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ١٦٧
(167) And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.
وَقَطَّعْنَٰهُمْ
And We divided them
فِى
in
ٱلْأَرْضِ

the earth

أُمَمًا

(as) nations.

صلے

مِّنْهُمُ

Among them

ٱلصَّٰلِحُونَ

(are) the righteous

وَمِنْهُمْ

and among them

دُونَ

(are) other than

ذَٰلِكَ

that.

صلے

وَبَلَوْنَٰهُم

And We tested them

بِٱلْحَسَنَٰتِ

with the good

وَٱلسَّيِّـَٔاتِ

and the bad,

لَعَلَّهُمْ

so that they may

يَرْجِعُونَ

return.

١٦٨

(168)

وَقَطَّعْنَٰهُمْ فِى ٱلْأَرْضِ أُمَمًا ۖ مِّنْهُمُ ٱلصَّٰلِحُونَ

وَمِنْهُمْ دُونَ ذَٰلِكَ ۖ وَبَلَوْنَٰهُم بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ١٦٨

(168) And We divided them throughout the earth into nations. Of them some were righteous, and of them some were otherwise. And We tested them with good [times] and bad that perhaps they would return [to obedience].

فَخَلَفَ

Then succeeded

مِنۢ

[after] them

بَعْدِهِمْ

خَلْفٌ

successors

وَرِثُوا۟

(who) inherited

ٱلْكِتَٰبَ

the Book

يَأْخُذُونَ

taking

عَرَضَ

goods

هَٰذَا

(of) this

ٱلْأَدْنَىٰ

the lower (life)

وَيَقُولُونَ

and they say,

سَيُغْفَرُ

"It will be forgiven for us."

لَنَا

وَإِن

And if

يَأْتِهِمْ

comes to them

عَرَضٌ

goods

مِّثْلُهُۥ

similar to it

يَأْخُذُوهُ

they will take it.

ج

أَلَمْ

Was not

يُؤْخَذْ

taken

عَلَيْهِم

on them

مِّيثَٰقُ

Covenant

ٱلْكِتَٰبِ

(of) the Book

أَن

that

لَّا

not

يَقُولُوا۟

they will say

عَلَى

about

ٱللَّهِ

Allah

إِلَّا

except

ٱلْحَقَّ

the truth

وَدَرَسُواْ

while they studied

مَا

what

فِيهِ

(is) in it?

قلے

وَٱلدَّارُ

And the home

ٱلْءَاخِرَةُ

(of) the Hereafter

خَيْرٌ

(is) better

لِّلَّذِينَ

for those who

يَتَّقُونَ

fear Allah.

قلے

أَفَلَا

So will not

تَعْقِلُونَ

you use intellect?

١٦٩

(169)

فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ وَرِثُوا۟ ٱلْكِتَـٰبَ يَأْخُذُونَ عَرَضَ هَـٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُۥ يَأْخُذُوهُ ۚ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَـٰقُ ٱلْكِتَـٰبِ أَن لَّا يَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ وَدَرَسُوا۟ مَا فِيهِ ۗ وَٱلدَّارُ ٱلْـَٔاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ١٦٩

(169) And there followed them successors who inherited the Scripture [while] taking the commodities of this lower life and saying, "It will be forgiven for us." And if an offer like it comes to them, they will [again] take it. Was not the covenant of the Scripture taken from them that they would not say about Allah except the truth, and they studied what was in it? And the home of the Hereafter is better for those who fear Allah, so will you not use reason?

وَٱلَّذِينَ

And those who

يُمَسِّكُونَ

hold fast

بِٱلْكِتَـٰبِ

to the Book,

وَأَقَامُوا۟

and establish

ٱلصَّلَوٰةَ

the prayer,

إِنَّا

indeed, We

لَا

(will) not

نُضِيعُ

[We] let go waste

أَجْرَ

(the) reward

ٱلْمُصْلِحِينَ

(of) the reformers.

١٧٠

(170)

وَٱلَّذِينَ يُمَسِّكُونَ بِٱلْكِتَٰبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ إِنَّا لَا نُضِيعُ أَجْرَ ٱلْمُصْلِحِينَ ١٧٠

(170) But those who hold fast to the Book and establish prayer - indeed, We will not allow to be lost the reward of the reformers.

وَإِذْ

And when

نَتَقْنَا

We raised

ٱلْجَبَلَ

the mountain

فَوْقَهُمْ

above them

كَأَنَّهُۥ

as if it was

ظُلَّةٌ

a canopy

وَظَنُّوٓا۟

and they thought

أَنَّهُۥ

that it

وَاقِعٌ

(would) fall

بِهِمْ

upon them,

خُذُوا۟

(We said), "Take

مَآ

what

ءَاتَيْنَٰكُم

We have given you

بِقُوَّةٍ

with strength

وَٱذْكُرُوا۟

and remember

مَا

what

فِيهِ

(is) in it

لَعَلَّكُمْ

so that you may

تَتَّقُونَ

fear Allah."

١٧١

(171)

وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ كَأَنَّهُۥ ظُلَّةٌ وَظَنُّوٓا۟ أَنَّهُۥ وَاقِعٌۢ بِهِمْ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟

مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ١٧١

(171) And [mention] when We raised the mountain above them as if it was a dark cloud and they were certain that it would fall upon them, [and Allah said], "Take what We have given you with determination and remember what is in it that you might fear Allah."

وَإِذْ

And when

أَخَذَ

your Lord took

رَبُّكَ

مِن

from

بَنِىٓ

(the) Children

ءَادَمَ

(of) Adam -

مِن

from

ظُهُورِهِمْ

their loins -

ذُرِّيَّتَهُمْ

their descendants

وَأَشْهَدَهُمْ

and made them testify

عَلَىٰٓ

over

أَنفُسِهِمْ

themselves,

أَلَسْتُ

"Am I not

بِرَبِّكُمْ
your Lord?"
صلى

قَالُواْ
They said,
بَلَىٰ
"Yes
ۛ

شَهِدْنَآ
we have testified."
ۛ

أَن
Lest
تَقُولُواْ
you say
يَوْمَ
(on the) Day
ٱلْقِيَٰمَةِ
(of) the Resurrection,
إِنَّا
"Indeed,
كُنَّا
we were
عَنْ
about
هَٰذَا
this
غَٰفِلِينَ

unaware."

١٧٢

(172)

وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ ١٧٢

(172) And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

أَوْ

Or

تَقُولُوٓا۟

you say,

إِنَّمَآ

"Only

أَشْرَكَ

our forefathers associated partners (with Allah)

ءَابَآؤُنَا

مِن

before (us)

قَبْلُ

وَكُنَّا

and we are

ذُرِّيَّةً

descendants

مِّنۢ

after them.

بَعْدِهِمْ

So will You destroy us

صلے

أَفَتُهْلِكُنَا

for what

بِمَا

did

فَعَلَ

the falsifiers?"

ٱلْمُبْطِلُونَ

١٧٣

(173)

أَوْ تَقُولُوٓا۟ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِّن بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ ٱلْمُبْطِلُونَ ١٧٣

(173) Or [lest] you say, "It was only that our fathers associated [others in worship] with Allah before, and we were but descendants after them. Then would You destroy us for what the falsifiers have done?"

وَكَذَٰلِكَ

And thus

نُفَصِّلُ

We explain

ٱلْءَايَٰتِ

the Verses

وَلَعَلَّهُمْ

so that they may

يَرْجِعُونَ

return.

١٧٤

وَكَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ وَلَعَلَّهُمْ يَرْجِعُونَ ١٧٤

(174) And thus do We [explain in] detail the verses, and perhaps they will return.

وَٱتْلُ

And recite

عَلَيْهِمْ

to them

نَبَأَ

(the) story

ٱلَّذِىٓ

(of the) one whom

ءَاتَيْنَٰهُ

We gave [him]

ءَايَٰتِنَا

Our Verses,

فَٱنسَلَخَ

but he detached

مِنْهَا

[from] them,

فَأَتْبَعَهُ

so followed him

ٱلشَّيْطَٰنُ

the Shaitaan

فَكَانَ

and he became

مِنَ

of

ٱلْغَاوِينَ

those gone astray.

١٧٥

(175)

وَٱتْلُ عَلَيْهِمْ نَبَأَ ٱلَّذِىٓ ءَاتَيْنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنْهَا فَأَتْبَعَهُ ٱلشَّيْطَٰنُ فَكَانَ مِنَ ٱلْغَاوِينَ ١٧٥

(175) And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators.

وَلَوْ

And if

شِئْنَا

We willed

لَرَفَعْنَٰهُ

surely, We (could) have raised him

بِهَا

with these

وَلَٰكِنَّهُۥٓ

[and] but he

أَخْلَدَ

adhered

إِلَى

to

ٱلْأَرْضِ

the earth

وَٱتَّبَعَ

and followed

هَوَىٰهُ

his (vain) desires.

ج

فَمَثَلُهُۥ

So his example

كَمَثَلِ

(is) like (the) example

ٱلْكَلْبِ

(of) the dog,

إِن

if

تَحْمِلْ

you attack

عَلَيْهِ

[on] him,

يَلْهَثْ

he lolls out his tongue

أَوْ

or

تَتْرُكْهُ

if you leave him,

يَلْهَث

he lolls out his tongue.

ج

ذَّٰلِكَ

That

مَثَلُ

(is the) example

ٱلْقَوْمِ

(of) the people

ٱلَّذِينَ

who

كَذَّبُوا۟

denied

بِـَٔايَٰتِنَا

[in] Our Signs.

ج

فَٱقْصُصِ

So relate

ٱلْقَصَصَ

the story

لَعَلَّهُمْ

so that they may

يَتَفَكَّرُونَ

reflect.

١٧٦

(176)

وَلَوْ شِئْنَا لَرَفَعْنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَىٰهُ ۚ فَمَثَلُهُۥ كَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَث ۚ ذَّٰلِكَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۚ فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ١٧٦

(176) And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his own desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought.

سَآءَ

Evil

مَثَلًا

(as) an example

ٱلْقَوْمُ

(are) the people

ٱلَّذِينَ

those who

كَذَّبُوا۟

denied

بِـَٔايَـٰتِنَا

Our Signs

وَأَنفُسَهُمْ

and themselves

كَانُوا۟

they used to

يَظْلِمُونَ

wrong.

١٧٧

(177)

سَآءَ مَثَلًا ٱلْقَوْمُ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَـٰتِنَا وَأَنفُسَهُمْ كَانُوا۟ يَظْلِمُونَ ١٧٧

(177) How evil an example [is that of] the people who denied Our signs and used to wrong themselves.

مَن

Whoever

يَهْدِ

Allah guides

ٱللَّهُ

فَهُوَ

then he

ٱلْمُهْتَدِى

(is) the guided one

صلے

وَمَن

while whoever

يُضْلِلْ

He lets go astray

فَأُو۟لَٰٓئِكَ

then those

هُمُ

[they]

ٱلْخَٰسِرُونَ

(are) the losers.

١٧٨

(178)

مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِى ۖ وَمَن يُضْلِلْ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ١٧٨

(178) Whoever Allah guides - he is the [rightly] guided; and whoever He sends astray - it is those who are the losers.

وَلَقَدْ

And certainly

ذَرَأْنَا

We have created

لِجَهَنَّمَ

for Hell

كَثِيرًا

many

مِّنَ

of

ٱلْجِنِّ

the jinn

وَٱلْإِنسِ
and men.
صلے

لَهُمْ
For them
قُلُوبٌ
(are) hearts
لَّا
(but) not
يَفْقَهُونَ
they understand
بِهَا
with them,
وَلَهُمْ
and for them
أَعْيُنٌ
(are) eyes
لَّا
(but) not
يُبْصِرُونَ
they see
بِهَا
with them,
وَلَهُمْ
and for them
ءَاذَانٌ
(are) ears
لَّا
(but) not

يَسْمَعُونَ

they hear

بِهَآ

with them.

ج

أُو۟لَـٰٓئِكَ

Those

كَٱلْأَنْعَـٰمِ

(are) like cattle,

بَلْ

nay

هُمْ

they

أَضَلُّ

(are) more astray.

ج

أُو۟لَـٰٓئِكَ

Those -

هُمُ

they

ٱلْغَـٰفِلُونَ

(are) the heedless.

١٧٩

(179)

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لَّا يَسْمَعُونَ بِهَآ ۚ أُو۟لَـٰٓئِكَ كَٱلْأَنْعَـٰمِ بَلْ

هُمْ أَضَلُّ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ١٧٩

(179) And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.

وَلِلَّهِ

And for Allah

ٱلْأَسْمَآءُ

(are) the names -

ٱلْحُسْنَىٰ

the most beautiful,

فَٱدْعُوهُ

so invoke Him

بِهَا

by them.

ۖ

وَذَرُوا۟

And leave

ٱلَّذِينَ

those who

يُلْحِدُونَ

deviate

فِىٓ

concerning

أَسْمَٰٓئِهِۦ

His names.

ۚ

سَيُجْزَوْنَ

They will be recompensed

مَا

for what

كَانُواْ

they used to

يَعْمَلُونَ

do.

١٨٠

(180)

وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُواْ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُواْ يَعْمَلُونَ ١٨٠

(180) And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.

وَمِمَّنْ

And of (those) whom

خَلَقْنَآ

We have created

أُمَّةٌ

(is) a nation,

يَهْدُونَ

who guides

بِٱلْحَقِّ

with the truth

وَبِهِۦ

and thereby

يَعْدِلُونَ

they establish justice.

١٨١

(181)

وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ

١٨١

(181) And among those We created is a community which guides by truth and thereby establishes justice.

وَٱلَّذِينَ

But those who

كَذَّبُوا۟

denied

بِـَٔايَٰتِنَا

Our Signs,

سَنَسْتَدْرِجُهُم

We will gradually lead them

مِّنْ

from

حَيْثُ

where

لَا

not

يَعْلَمُونَ

they know.

١٨٢

(182)

وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ١٨٢

(182) But those who deny Our signs - We will progressively lead them [to destruction] from where they do not know.

وَأُمْلِى

And I will give respite

لَهُمْ
to them.
ج

إِنَّ
Indeed,
كَيْدِى
My plan
مَتِينٌ
(is) firm.
١٨٣
(183)
وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ١٨٣
(183) And I will give them time. Indeed, my plan is firm.
أَوَلَمْ
Do not
يَتَفَكَّرُوا۟
they reflect?
قلے

مَا
Not in their companion
بِصَاحِبِهِم
مِّن
[of]
جِنَّةٍ
(is) any madness.
ج

إِنْ
Not

هُوَ

he

إِلَّا

(is) but

نَذِيرٌ

a clear warner.

مُّبِينٌ

١٨٤

(184)

أَوَلَمْ يَتَفَكَّرُوا۟ ۗ مَا بِصَاحِبِهِم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ١٨٤

(184) Then do they not give thought? There is in their companion [Muhammad] no madness. He is not but a clear warner.

أَوَلَمْ

Do not

يَنظُرُوا۟

they look

فِى

in

مَلَكُوتِ

(the) dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth

وَمَا

and what

خَلَقَ

Allah has created

ٱللَّهُ

مِن
of

شَىْءٍ
(every)thing

وَأَنْ
and that

عَسَىٰٓ
perhaps

أَن
[that]

يَكُونَ
has

قَدِ
verily

ٱقْتَرَبَ
come near -

أَجَلُهُمْ
their term?
صلى

فَبِأَىِّ
So in what

حَدِيثٍ
statement

بَعْدَهُۥ
after this

يُؤْمِنُونَ
will they believe?

١٨٥

(185)

أَوَلَمْ يَنظُرُوا۟ فِى مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَىْءٍ وَأَنْ عَسَىٰٓ أَن يَكُونَ قَدِ ٱقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ١٨٥

(185) Do they not look into the realm of the heavens and the earth and everything that Allah has created and [think] that perhaps their appointed time has come near? So in what statement hereafter will they believe?

مَن

Whoever

يُضْلِلِ

Allah lets go astray

ٱللَّهُ

فَلَا

then (there is) no

هَادِىَ

guide

لَهُۥ

for him.

ج

وَيَذَرُهُمْ

And He leaves them

فِى

in

طُغْيَٰنِهِمْ

their transgression

يَعْمَهُونَ

wandering blindly.

١٨٦

(186)

مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ ۚ وَيَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ١٨٦

(186) Whoever Allah sends astray - there is no guide for him. And He leaves them in their transgression, wandering blindly.

يَسْـَٔلُونَكَ

They ask you

عَنِ

about

ٱلسَّاعَةِ

the Hour,

أَيَّانَ

when will be

مُرْسَىٰهَا

its appointed time?

صلے

قُلْ

Say,

إِنَّمَا

"Only

عِلْمُهَا

its knowledge

عِندَ

(is) with

رَبِّى

my Lord,

صلے

لَا

no (one)

يُجَلِّيهَا

can reveal [it]

لِوَقْتِهَآ

its time

إِلَّا

except

هُوَ

Him.

ج

ثَقُلَتْ

It lays heavily

فِى

in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth.

ج

لَا

Not

تَأْتِيكُمْ

will it come to you

إِلَّا

but

بَغْتَةً

suddenly."

قلے

يَسْـَٔلُونَكَ

They ask you

كَأَنَّكَ

as if you

حَفِىٌّ

(were) well informed

عَنْهَا

about it.

صلے

قُلْ

Say,

إِنَّمَا

"Only

عِلْمُهَا

its knowledge

عِندَ

(is) with Allah,

ٱللَّهِ

وَلَٰكِنَّ

but

أَكْثَرَ

most

ٱلنَّاسِ

(of) the people

لَا

(do) not

يَعْلَمُونَ

know."

١٨٧

(187)

يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ١٨٧

(187) They ask you, [O Muhammad], about the Hour: when is its arrival? Say, "Its knowledge is only with my Lord. None will reveal its time except Him. It lays heavily upon the heavens and the earth. It will not come upon you except unexpectedly." They ask you as if you are familiar with it. Say, "Its knowledge is only with Allah, but most of the people do not know."

قُل

Say,

لَّآ

"I have no power

أَمْلِكُ

لِنَفْسِى

for myself

نَفْعًا

(to) benefit

وَلَا

and no

ضَرًّا

(power to) harm,

إِلَّا

except

مَا

what

شَآءَ

Allah wills.

ٱللَّهُ

ج

وَلَوْ

And if

كُنتُ

I would

أَعْلَمُ

know

ٱلْغَيْبَ

(of) the unseen

لَٱسْتَكْثَرْتُ

surely I could have multiplied

مِنَ

of

ٱلْخَيْرِ

the good

وَمَا

and not

مَسَّنِىَ

(could) have touched me

ٱلسُّوٓءُ

the evil.

ج

إِنْ

I am not

أَنَا۠

إِلَّا

except

نَذِيرٌ

a warner

وَبَشِيرٌ

and a bearer of good tidings

لِّقَوْمٍ

to a people

يُؤْمِنُونَ

who believe."

١٨٨

(188)

قُل لَّآ أَمْلِكُ لِنَفْسِى نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ ۚ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِىَ ٱلسُّوٓءُ ۚ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ١٨٨

(188) Say, "I hold not for myself [the power of] benefit or harm, except what Allah has willed. And if I knew the unseen, I could have acquired much wealth, and no harm would have touched me. I am not except a warner and a bringer of good tidings to a people who believe."

هُوَ

He

ٱلَّذِى

(is) the One Who

خَلَقَكُم

created you

مِّن

from

نَّفْسٍ

a single soul

وَٰحِدَةٍ

وَجَعَلَ

and made

مِنْهَا

from it

زَوْجَهَا

its mate

لِيَسْكُنَ

that he might live

إِلَيْهَا

with her.

صلى

فَلَمَّا

And when

تَغَشَّىٰهَا

he covers her,

حَمَلَتْ

she carries

حَمْلًا

a burden

خَفِيفًا

light

فَمَرَّتْ

and continues

بِهِۦ
with it.
صلى

فَلَمَّآ
But when
أَثْقَلَت
she grows heavy,
دَّعَوَا
they both invoke Allah,
ٱللَّهَ
رَبَّهُمَا
their Lord,
لَئِنْ
"If
ءَاتَيْتَنَا
You give us
صَٰلِحًا
a righteous (child),
لَّنَكُونَنَّ
surely we will be
مِنَ
among
ٱلشَّٰكِرِينَ
the thankful."
١٨٩
(189)
هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ
مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا صلى فَلَمَّا تَغَشَّىٰهَا حَمَلَتْ

حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦ ۖ فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَٰلِحًا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ١٨٩

(189) It is He who created you from one soul and created from it its mate that he might dwell in security with her. And when he covers her, she carries a light burden and continues therein. And when it becomes heavy, they both invoke Allah, their Lord, "If You should give us a good [child], we will surely be among the grateful."

فَلَمَّآ

But when

ءَاتَىٰهُمَا

He gives them

صَٰلِحًا

a good, (child)

جَعَلَا

they make

لَهُۥ

for Him

شُرَكَآءَ

partners

فِيمَآ

in what

ءَاتَىٰهُمَا

He has given them.

ج

فَتَعَٰلَى

But exalted

ٱللَّهُ

(is) Allah

عَمَّا

above what

يُشْرِكُونَ

they associate (with Him).

١٩٠

(190)

فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا ۚ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ١٩٠

(190) But when He gives them a good [child], they ascribe partners to Him concerning that which He has given them. Exalted is Allah above what they associate with Him.

أَيُشْرِكُونَ

Do they associate

مَا

what

لَا

(can)not

يَخْلُقُ

create

شَيْـًٔا

anything

وَهُمْ

and they

يُخْلَقُونَ

are created?

١٩١

(191)

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ يُخْلَقُونَ ١٩١

(191) Do they associate with Him those who create nothing and they are [themselves] created?

وَلَا

And not

يَسْتَطِيعُونَ

they are able

لَهُمْ

to (give) them

نَصْرًا

any help

وَلَآ

and not

أَنفُسَهُمْ

they can help themselves.

يَنصُرُونَ

١٩٢

(192)

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَآ أَنفُسَهُمْ يَنصُرُونَ

١٩٢

(192) And the false deities are unable to [give] them help, nor can they help themselves.

وَإِن

And if

تَدْعُوهُمْ

you call them

إِلَى

to

ٱلْهُدَىٰ

the guidance,

لَا

they will not follow you.

يَتَّبِعُوكُمْ
ج

سَوَآءٌ
(It is) same
عَلَيْكُمْ
for you
أَدَعَوْتُمُوهُمْ
whether you call them
أَمْ
or
أَنتُمْ
you
صَٰمِتُونَ
remain silent.
١٩٣
(193)
وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَتَّبِعُوكُمْ ۚ سَوَآءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنتُمْ صَٰمِتُونَ ١٩٣
(193) And if you [believers] invite them to guidance, they will not follow you. It is all the same for you whether you invite them or you are silent.
إِنَّ
Indeed,
ٱلَّذِينَ
those whom
تَدْعُونَ
you call
مِن
besides Allah

دُونِ

ٱللَّهِ

عِبَادٌ

(are) slaves

أَمْثَالُكُمْ

like you.

صلى

فَٱدْعُوهُمْ

So invoke them

فَلْيَسْتَجِيبُوا۟

and let them respond

لَكُمْ

to you,

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful.

١٩٤

(194)

إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمْثَالُكُمْ صلى فَٱدْعُوهُمْ فَلْيَسْتَجِيبُوا۟ لَكُمْ إِن كُنتُمْ صَٰدِقِينَ

١٩٤

(194) Indeed, those you [polytheists] call upon besides Allah are servants like you. So call upon them and let them respond to you, if you should be truthful.

أَلَهُمْ

Are for them

أَرْجُلٌ

feet

يَمْشُونَ

(to) walk

بِهَآ

with [it],

صلے

أَمْ

or

لَهُمْ

for them

أَيْدٍ

hands

يَبْطِشُونَ

(to) hold

بِهَآ

with [it],

صلے

أَمْ

or

لَهُمْ

for them

أَعْيُنٌ

eyes

يُبْصِرُونَ

(to) see

بِهَآ

with [it],

صلے

أَمْ
or
لَهُمْ
for them
ءَاذَانٌ
ears
يَسْمَعُونَ
(to) hear
بِهَا
with [it]?
قلے

قُلِ
Say,
ٱدْعُواْ
"Call
شُرَكَآءَكُمْ
your partners,
ثُمَّ
then
كِيدُونِ
scheme against me
فَلَا
and (do) not
تُنظِرُونِ
give me respite."
١٩٥
(195)

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَآ ۖ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ ۖ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَآ ۖ أَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۗ قُلِ ٱدْعُوا۟ شُرَكَآءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ١٩٥

(195) Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear? Say, [O Muhammad], "Call your 'partners' and then conspire against me and give me no respite.

إِنَّ

Indeed,

وَلِـِّۧىَ

my protector

ٱللَّهُ

(is) Allah

ٱلَّذِى

the One Who

نَزَّلَ

revealed

ٱلْكِتَٰبَ

the Book.

ۖ

وَهُوَ

And He

يَتَوَلَّى

protects

ٱلصَّٰلِحِينَ

the righteous.

١٩٦

(196)

إِنَّ وَلِـِّۧىَ ٱللَّهُ ٱلَّذِى نَزَّلَ ٱلْكِتَٰبَ ۖ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ١٩٦

(196) Indeed, my protector is Allah, who has sent down the Book; and He is an ally to the righteous.

وَٱلَّذِينَ

And those whom

تَدْعُونَ

you invoke

مِن

besides Him,

دُونِهِۦ

لَا

not

يَسْتَطِيعُونَ

they are able

نَصْرَكُمْ

(to) help you

وَلَآ

and not

أَنفُسَهُمْ

they can help themselves.

يَنصُرُونَ

١٩٧

(197)

وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَآ أَنفُسَهُمْ يَنصُرُونَ ١٩٧

(197) And those you call upon besides Him are unable to help you, nor can they help themselves."

وَإِن

And if

تَدْعُوهُمْ

you call them

إِلَى

to

ٱلْهُدَىٰ

the guidance

لَا

they do not hear.

يَسْمَعُوا۟

صلے

وَتَرَىٰهُمْ

And you see them

يَنظُرُونَ

looking

إِلَيْكَ

at you

وَهُمْ

but they

لَا

(do) not see.

يُبْصِرُونَ

١٩٨

(198)

وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَسْمَعُوا۟ ۖ وَتَرَىٰهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ١٩٨

(198) And if you invite them to guidance, they do not hear; and you see

them looking at you while they do not see.

خُذِ

Hold

ٱلْعَفْوَ

(to) forgiveness

وَأْمُرْ

and enjoin

بِٱلْعُرْفِ

the good,

وَأَعْرِضْ

and turn away

عَنِ

from

ٱلْجَٰهِلِينَ

the ignorant.

١٩٩

(199)

خُذِ ٱلْعَفْوَ وَأْمُرْ بِٱلْعُرْفِ وَأَعْرِضْ عَنِ ٱلْجَٰهِلِينَ

١٩٩

(199) Take what is given freely, enjoin what is good, and turn away from the ignorant.

وَإِمَّا

And if

يَنزَغَنَّكَ

an evil suggestion comes to you

مِنَ

from

ٱلشَّيْطَٰنِ

[the] Shaitaan

نَزْغٌ

[an evil suggestion],

فَٱسْتَعِذْ

then seek refuge

بِٱللَّهِ

in Allah.

ج

إِنَّهُۥ

Indeed, He

سَمِيعٌ

(is) All-Hearing,

عَلِيمٌ

All-Knowing.

٢٠٠

(200)

وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ ۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ٢٠٠

(200) And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ٱتَّقَوْا۟

fear (Allah)

إِذَا

when

مَسَّهُمْ

touches them

طَٰٓئِفٌ

an evil thought

مِّنَ

from

ٱلشَّيْطَٰنِ

the Shaitaan,

تَذَكَّرُواْ

they remember (Allah)

فَإِذَا

and then

هُم

they

مُّبْصِرُونَ

(are) those who see (aright).

٢٠١

(201)

إِنَّ ٱلَّذِينَ ٱتَّقَوْاْ إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ ٱلشَّيْطَٰنِ تَذَكَّرُواْ فَإِذَا هُم مُّبْصِرُونَ ٢٠١

(201) Indeed, those who fear Allah - when an impulse touches them from Satan, they remember [Him] and at once they have insight.

وَإِخْوَٰنُهُمْ

But their brothers

يَمُدُّونَهُمْ

they plunge them

فِى

in

ٱلْغَىِّ

the error,

ثُمَّ

then

لَا

not

يُقْصِرُونَ

they cease.

٢٠٢

(202)

وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى ٱلْغَىِّ ثُمَّ لَا يُقْصِرُونَ ٢٠٢

(202) But their brothers - the devils increase them in error; then they do not stop short.

وَإِذَا

And when

لَمْ

not

تَأْتِهِم

you bring them

بِـَٔايَةٍ

a Sign

قَالُوا۟

they say,

لَوْلَا

"Why (have) not

ٱجْتَبَيْتَهَا

you devised it?"

ج

قُلْ

Say,

إِنَّمَآ

"Only

أَتَّبِعُ
I follow
مَا
what
يُوحَىٰٓ
is revealed
إِلَىَّ
to me
مِن
from
رَّبِّى
my Lord.
ج

هَٰذَا
This (is)
بَصَآئِرُ
enlightenment
مِن
from
رَّبِّكُمْ
your Lord
وَهُدًى
and guidance
وَرَحْمَةٌ
and mercy
لِّقَوْمٍ
for a people
يُؤْمِنُونَ
who believe."

٢٠٣

(203)

وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ قَالُواْ لَوْلَا ٱجْتَبَيْتَهَا ۚ قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَىَّ مِن رَّبِّى ۚ هَٰذَا بَصَآئِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ٢٠٣

(203) And when you, [O Muhammad], do not bring them a sign, they say, "Why have you not contrived it?" Say, "I only follow what is revealed to me from my Lord. This [Qur'an] is enlightenment from your Lord and guidance and mercy for a people who believe."

وَإِذَا

And when

قُرِئَ

is recited

ٱلْقُرْءَانُ

the Quran,

فَٱسْتَمِعُواْ

then listen

لَهُۥ

to it

وَأَنصِتُواْ

and pay attention

لَعَلَّكُمْ

so that you may

تُرْحَمُونَ

receive mercy.

٢٠٤

(204)

وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُواْ لَهُۥ وَأَنصِتُواْ لَعَلَّكُمْ تُرْحَمُونَ ٢٠٤

(204) So when the Qur'an is recited, then listen to it and pay attention that you may receive mercy.

وَٱذْكُر

And remember

رَّبَّكَ

your Lord

فِى

in

نَفْسِكَ

yourself

تَضَرُّعًا

humbly

وَخِيفَةً

and (in) fear

وَدُونَ

and without

ٱلْجَهْرِ

the loudness

مِنَ

of

ٱلْقَوْلِ

[the] words,

بِٱلْغُدُوِّ

in the mornings

وَٱلْءَاصَالِ

and (in) the evenings.

وَلَا

And (do) not

تَكُن

be

مِّنَ

among

ٱلْغَٰفِلِينَ

the heedless.

٢٠٥

(205)

وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْءَاصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ ٢٠٥

(205) And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

عِندَ

(are) near

رَبِّكَ

your Lord,

لَا

they (do) not turn away in pride

يَسْتَكْبِرُونَ

عَنْ

from

عِبَادَتِهِۦ

His worship.

وَيُسَبِّحُونَهُۥ

And they glorify Him

وَلَهُۥ

and to Him

يَسْجُدُونَ

they prostrate.

۩

٢٠٦

(206)

إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ ۩ ٢٠٦

(206) Indeed, those who are near your Lord are not prevented by arrogance from His worship, and they exalt Him, and to Him they prostrate.

ءَايَٰتُهَا ٧٥

Verses 75

سُورَةُ ٱلْأَنفَالِ

Chapter 8 The Spoils of War

رُكُوعَاتُهَا ١٠

Rukus 10

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

يَسْـَٔلُونَكَ

They ask you

عَنِ

about

ٱلْأَنفَالِ

the spoils of war.

صلے

قُلِ

Say,

ٱلْأَنفَالُ

"The spoils of war

لِلَّهِ

(are) for Allah

وَٱلرَّسُولِ

and the Messenger.

صلے

فَٱتَّقُوا۟

So fear

ٱللَّهَ

Allah

وَأَصْلِحُوا۟

and set right

ذَاتَ

that

بَيْنِكُمْ

(which is) between you

صلے

وَأَطِيعُواْ

and obey Allah

ٱللَّهَ

وَرَسُولَهُۥٓ

and His Messenger,

إِن

if

كُنتُم

you are

مُّؤْمِنِينَ

believers."

١

(1)

يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ ۖ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ ۖ فَٱتَّقُواْ ٱللَّهَ وَأَصْلِحُواْ ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤْمِنِينَ ١

(1) They ask you, [O Muhammad], about the bounties [of war]. Say, "The [decision concerning] bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers.

إِنَّمَا

Only

ٱلْمُؤْمِنُونَ

the believers

ٱلَّذِينَ

(are) those who

إِذَا

when

ذُكِرَ

Allah is mentioned

ٱللَّهُ

وَجِلَتْ

feel fear

قُلُوبُهُمْ

their hearts,

وَإِذَا

and when

تُلِيَتْ

are recited

عَلَيْهِمْ

to them

ءَايَٰتُهُۥ

His Verses,

زَادَتْهُمْ

they increase them

إِيمَٰنًا

(in) faith,

وَعَلَىٰ

and upon

رَبِّهِمْ

their Lord

يَتَوَكَّلُونَ

they put their trust.

٢

(2)

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَٰتُهُۥ زَادَتْهُمْ إِيمَٰنًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٢

(2) The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely -

ٱلَّذِينَ

Those who

يُقِيمُونَ

establish

ٱلصَّلَوٰةَ

the prayer

وَمِمَّا

and out of what

رَزَقْنَٰهُمْ

We have provided them

يُنفِقُونَ

they spend.

٣

(3)

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ٣

(3) The ones who establish prayer, and from what We have provided them, they spend.

أُو۟لَٰٓئِكَ

Those -

هُمُ

they are

ٱلْمُؤْمِنُونَ

the believers

حَقًّا

(in) truth.

ج

لَّهُمْ

For them

دَرَجَٰتٌ

(are) ranks

عِندَ

with

رَبِّهِمْ

their Lord

وَمَغْفِرَةٌ

and forgiveness

وَرِزْقٌ

and a provision

كَرِيمٌ

noble.

٤

(4)

أُو۟لَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُمْ دَرَجَٰتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٤

(4) Those are the believers, truly. For them are degrees [of high position] with their Lord and forgiveness and noble provision.

كَمَآ

As

أَخْرَجَكَ

brought you out

رَبُّكَ

your Lord

مِن

from your home

بَيْتِكَ

بِٱلْحَقِّ

in truth,

وَإِنَّ

while indeed,

فَرِيقًا

a party

مِّنَ

among

ٱلْمُؤْمِنِينَ

the believers

لَكَٰرِهُونَ

certainly disliked.

٥

(5)

كَمَآ أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَكَٰرِهُونَ ٥

(5) [It is] just as when your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling,

يُجَٰدِلُونَكَ

They dispute with you

فِى

concerning

ٱلْحَقِّ

the truth

بَعْدَمَا

after what

تَبَيَّنَ

was made clear,

كَأَنَّمَا

as if

يُسَاقُونَ

they were driven

إِلَى

to

ٱلْمَوْتِ

[the] death

وَهُمْ

while they

يَنظُرُونَ

(were) looking.

٦

(6)

يُجَٰدِلُونَكَ فِى ٱلْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلْمَوْتِ وَهُمْ يَنظُرُونَ ٦

(6) Arguing with you concerning the truth after it had become clear, as if they were being driven toward death while they were looking on.

وَإِذْ

And when

يَعِدُكُمُ

Allah promised you

ٱللَّهُ

إِحْدَى

one

ٱلطَّآئِفَتَيْنِ

(of) the two groups -

أَنَّهَا

that it (would be)

لَكُمْ

for you -

وَتَوَدُّونَ

and you wished

أَنَّ

that

غَيْرَ

(one) other than

ذَاتِ

the armed

ٱلشَّوْكَةِ

تَكُونُ

would be

لَكُمْ

for you.

وَيُرِيدُ

But Allah intended

ٱللَّهُ

أَن

to justify

يُحِقَّ

ٱلْحَقَّ

the truth

بِكَلِمَٰتِهِۦ

by His words,

وَيَقۡطَعَ

and cut off

دَابِرَ

(the) roots

ٱلۡكَٰفِرِينَ

(of) the disbelievers

٧

(7)

وَإِذۡ يَعِدُكُمُ ٱللَّهُ إِحۡدَى ٱلطَّآئِفَتَيۡنِ أَنَّهَا لَكُمۡ وَتَوَدُّونَ أَنَّ غَيۡرَ ذَاتِ ٱلشَّوۡكَةِ تَكُونُ لَكُمۡ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦ وَيَقۡطَعَ دَابِرَ ٱلۡكَٰفِرِينَ ٧

(7) [Remember, O believers], when Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours. But Allah intended to establish the truth by His words and to eliminate the disbelievers

لِيُحِقَّ

That He might justify

ٱلۡحَقَّ

the truth

وَيُبۡطِلَ

and prove false

ٱلۡبَٰطِلَ

the falsehood,

وَلَوۡ

even if

كَرِهَ

disliked (it)

ٱلْمُجْرِمُونَ

the criminals.

٨

(8)

لِيُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَٰطِلَ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ

٨

(8) That He should establish the truth and abolish falsehood, even if the criminals disliked it.

إِذْ

When

تَسْتَغِيثُونَ

you were seeking help

رَبَّكُمْ

(of) your Lord

فَٱسْتَجَابَ

and He answered

لَكُمْ

[to] you,

أَنِّى

"Indeed, I am

مُمِدُّكُم

going to reinforce you

بِأَلْفٍ

with a thousand

مِّنَ

of

ٱلْمَلَٰٓئِكَةِ

the Angels

مُرْدِفِينَ

one after another."

٩

(9)

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ٩

(9) [Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."

وَمَا

And not

جَعَلَهُ

Allah made it

ٱللَّهُ

إِلَّا

but

بُشْرَىٰ

good tidings

وَلِتَطْمَئِنَّ

and so that might be at rest

بِهِۦ

with it

قُلُوبُكُمْ

your hearts.

ج

وَمَا

And (there is) no

ٱلنَّصْرُ

[the] victory

إِلَّا

except

مِنْ

from

عِندِ

ٱللَّهِ

Allah.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

عَزِيزٌ

(is) All-Mighty,

حَكِيمٌ

All-Wise.

١٠

(10)

وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ

١٠

(10) And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise.

إِذْ

When

يُغَشِّيكُمُ

He covered you

ٱلنُّعَاسَ

with [the] slumber,

أَمَنَةً

a security

مِّنْهُ

from Him,

وَيُنَزِّلُ

and sent down

عَلَيْكُم

upon you

مِّنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water,

لِّيُطَهِّرَكُم

so that He may purify you

بِهِۦ

with it,

وَيُذْهِبَ

and take away

عَنكُمْ

from you

رِجْزَ

evil (suggestions)

ٱلشَّيْطَٰنِ

(of) the Shaitaan.

وَلِيَرْبِطَ

And to strengthen

عَلَىٰ

[on]

قُلُوبِكُمْ

your hearts

وَيُثَبِّتَ

and make firm

بِهِ

with it

ٱلْأَقْدَامَ

your feet.

١١

(11)

إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ١١

(11) [Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet.

إِذْ

When

يُوحِى

inspired

رَبُّكَ

your Lord

إِلَى

to

ٱلْمَلَٰٓئِكَةِ
the Angels,
أَنِّى
"I am
مَعَكُمْ
with you,
فَثَبِّتُوا۟
so strengthen
ٱلَّذِينَ
those who
ءَامَنُوا۟
believed.
ج

سَأُلْقِى
I will cast
فِى
in
قُلُوبِ
(the) hearts
ٱلَّذِينَ
(of) those who
كَفَرُوا۟
disbelieved -
ٱلرُّعْبَ
the terror,
فَٱضْرِبُوا۟
so strike
فَوْقَ
above

ٱلۡأَعۡنَاقِ

the necks

وَٱضۡرِبُواْ

and strike

مِنۡهُمۡ

from them

كُلَّ

every

بَنَانٖ

fingertip[s]."

١٢

(12)

إِذۡ يُوحِي رَبُّكَ إِلَى ٱلۡمَلَٰٓئِكَةِ أَنِّي مَعَكُمۡ فَثَبِّتُواْ ٱلَّذِينَ ءَامَنُواْۚ سَأُلۡقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُواْ ٱلرُّعۡبَ فَٱضۡرِبُواْ فَوۡقَ ٱلۡأَعۡنَاقِ وَٱضۡرِبُواْ مِنۡهُمۡ كُلَّ بَنَانٖ ١٢

(12) [Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip."

ذَٰلِكَ

That

بِأَنَّهُمۡ

(is) because they

شَآقُّواْ

opposed

ٱللَّهَ

Allah

وَرَسُولَهُۥ

and His Messenger.
ج

وَمَن
And whoever
يُشَاقِقِ
opposes
ٱللَّهَ
Allah
وَرَسُولَهُۥ
and His Messenger,
فَإِنَّ
then indeed,
ٱللَّهَ
Allah
شَدِيدُ
(is) severe
ٱلْعِقَابِ
in [the] penalty.
١٣
(13)
ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ١٣
(13) That is because they opposed Allah and His Messenger. And whoever opposes Allah and His Messenger - indeed, Allah is severe in penalty.
ذَٰلِكُمْ
That -
فَذُوقُوهُ
"So taste it."

وَأَنَّ

And that,

لِلْكَٰفِرِينَ

for the disbelievers

عَذَابَ

(is the) punishment

ٱلنَّارِ

(of) the Fire.

١٤

(14)

ذَٰلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَٰفِرِينَ عَذَابَ ٱلنَّارِ ١٤

(14) "That [is yours], so taste it." And indeed for the disbelievers is the punishment of the Fire.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوٓاْ

إِذَا

When

لَقِيتُمُ

you meet

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieve

زَحْفًا

advancing,

فَلَا

then (do) not

تُوَلُّوهُمُ

turn to them

ٱلْأَدْبَارَ

the backs.

١٥

(15)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ زَحْفًا فَلَا تُوَلُّوهُمُ ٱلْأَدْبَارَ ١٥

(15) O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight].

وَمَن

And whoever

يُوَلِّهِمْ

turns to them

يَوْمَئِذٍ

his back that day

دُبُرَهُۥٓ

إِلَّا

except

مُتَحَرِّفًا

(as) a strategy

لِّقِتَالٍ

of war

أَوْ

or

مُتَحَيِّزًا

(to) join

إِلَىٰ

to

فِئَةٍ

a group,

فَقَدْ

certainly

بَآءَ

(he has) incurred

بِغَضَبٍ

wrath

مِّنَ

of

ٱللَّهِ

Allah

وَمَأْوَىٰهُ

and his abode

جَهَنَّمُ

(is) Hell,

صلے

وَبِئْسَ

a wretched

ٱلْمَصِيرُ

destination.

١٦

(16)

وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُۥٓ إِلَّا مُتَحَرِّفًا لِّقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ ٱللَّهِ وَمَأْوَىٰهُ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ١٦

(16) And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allah, and his refuge is

Hell - and wretched is the destination.

فَلَمْ

And not

تَقْتُلُوهُمْ

you kill them,

وَلَٰكِنَّ

but

ٱللَّهَ

Allah

قَتَلَهُمْ

killed them.

ج

وَمَا

And not

رَمَيْتَ

you threw

إِذْ

when

رَمَيْتَ

you threw,

وَلَٰكِنَّ

but

ٱللَّهَ

Allah

رَمَىٰ

threw

ج

وَلِيُبْلِىَ

and that He may test

ٱلْمُؤْمِنِينَ
the believers
مِنْهُ
from Him
بَلَآءً
(with) a trial
حَسَنًا
good.
ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
سَمِيعٌ
(is) All-Hearing,
عَلِيمٌ
All-Knowing.
١٧
(17)
فَلَمْ تَقْتُلُوهُمْ وَلَٰكِنَّ ٱللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَٰكِنَّ ٱللَّهَ رَمَىٰ ۚ وَلِيُبْلِىَ ٱلْمُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ١٧
(17) And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.
ذَٰلِكُمْ
That (is the case)
وَأَنَّ

and that,

ٱللَّهَ

Allah (is)

مُوهِنُ

one who makes weak

كَيْدِ

(the) plan

ٱلْكَٰفِرِينَ

(of) the disbelievers.

١٨

(18)

ذَٰلِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَٰفِرِينَ ١٨

(18) That [is so], and [also] that Allah will weaken the plot of the disbelievers.

إِن

If

تَسْتَفْتِحُوا۟

you ask for victory

فَقَدْ

then certainly

جَآءَكُمُ

has come to you

ٱلْفَتْحُ

the victory.

صلے

وَإِن

And if

تَنتَهُوا۟

you desist,

فَهُوَ
then it (is)
خَيْرٌ
good
لَّكُمْ
for you,
صلے

وَإِن
but if
تَعُودُواْ
you return,
نَعُدْ
We will return (too).
وَلَن
And never
تُغْنِىَ
will avail
عَنكُمْ
you
فِئَتُكُمْ
your forces
شَيْـًٔا
anything,
وَلَوْ
even if
كَثُرَتْ
(they are) numerous.
وَأَنَّ
And that

ٱللَّهَ
Allah
مَعَ
(is) with
ٱلْمُؤْمِنِينَ
the believers.
١٩
(19)

إِن تَسْتَفْتِحُوا۟ فَقَدْ جَآءَكُمُ ٱلْفَتْحُ ۖ وَإِن تَنتَهُوا۟ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَعُودُوا۟ نَعُدْ وَلَن تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْـًٔا وَلَوْ كَثُرَتْ وَأَنَّ ٱللَّهَ مَعَ ٱلْمُؤْمِنِينَ ١٩

(19) If you [disbelievers] seek the victory - the defeat has come to you. And if you desist [from hostilities], it is best for you; but if you return [to war], We will return, and never will you be availed by your [large] company at all, even if it should increase; and [that is] because Allah is with the believers.

يَٰٓأَيُّهَا
O you who believe
ٱلَّذِينَ
ءَامَنُوٓا۟
أَطِيعُوا۟
Obey
ٱللَّهَ
Allah
وَرَسُولَهُۥ
and His Messenger.
وَلَا
And (do) not
تَوَلَّوْا۟

turn away

عَنْهُ

from him

وَأَنتُمْ

while you

تَسْمَعُونَ

hear.

٢٠

(20)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْاْ عَنْهُ وَأَنتُمْ تَسْمَعُونَ ٢٠

(20) O you who have believed, obey Allah and His Messenger and do not turn from him while you hear [his order].

وَلَا

And (do) not

تَكُونُواْ

be

كَٱلَّذِينَ

like those who

قَالُواْ

say,

سَمِعْنَا

"We heard,"

وَهُمْ

while they

لَا

do not

يَسْمَعُونَ

hear.

٢١

(21)

وَلَا تَكُونُوا۟ كَٱلَّذِينَ قَالُوا۟ سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ

٢١

(21) And do not be like those who say, "We have heard," while they do not hear.

إِنَّ

Indeed,

شَرَّ

worst

ٱلدَّوَآبِّ

(of) the living creatures

عِندَ

near

ٱللَّهِ

Allah

ٱلصُّمُّ

(are) the deaf,

ٱلْبُكْمُ

the dumb -

ٱلَّذِينَ

those who

لَا

(do) not

يَعْقِلُونَ

use their intellect.

٢٢

(22)

إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُونَ ٢٢

(22) Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason.

وَلَوْ

And if

عَلِمَ

Allah (had) known

ٱللَّهُ

فِيهِمْ

in them

خَيْرًا

any good,

لَّأَسْمَعَهُمْ

surely, He (would) have made them hear.

صلے

وَلَوْ

And if

أَسْمَعَهُمْ

He had made them hear,

لَتَوَلَّواْ

surely they would have turned away,

وَّهُم

while they

مُّعْرِضُونَ

(were) averse.

٢٣

(23)

وَلَوْ عَلِمَ ٱللَّهُ فِيهِمْ خَيْرًا لَّأَسْمَعَهُمْ ۖ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ٢٣

(23) Had Allah known any good in them, He would have made them hear. And if He had made them hear, they would [still] have turned away, while they were refusing.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

ٱسْتَجِيبُوا۟

Respond

لِلَّهِ

to Allah

وَلِلرَّسُولِ

and His Messenger

إِذَا

when

دَعَاكُمْ

he calls you

لِمَا

to what

يُحْيِيكُمْ

gives you life.

ۖ

وَٱعْلَمُوٓا۟

And know

أَنَّ

that

ٱللَّهَ

Allah

يَحُولُ

comes

بَيْنَ

(in) between

ٱلْمَرْءِ

a man

وَقَلْبِهِۦ

and his heart,

وَأَنَّهُۥٓ

and that

إِلَيْهِ

to Him

تُحْشَرُونَ

you will be gathered.

٢٤

(24)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ ۖ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَحُولُ بَيْنَ ٱلْمَرْءِ وَقَلْبِهِۦ وَأَنَّهُۥٓ إِلَيْهِ تُحْشَرُونَ ٢٤

(24) O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life. And know that Allah intervenes between a man and his heart and that to Him you will be gathered.

وَٱتَّقُوا۟

And fear

فِتْنَةً

a trial

لَّا

not

تُصِيبَنَّ

which will afflict

ٱلَّذِينَ

those who

ظَلَمُواْ

do wrong

مِنكُمْ

among you

خَآصَّةً

exclusively.

صلے

وَٱعْلَمُوٓاْ

And know

أَنَّ

that

ٱللَّهَ

Allah

شَدِيدُ

(is) severe

ٱلْعِقَابِ

(in) the penalty.

٢٥

(25)

وَٱتَّقُواْ فِتْنَةً لَّا تُصِيبَنَّ ٱلَّذِينَ ظَلَمُواْ مِنكُمْ خَآصَّةً صلے وَٱعْلَمُوٓاْ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ٢٥

(25) And fear a trial which will not strike those who have wronged among you exclusively, and know that Allah is severe in penalty.

وَٱذْكُرُوٓا۟
And remember
إِذْ
when
أَنتُمْ
you
قَلِيلٌ
(were) few
مُّسْتَضْعَفُونَ
(and) deemed weak
فِى
in
ٱلْأَرْضِ
the earth
تَخَافُونَ
fearing
أَن
that
يَتَخَطَّفَكُمُ
might do away with you
ٱلنَّاسُ
the men,
فَـَٔاوَىٰكُمْ
then He sheltered you,
وَأَيَّدَكُم
and strengthened you
بِنَصْرِهِۦ
with His help,
وَرَزَقَكُم

and provided you

مِّنَ

of

ٱلطَّيِّبَٰتِ

the good things

لَعَلَّكُمْ

so that you may

تَشْكُرُونَ

(be) thankful.

٢٦

(26)

وَٱذْكُرُوٓا۟ إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِى ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَـَٔاوَىٰكُمْ وَأَيَّدَكُم بِنَصْرِهِۦ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ لَعَلَّكُمْ تَشْكُرُونَ

٢٦

(26) And remember when you were few and oppressed in the land, fearing that people might abduct you, but He sheltered you, supported you with His victory, and provided you with good things - that you might be grateful.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

لَا

(Do) not

تَخُونُوا۟

betray

ٱللَّهَ

Allah

وَٱلرَّسُولَ

and the Messenger,

وَتَخُونُوٓاْ

or betray

أَمَٰنَٰتِكُمْ

your trusts

وَأَنتُمْ

while you

تَعْلَمُونَ

know.

٢٧

(27)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَخُونُواْ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓاْ أَمَٰنَٰتِكُمْ وَأَنتُمْ تَعْلَمُونَ ٢٧

(27) O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence].

وَٱعْلَمُوٓاْ

And know

أَنَّمَآ

that

أَمْوَٰلُكُمْ

your wealth

وَأَوْلَٰدُكُمْ

and your children

فِتْنَةٌ

(are) a trial.

وَأَنَّ

And that

ٱللَّهَ

Allah -

عِندَهُۥٓ

with Him

أَجْرٌ

(is) a reward

عَظِيمٌ

great.

٢٨

(28)

وَٱعْلَمُوٓا۟ أَنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ وَأَنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ٢٨

(28) And know that your properties and your children are but a trial and that Allah has with Him a great reward.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوٓا۟

إِن

If

تَتَّقُوا۟

you fear

ٱللَّهَ

Allah,

يَجْعَل

He will grant

لَّكُمْ

you

فُرْقَانًا

a criterion

وَيُكَفِّرْ

and will remove

عَنكُمْ

from you

سَيِّـَٔاتِكُمْ

your evil deeds

وَيَغْفِرْ

and forgive

لَكُمْ

you.

قلے

وَٱللَّهُ

And Allah

ذُو

(is) the Possessor of Bounty,

ٱلْفَضْلِ

ٱلْعَظِيمِ

the Great.

٢٩

(29)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِن تَتَّقُوا۟ ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانًا وَيُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ٢٩

(29) O you who have believed, if you fear Allah, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allah is the possessor of great bounty.

وَإِذْ

And when

يَمْكُرُ

plotted

بِكَ

against you

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

لِيُثْبِتُوكَ

that they restrain you

أَوْ

or

يَقْتُلُوكَ

kill you

أَوْ

or

يُخْرِجُوكَ

drive you out.

ج

وَيَمْكُرُونَ

And they were planning

وَيَمْكُرُ

and Allah (too) was planning.

ٱللَّهُ

صلے

وَٱللَّهُ

And Allah

خَيْرُ

is (the) Best

ٱلْمَٰكِرِينَ

(of) the Planners.

٣٠

(30)

وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ٣٠

(30) And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allah plans. And Allah is the best of planners.

وَإِذَا

And when

تُتْلَىٰ

are recited

عَلَيْهِمْ

to them

ءَايَٰتُنَا

Our Verses

قَالُوا۟

they say,

قَدْ

"Verily

سَمِعْنَا

we have heard.

لَوْ

if

نَشَآءُ

we wish

لَقُلْنَا

surely, we could say

مِثْلَ

like

هَٰذَآ

this.

ۚ

إِنْ

This is not

هَٰذَآ

إِلَّآ

but

أَسَٰطِيرُ

tales

ٱلْأَوَّلِينَ

(of) the former (people)."

٣١

(31)

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا قَالُوا۟ قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَٰذَآ ۚ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٣١

(31) And when Our verses are recited to them, they say, "We have heard. If we willed, we could say [something] like this. This is not but legends of the former peoples."

وَإِذْ

And when

قَالُوا۟

they said,

ٱللَّهُمَّ

" O Allah

إِن

If

كَانَ

this is [it]

هَٰذَا

هُوَ

ٱلْحَقَّ

the truth

مِنْ

from You

عِندِكَ

فَأَمْطِرْ

then (send) rain

عَلَيْنَا

upon us

حِجَارَةً

(of) stones

مِّنَ

from

ٱلسَّمَآءِ

the sky

أَوِ

or

ٱئْتِنَا

bring (upon) us

بِعَذَابٍ

a punishment

أَلِيمٍ

painful."

٣٢

(32)

وَإِذْ قَالُوا۟ ٱللَّهُمَّ إِن كَانَ هَٰذَا هُوَ ٱلْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ ٱلسَّمَآءِ أَوِ ٱئْتِنَا بِعَذَابٍ أَلِيمٍ ٣٢

(32) And [remember] when they said, "O Allah, if this should be the truth from You, then rain down upon us stones from the sky or bring us a painful punishment."

وَمَا

But not

كَانَ

is

ٱللَّهُ

(for) Allah

لِيُعَذِّبَهُمْ

that He punishes them

وَأَنتَ

while you

فِيهِمْ

(are) among them,

ج

وَمَا

and not

كَانَ

is

ٱللَّهُ

Allah

مُعَذِّبَهُمْ

the One Who punishes them

وَهُمْ

while they

يَسْتَغْفِرُونَ

seek forgiveness.

٣٣

(33)

وَمَا كَانَ ٱللَّهُ لِيُعَذِّبَهُمْ وَأَنتَ فِيهِمْ ۚ وَمَا كَانَ ٱللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ٣٣

(33) But Allah would not punish them while you, [O Muhammad], are among them, and Allah would not punish them while they seek forgiveness.

وَمَا

But what

لَهُمْ

(is) for them

أَلَّا

that not

يُعَذِّبَهُمُ

(should) Allah punish them

ٱللَّهُ

وَهُمْ

while they

يَصُدُّونَ

hinder (people)

عَنِ

from

ٱلْمَسْجِدِ

Al-Masjid Al-Haraam,

ٱلْحَرَامِ

وَمَا

while not

كَانُوٓا۟

they are

أَوْلِيَآءَهُۥٓ

its guardians?

ۚ

إِنْ

Not (can be)

أَوْلِيَآؤُهُۥٓ

its guardians

إِلَّا

except

ٱلْمُتَّقُونَ

the ones who fear Allah,

وَلَٰكِنَّ

but

أَكْثَرَهُمْ

most of them

لَا

(do) not

يَعْلَمُونَ

know.

٣٤

(34)

وَمَا لَهُمْ أَلَّا يُعَذِّبَهُمُ ٱللَّهُ وَهُمْ يَصُدُّونَ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَمَا كَانُوٓا۟ أَوْلِيَآءَهُۥٓ ۚ إِنْ أَوْلِيَآؤُهُۥٓ

إِلَّا ٱلْمُتَّقُونَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٣٤

(34) But why should Allah not punish them while they obstruct [people] from al-Masjid al- Haram and they were not [fit to be] its guardians? Its [true] guardians are not but the righteous, but most of them do not know.

وَمَا

And not

كَانَ

was

صَلَاتُهُمْ

their prayer

عِندَ

at

ٱلْبَيْتِ

the House

إِلَّا

except

مُكَآءً

whistling

وَتَصْدِيَةً

and clapping.

ج

فَذُوقُواْ

So taste

ٱلْعَذَابَ

the punishment

بِمَا

because

كُنتُمْ

you used to

تَكْفُرُونَ

disbelieve.

٣٥

(35)

وَمَا كَانَ صَلَاتُهُمْ عِندَ ٱلْبَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً ۚ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ٣٥

(35) And their prayer at the House was not except whistling and handclapping. So taste the punishment for what you disbelieved.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve,

يُنفِقُونَ

they spend

أَمْوَٰلَهُمْ

their wealth

لِيَصُدُّوا۟

to hinder (people)

عَن

from

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah.

ۚ

فَسَيُنفِقُونَهَا

So they will spend it,

ثُمَّ
then
تَكُونُ
it will be
عَلَيْهِمْ
for them
حَسْرَةً
a regret,
ثُمَّ
then
يُغْلَبُونَ
they will be overcome.
ۚ

وَٱلَّذِينَ
And those who
كَفَرُوٓاْ
disbelieve,
إِلَىٰ
to
جَهَنَّمَ
Hell
يُحْشَرُونَ
they will be gathered.
٣٦
(36)

إِنَّ ٱلَّذِينَ كَفَرُواْ يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّواْ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ

(36) Indeed, those who disbelieve spend their wealth to avert [people] from the way of Allah. So they will spend it; then it will be for them a [source of] regret; then they will be overcome. And those who have disbelieved - unto Hell they will be gathered.

لِيَمِيزَ

That Allah may distinguish

ٱللَّهُ

ٱلْخَبِيثَ

the wicked

مِنَ

from

ٱلطَّيِّبِ

the good,

وَيَجْعَلَ

and place

ٱلْخَبِيثَ

the wicked

بَعْضَهُۥ

some of them

عَلَىٰ

on

بَعْضٍ

others

فَيَرْكُمَهُۥ

and heap them

جَمِيعًا

all together,

فَيَجْعَلَهُۥ

and put them

فِى
in
جَهَنَّمَ
Hell.
ج

أُو۟لَـٰٓئِكَ
Those -
هُمُ
they
ٱلْخَـٰسِرُونَ
(are) the losers.
٣٧
(37)
لِيَمِيزَ ٱللَّهُ ٱلْخَبِيثَ مِنَ ٱلطَّيِّبِ وَيَجْعَلَ ٱلْخَبِيثَ بَعْضَهُۥ عَلَىٰ بَعْضٍ فَيَرْكُمَهُۥ جَمِيعًا فَيَجْعَلَهُۥ فِى جَهَنَّمَ ۚ أُو۟لَـٰٓئِكَ هُمُ ٱلْخَـٰسِرُونَ ٣٧
(37) [This is] so that Allah may distinguish the wicked from the good and place the wicked some of them upon others and heap them all together and put them into Hell. It is those who are the losers.
قُل
Say
لِّلَّذِينَ
to those who
كَفَرُوٓا۟
disbelieve
إِن
if
يَنتَهُوا۟
they cease

يُغْفَرْ

will be forgiven

لَهُم

for them

مَّا

what

قَدْ

[verily]

سَلَفَ

(is) past.

وَإِن

But if

يَعُودُواْ

they return

فَقَدْ

then verily

مَضَتْ

preceded

سُنَّتُ

(the) practice

ٱلْأَوَّلِينَ

(of) the former (people).

٣٨

(38)

قُل لِّلَّذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ يُغْفَرْ لَهُم مَّا قَدْ سَلَفَ وَإِن يَعُودُواْ فَقَدْ مَضَتْ سُنَّتُ ٱلْأَوَّلِينَ ٣٨

(38) Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them. But if they return [to hostility] - then the precedent of the former [rebellious] peoples has already taken place.

وَقَٰتِلُوهُمْ
And fight them
حَتَّىٰ
until
لَا
there is no
تَكُونَ
فِتْنَةٌ
oppression
وَيَكُونَ
and is
ٱلدِّينُ
the religion
كُلُّهُۥ
all of it
لِلَّهِ
for Allah.
ج

فَإِنِ
But if
ٱنتَهَوْا۟
they ceased,
فَإِنَّ
then indeed,
ٱللَّهَ
Allah
بِمَا
of what

يَعْمَلُونَ

they do

بَصِيرٌ

(is) All-Seer.

٣٩

(39)

وَقَٰتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُۥ لِلَّهِ ۚ فَإِنِ ٱنتَهَوْا۟ فَإِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ٣٩

(39) And fight them until there is no fitnah and [until] the religion, all of it, is for Allah. And if they cease - then indeed, Allah is Seeing of what they do.

وَإِن

And if

تَوَلَّوْا۟

they turn away

فَٱعْلَمُوٓا۟

then know

أَنَّ

that

ٱللَّهَ

Allah

مَوْلَىٰكُمْ

(is) your Protector,

ۚ

نِعْمَ

Excellent

ٱلْمَوْلَىٰ

(is) the Protector,

وَنِعْمَ

and Excellent

ٱلنَّصِيرُ

(is) the Helper.

٤٠

(40)

وَإِن تَوَلَّوْا۟ فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَوْلَىٰكُمْ ۚ نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ٤٠

(40) But if they turn away - then know that Allah is your protector. Excellent is the protector, and Excellent is the helper.

وَٱعْلَمُوٓا۟

And know

أَنَّمَا

that what

غَنِمْتُم

you obtain (as) spoils of war

مِّن

of

شَىْءٍ

anything,

فَأَنَّ

then that,

لِلَّهِ

for Allah

خُمُسَهُۥ

(is) one fifth of it

وَلِلرَّسُولِ

and for the Messenger

وَلِذِى

and for the near relatives,
ٱلْقُرْبَىٰ
وَٱلْيَتَٰمَىٰ
and the orphans
وَٱلْمَسَٰكِينِ
and the needy
وَٱبْنِ
and the wayfarer,
ٱلسَّبِيلِ
إِن
if
كُنتُمْ
you
ءَامَنتُم
believe
بِٱللَّهِ
in Allah,
وَمَآ
and (in) what
أَنزَلْنَا
We sent down
عَلَىٰ
to
عَبْدِنَا
Our slave
يَوْمَ
(on the) day
ٱلْفُرْقَانِ
(of) the criterion,

يَوْمَ
(the) day
ٱلْتَقَى
(when) met
ٱلْجَمْعَانِ
the two forces.
قلے

وَٱللَّهُ
And Allah
عَلَىٰ
(is) on
كُلِّ
every
شَىْءٍ
thing
قَدِيرٌ
All-Powerful.
٤١
(41)

وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ وَمَآ أَنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ ٱلْفُرْقَانِ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٤١

(41) And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler, if you have believed in Allah and in that which We sent down to Our Servant on the day of criterion - the day when the two armies met. And Allah, over

all things, is competent.

إِذْ

When

أَنتُم

you (were)

بِٱلْعُدْوَةِ

on the nearer side of the valley

ٱلدُّنْيَا

وَهُم

and they

بِٱلْعُدْوَةِ

(were) on the farther side

ٱلْقُصْوَىٰ

وَٱلرَّكْبُ

and the caravan

أَسْفَلَ

(was) lower

مِنكُمْ

than you.

ج

وَلَوْ

And if

تَوَاعَدتُّمْ

you (had) made an appointment

لَٱخْتَلَفْتُمْ

certainly you would have failed

فِى

in

ٱلْمِيعَٰدِ
the appointment.
لا

وَلَٰكِن
But
لِّيَقْضِىَ
that Allah might accomplish
ٱللَّهُ
أَمْرًا
a matter
كَانَ
(that) was
مَفْعُولًا
destined,
لِّيَهْلِكَ
that (might be) destroyed
مَنْ
(those) who
هَلَكَ
(were to be) destroyed
عَنۢ
on
بَيِّنَةٍ
a clear evidence
وَيَحْيَىٰ
and (might) live
مَنْ
(those) who

حَىَّ

(were to) live

عَن

on

بَيِّنَةٍ

a clear evidence.

قلے

وَإِنَّ

And indeed,

ٱللَّهَ

Allah

لَسَمِيعٌ

(is) All-Hearing,

عَلِيمٌ

All-Knowing.

٤٢

(42)

إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ ۚ وَلَوْ تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَٰدِ ۙ وَلَٰكِن لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ ۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ٤٢

(42) [Remember] when you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you. If you had made an appointment [to meet], you would have missed the appointment. But [it was] so that Allah might accomplish a matter already destined - that those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence; and indeed, Allah is Hearing and Knowing.

إِذْ

When

يُرِيكَهُمُ

Allah showed them to you

ٱللَّهُ

فِى

in

مَنَامِكَ

your dream

قَلِيلًا

(as) few,

صلے

وَلَوْ

and if

أَرَىٰكَهُمْ

He had shown them to you

كَثِيرًا

(as) many

لَّفَشِلْتُمْ

surely you would have lost courage

وَلَتَنَٰزَعْتُمْ

and surely you would have disputed

فِى

in

ٱلْأَمْرِ

the matter,

وَلَٰكِنَّ

but

ٱللَّهَ

Allah

سَلَّمَ

saved (you).

قلے

إِنَّهُۥ

Indeed, He

عَلِيمٌۢ

(is) All-Knower

بِذَاتِ

of what is in the breasts.

ٱلصُّدُورِ

٤٣

(43)

إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَىٰكَهُمْ كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۗ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ٤٣

(43) [Remember, O Muhammad], when Allah showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allah saved [you from that]. Indeed, He is Knowing of that within the breasts.

وَإِذْ

And when

يُرِيكُمُوهُمْ

He showed them to you,

إِذِ

when

ٱلْتَقَيْتُمْ

you met -

فِى
in

أَعْيُنِكُمْ
your eyes

قَلِيلًا
(as) few

وَيُقَلِّلُكُمْ
and He made you (appear) as few

فِىٓ
in

أَعْيُنِهِمْ
their eyes

لِيَقْضِىَ
that Allah might accomplish

ٱللَّهُ

أَمْرًا
a matter

كَانَ
(that) was

مَفْعُولًا
(already) destined.

قلے

وَإِلَى
And to

ٱللَّهِ
Allah

تُرْجَعُ
return

ٱلْأُمُورُ

(all) the matters.

٤٤

(44)

وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ فِىٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ لِيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ٤٤

(44) And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allah might accomplish a matter already destined. And to Allah are [all] matters returned.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوٓا۟

إِذَا

When

لَقِيتُمْ

you meet

فِئَةً

a force,

فَٱثْبُتُوا۟

then be firm

وَٱذْكُرُوا۟

and remember

ٱللَّهَ

Allah

كَثِيرًا

much,

لَعَلَّكُمْ

so that you may

تُفْلِحُونَ

(be) successful.

٤٥

(45)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمْ فِئَةً فَٱثْبُتُواْ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ٤٥

(45) O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful.

وَأَطِيعُواْ

And obey

ٱللَّهَ

Allah

وَرَسُولَهُۥ

and His Messenger,

وَلَا

and (do) not

تَنَٰزَعُواْ

dispute

فَتَفْشَلُواْ

lest you lose courage

وَتَذْهَبَ

and (would) depart

رِيحُكُمْ

your strength,

صلے

وَٱصْبِرُوٓاْ

and be patient.
ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
مَعَ
(is) with
ٱلصَّٰبِرِينَ
the patient ones.
٤٦
(46)

وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُوا۟ فَتَفْشَلُوا۟ وَتَذْهَبَ رِيحُكُمْ ۖ وَٱصْبِرُوٓا۟ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ
٤٦

(46) And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allah is with the patient.

وَلَا
And (do) not
تَكُونُوا۟
be
كَٱلَّذِينَ
like those who
خَرَجُوا۟
came forth
مِن
from
دِيَٰرِهِم

their homes

بَطَرًا

boastfully

وَرِئَآءَ

and showing off

ٱلنَّاسِ

(to) the people,

وَيَصُدُّونَ

and hinder (them)

عَن

from

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah.

ج

وَٱللَّهُ

And Allah

بِمَا

of what

يَعْمَلُونَ

they do

مُحِيطٌ

(is) All-Encompassing.

٤٧

(47)

وَلَا تَكُونُوا۟ كَٱلَّذِينَ خَرَجُوا۟ مِن دِيَٰرِهِم بَطَرًا
وَرِئَآءَ ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۚ وَٱللَّهُ بِمَا

يَعْمَلُونَ مُحِيطٌ ٤٧

(47) And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah. And Allah is encompassing of what they do.

وَإِذْ

And when

زَيَّنَ

made fair-seeming

لَهُمُ

to them

ٱلشَّيْطَٰنُ

the Shaitaan

أَعْمَٰلَهُمْ

their deeds

وَقَالَ

and he said,

لَا

"No (one)

غَالِبَ

(can) overcome

لَكُمُ

[to] you

ٱلْيَوْمَ

today

مِنَ

from

ٱلنَّاسِ

the people

وَإِنِّى

and indeed, I am

جَارٌ
a neighbor
لَّكُمْ
for you."
صلے

فَلَمَّا
But when
تَرَآءَتِ
came in sight
ٱلْفِئَتَانِ
the two forces
نَكَصَ
he turned away
عَلَىٰ
on
عَقِبَيْهِ
his heels
وَقَالَ
and said,
إِنِّى
"Indeed, I am
بَرِىٓءٌ
free
مِّنكُمْ
of you.
إِنِّىٓ
Indeed, I
أَرَىٰ
see

مَا

what

لَا

you (do) not see,

تَرَوْنَ

إِنِّىٓ

indeed, I

أَخَافُ

[I] fear

ٱللَّهَ

Allah.

ج

وَٱللَّهُ

And Allah

شَدِيدُ

(is) severe

ٱلْعِقَابِ

(in) the penalty."

٤٨

(48)

وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ ٱلْيَوْمَ مِنَ ٱلنَّاسِ وَإِنِّى جَارٌ لَّكُمْ ۖ فَلَمَّا تَرَآءَتِ ٱلْفِئَتَانِ نَكَصَ عَلَىٰ عَقِبَيْهِ وَقَالَ إِنِّى بَرِىٓءٌ مِّنكُمْ إِنِّىٓ أَرَىٰ مَا لَا تَرَوْنَ إِنِّىٓ أَخَافُ ٱللَّهَ ۚ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ٤٨

(48) And [remember] when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector." But when the two armies sighted each

other, he turned on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed I fear Allah. And Allah is severe in penalty."

إِذْ
When

يَقُولُ
said

ٱلْمُنَٰفِقُونَ
the hypocrites

وَٱلَّذِينَ
and those who -

فِى
in

قُلُوبِهِم
their hearts

مَّرَضٌ
(was) a disease,

غَرَّ
"(Had) deluded

هَٰٓؤُلَآءِ
these (people)

دِينُهُمْ
their religion."

قلے

وَمَن
But whoever

يَتَوَكَّلْ
puts (his) trust

عَلَى
in

ٱللَّهِ

Allah

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

عَزِيزٌ

(is) All-Mighty,

حَكِيمٌ

All-Wise."

٤٩

(49)

إِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ غَرَّ هَٰٓؤُلَآءِ دِينُهُمْ ۗ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ٤٩

(49) [Remember] when the hypocrites and those in whose hearts was disease said, "Their religion has deluded those [Muslims]." But whoever relies upon Allah - then indeed, Allah is Exalted in Might and Wise.

وَلَوْ

And if

تَرَىٰٓ

you (could) see

إِذْ

when

يَتَوَفَّى

take away souls

ٱلَّذِينَ

(of) those who

كَفَرُواْ

disbelieve

ۙ

ٱلْمَلَٰٓئِكَةُ

the Angels,

يَضْرِبُونَ

striking

وُجُوهَهُمْ

their faces

وَأَدْبَٰرَهُمْ

and their backs

وَذُوقُواْ

"Taste

عَذَابَ

(the) punishment

ٱلْحَرِيقِ

(of) the Blazing Fire."

٥٠

(50)

وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى ٱلَّذِينَ كَفَرُواْ ۙ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ وَذُوقُواْ عَذَابَ ٱلْحَرِيقِ ٥٠

(50) And if you could but see when the angels take the souls of those who disbelieved... They are striking their faces and their backs and [saying], "Taste the punishment of the Burning Fire.

ذَٰلِكَ

That

بِمَا

(is) for what

قَدَّمَتْ

sent forth

أَيْدِيكُمْ

your hands.

وَأَنَّ

And indeed,

ٱللَّهَ

Allah

لَيْسَ

(is) not

بِظَلَّٰمٍ

unjust

لِّلْعَبِيدِ

to His slaves.

٥١

(51)

ذَٰلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ ٥١

(51) That is for what your hands have put forth [of evil] and because Allah is not ever unjust to His servants."

كَدَأْبِ

Like (the) way

ءَالِ

(of) people of Firaun

فِرْعَوْنَ

لا

وَٱلَّذِينَ

and those who

مِن

(were) before them.

قَبْلِهِمْ

ج

كَفَرُواْ

They disbelieved

بِـَٔايَٰتِ

in (the) Signs

ٱللَّهِ

(of) Allah,

فَأَخَذَهُمُ

so Allah seized them

ٱللَّهُ

بِذُنُوبِهِمْ

for their sins.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

قَوِىٌّ

(is) All-Strong

شَدِيدُ

(and) severe

ٱلْعِقَابِ

(in) the penalty.

٥٢

(52)

كَدَأْبِ ءَالِ فِرْعَوْنَ ۙ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَفَرُوا۟ بِـَٔايَـٰتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ ٱللَّهَ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ٥٢

(52) [Theirs is] like the custom of the people of Pharaoh and of those before them. They disbelieved in the signs of Allah, so Allah seized them for their sins. Indeed, Allah is Powerful and severe in penalty.

ذَٰلِكَ

That

بِأَنَّ

(is) because

ٱللَّهَ

Allah is not

لَمْ

يَكُ

مُغَيِّرًا

One Who changes

نِّعْمَةً

a favor

أَنْعَمَهَا

which He had bestowed

عَلَىٰ

on

قَوْمٍ

a people

حَتَّىٰ

until

يُغَيِّرُوا۟

they change

مَا

what

بِأَنفُسِهِمْ

(is) in themselves.

ۙ

وَأَنَّ

And indeed,

ٱللَّهَ

Allah

سَمِيعٌ

(is) All-Hearing,

عَلِيمٌ

All-Knowing.

٥٣

(53)

ذَٰلِكَ بِأَنَّ ٱللَّهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۙ وَأَنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ٥٣

(53) That is because Allah would not change a favor which He had bestowed upon a people until they change what is within themselves. And indeed, Allah is Hearing and Knowing.

كَدَأْبِ

Like (the) way

ءَالِ

(of) people of Firaun

فِرْعَوْنَ

ۙ

وَٱلَّذِينَ

and those who

مِن

(were) before them.

قَبْلِهِمْ

ج

كَذَّبُواْ

They denied

بِـَٔايَٰتِ

(the) Signs

رَبِّهِمْ

(of) their Lord,

فَأَهْلَكْنَٰهُم

so We destroyed them

بِذُنُوبِهِمْ

for their sins

وَأَغْرَقْنَآ

and We drowned

ءَالَ

(the) people of Firaun

فِرْعَوْنَ

ج

وَكُلٌّ

and (they) all

كَانُواْ

were

ظَٰلِمِينَ

wrongdoers.

٥٤

كَدَأْبِ ءَالِ فِرْعَوْنَ ۙ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا۟ بِـَٔايَٰتِ رَبِّهِمْ فَأَهْلَكْنَٰهُم بِذُنُوبِهِمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوا۟ ظَٰلِمِينَ ٥٤

(54) [Theirs is] like the custom of the people of Pharaoh and of those before them. They denied the signs of their Lord, so We destroyed them for their sins, and We drowned the people of Pharaoh. And all [of them] were wrongdoers.

إِنَّ

Indeed,

شَرَّ

(the) worst

ٱلدَّوَآبِّ

(of) the living creatures

عِندَ

near

ٱللَّهِ

Allah

ٱلَّذِينَ

(are) those who

كَفَرُوا۟

disbelieve,

فَهُمْ

and they

لَا

(will) not

يُؤْمِنُونَ

believe.

٥٥

(55)

إِنَّ شَرَّ ٱلدَّوَآبِّ عِندَ ٱللَّهِ ٱلَّذِينَ كَفَرُواْ فَهُمْ لَا يُؤْمِنُونَ ٥٥

(55) Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not [ever] believe -

ٱلَّذِينَ

Those who -

عَٰهَدتَّ

you made a covenant with them

مِنْهُمْ

ثُمَّ

then

يَنقُضُونَ

they break

عَهْدَهُمْ

their covenant

فِى

[in] every

كُلِّ

مَرَّةٍ

time,

وَهُمْ

and they

لَا

(do) not

يَتَّقُونَ

fear (Allah).

٥٦

(56)

ٱلَّذِينَ عَٰهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ٥٦

(56) The ones with whom you made a treaty but then they break their pledge every time, and they do not fear Allah.

فَإِمَّا

So if

تَثْقَفَنَّهُمْ

you gain dominance over them

فِى

in

ٱلْحَرْبِ

the war,

فَشَرِّدْ

disperse

بِهِم

by them

مَّنْ

(those) who

خَلْفَهُمْ

(are) behind them,

لَعَلَّهُمْ

so that they may

يَذَّكَّرُونَ

take heed.

٥٧

(57)

فَإِمَّا تَثْقَفَنَّهُمْ فِى ٱلْحَرْبِ فَشَرِّدْ بِهِم مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ ٥٧

(57) So if you, [O Muhammad], gain dominance over them in war,

disperse by [means of] them those behind them that perhaps they will be reminded.

وَإِمَّا

And if

تَخَافَنَّ

you fear

مِن

from

قَوْمٍ

a people

خِيَانَةً

betrayal

فَٱنبِذْ

throw back

إِلَيْهِمْ

to them

عَلَىٰ

on

سَوَآءٍ

equal (terms).

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يُحِبُّ

love

ٱلْخَآئِنِينَ

the traitors.

٥٨

(58)

وَإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَٱنۢبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ ۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْخَآئِنِينَ ٥٨

(58) If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors.

وَلَا

And (let) not

يَحْسَبَنَّ

think

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve

سَبَقُوٓا۟

they can outstrip.

ۚ

إِنَّهُمْ

Indeed, they

لَا

(can) not

يُعْجِزُونَ

escape.

٥٩

(59)

وَلَا يَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟ سَبَقُوٓا۟ ۚ إِنَّهُمْ لَا

يُعْجِزُونَ ٥٩

(59) And let not those who disbelieve think they will escape. Indeed, they will not cause failure [to Allah].

وَأَعِدُّواْ

And prepare

لَهُم

for them

مَّا

whatever

ٱسْتَطَعْتُم

you able (to)

مِّن

of

قُوَّةٍ

force

وَمِن

and of

رِّبَاطِ

cavalry

ٱلْخَيْلِ

تُرْهِبُونَ

(to) terrify

بِهِۦ

therewith

عَدُوَّ

(the) enemy of Allah,

ٱللَّهِ

وَعَدُوَّكُمْ

and your enemy

وَءَاخَرِينَ

and others

مِن

besides them,

دُونِهِمْ

لَا

you (do) not know them

تَعْلَمُونَهُمُ

ٱللَّهُ

(but) Allah

يَعْلَمُهُمْ

knows them.

ج

وَمَا

And whatever

تُنفِقُوا۟

you spend

مِن

from

شَىْءٍ

(any) thing

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

يُوَفَّ

it will be fully repaid

إِلَيْكُمْ

to you,

وَأَنتُمْ

and you

لَا

(will) not

تُظْلَمُونَ

be wronged.

٦٠

(60)

وَأَعِدُّوا۟ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُوا۟ مِن شَىْءٍ فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ٦٠

(60) And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.

وَإِن

And if

جَنَحُوا۟

they incline

لِلسَّلْمِ

to peace,

فَٱجْنَحْ

then you (also) incline

لَهَا

to it,

وَتَوَكَّلْ

and put (your) trust

عَلَى

in

ٱللَّهِ

Allah.

ج

إِنَّهُۥ

Indeed,

هُوَ

He

ٱلسَّمِيعُ

(is) All-Hearer,

ٱلْعَلِيمُ

All-Knower.

٦١

(61)

وَإِن جَنَحُوا۟ لِلسَّلْمِ فَٱجْنَحْ لَهَا وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٦١

(61) And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing.

وَإِن

But if

يُرِيدُوٓا۟

they intend

أَن

to

يَخْدَعُوكَ

deceive you,

فَإِنَّ

then indeed,

حَسْبَكَ

Allah is sufficient for you.

ٱللَّهُ

ج

هُوَ

He

ٱلَّذِىٓ

(is) the One Who

أَيَّدَكَ

supported you

بِنَصْرِهِۦ

with His help

وَبِٱلْمُؤْمِنِينَ

and with the believers

٦٢

(62)

وَإِن يُرِيدُوٓا۟ أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ ٱللَّهُ ۚ هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ٦٢

(62) But if they intend to deceive you - then sufficient for you is Allah. It is He who supported you with His help and with the believers

وَأَلَّفَ

And He (has) put affection

بَيْنَ

between

قُلُوبِهِمْ

their hearts.

ج

لَوْ

If

أَنفَقْتَ

you (had) spent

مَا

whatever

فِى

(is) in

ٱلْأَرْضِ

the earth

جَمِيعًا

all

مَّآ

you could not (have) put affection

أَلَّفْتَ

بَيْنَ

between

قُلُوبِهِمْ

their hearts,

وَلَٰكِنَّ

but

ٱللَّهَ

Allah

أَلَّفَ

(has) put affection

بَيْنَهُمْ

between them.

ج

إِنَّهُۥ

Indeed, He

عَزِيزٌ

(is) All-Mighty,

حَكِيمٌ

All-Wise.

٦٣

(63)

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِى ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ٦٣

(63) And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.

يَٰٓأَيُّهَا

O Prophet

ٱلنَّبِىُّ

حَسْبُكَ

Allah (is) sufficient for you

ٱللَّهُ

وَمَنِ

and whoever

ٱتَّبَعَكَ

follows you

مِنَ

of

ٱلْمُؤْمِنِينَ

the believers.

٦٤

(64)

يَٰٓأَيُّهَا ٱلنَّبِىُّ حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ٦٤

(64) O Prophet, sufficient for you is Allah and for whoever follows you of the believers.

يَٰٓأَيُّهَا

O Prophet

ٱلنَّبِىُّ

حَرِّضِ

Urge

ٱلْمُؤْمِنِينَ

the believers

عَلَى

to

ٱلْقِتَالِ

[the] fight.

ۚ

إِن

If

يَكُن

(there) are

مِّنكُمْ

among you

عِشْرُونَ

twenty

صَٰبِرُونَ
steadfast
يَغْلِبُواْ
they will overcome
مِاْئَتَيْنِ
two hundred.
ج

وَإِن
And if
يَكُن
(there) are
مِّنكُم
among you
مِّاْئَةٌ
a hundred,
يَغْلِبُوٓاْ
they will overcome
أَلْفًا
a thousand
مِّنَ
of
ٱلَّذِينَ
those who
كَفَرُواْ
disbelieve,
بِأَنَّهُمْ
because they
قَوْمٌ
(are) a people

لَّا

(who do) not

يَفْقَهُونَ

understand.

٦٥

(65)

يَٰٓأَيُّهَا ٱلنَّبِىُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالِ ۚ إِن يَكُن مِّنكُمْ عِشْرُونَ صَٰبِرُونَ يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُم مِّا۟ئَةٌ يَغْلِبُوٓا۟ أَلْفًا مِّنَ ٱلَّذِينَ كَفَرُوا۟ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ٦٥

(65) O Prophet, urge the believers to battle. If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred [who are] steadfast, they will overcome a thousand of those who have disbelieved because they are a people who do not understand.

ٱلْـَٰٔنَ

Now

خَفَّفَ

Allah has lightened

ٱللَّهُ

عَنكُمْ

for you,

وَعَلِمَ

and He knows

أَنَّ

that

فِيكُمْ

(there) is weakness in you.

ضَعْفًا

ج

فَإِن
So if
يَكُن
(there) are
مِّنكُم
among you
مِّا۟ئَةٌ
a hundred
صَابِرَةٌ
steadfast,
يَغْلِبُوا۟
they will overcome
مِا۟ئَتَيْنِ
two hundred.
ج

وَإِن
And if
يَكُن
(there) are
مِّنكُمْ
among you
أَلْفٌ
a thousand,
يَغْلِبُوٓا۟
they will overcome
أَلْفَيْنِ
two thousand

بِإِذْنِ
with Allah's permission.
ٱللَّهِ
قلے

وَٱللَّهُ
And Allah
مَعَ
(is) with
ٱلصَّٰبِرِينَ
the steadfast.
٦٦
(66)
ٱلْـَٰٔنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۚ فَإِن يَكُن مِّنكُم مِّائَةٌ صَابِرَةٌ يَغْلِبُوا۟ مِا۟ئَتَيْنِ ۚ وَإِن يَكُن مِّنكُمْ أَلْفٌ يَغْلِبُوٓا۟ أَلْفَيْنِ بِإِذْنِ ٱللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّٰبِرِينَ ٦٦
(66) Now, Allah has lightened [the hardship] for you, and He knows that among you is weakness. So if there are from you one hundred [who are] steadfast, they will overcome two hundred. And if there are among you a thousand, they will overcome two thousand by permission of Allah. And Allah is with the steadfast.
مَا
Not is
كَانَ
لِنَبِىٍّ
for a Prophet
أَن
that

يَكُونَ

(there) should be

لَهُۥٓ

for him

أَسْرَىٰ

prisoners of war

حَتَّىٰ

until

يُثْخِنَ

he has battled strenuously

فِى

in

ٱلْأَرْضِ

the land.

ۚ

تُرِيدُونَ

You desire

عَرَضَ

(the) commodities

ٱلدُّنْيَا

(of) the world,

وَٱللَّهُ

but Allah

يُرِيدُ

desires

ٱلْءَاخِرَةَ

(for you) the Hereafter.

ۗ

وَٱللَّهُ

And Allah

عَزِيزٌ

(is) All-Mighty,

حَكِيمٌ

All-Wise.

٦٧

(67)

مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْءَاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ٦٧

(67) It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah 's enemies] in the land. Some Muslims desire the commodities of this world, but Allah desires [for you] the Hereafter. And Allah is Exalted in Might and Wise.

لَّوْلَا

Had not

كِتَٰبٌ

an ordainment

مِّنَ

from Allah

ٱللَّهِ

سَبَقَ

preceded,

لَمَسَّكُمْ

surely (would) have touched you

فِيمَآ

for what

أَخَذْتُمْ

you took -

عَذَابٌ

a punishment

عَظِيمٌ

great.

٦٨

(68)

لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ ٦٨

(68) If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment.

فَكُلُوا۟

So eat

مِمَّا

from what

غَنِمْتُمْ

you got as war booty -

حَلَٰلًا

lawful

طَيِّبًا

(and) good,

ج

وَٱتَّقُوا۟

and fear

ٱللَّهَ

Allah.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٦٩

(69)

فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٦٩

(69) So consume what you have taken of war booty [as being] lawful and good, and fear Allah. Indeed, Allah is Forgiving and Merciful.

يَٰٓأَيُّهَا

O Prophet

ٱلنَّبِىُّ

قُل

Say

لِّمَن

to whoever

فِىٓ

(is) in

أَيْدِيكُم

your hands

مِّنَ

of

ٱلْأَسْرَىٰٓ

the captives,

إِن

"If

يَعْلَمِ

Allah knows

ٱللَّهُ

فِى

in

قُلُوبِكُمْ

your hearts

خَيْرًا

any good,

يُؤْتِكُمْ

He will give you

خَيْرًا

better

مِّمَّآ

than what

أُخِذَ

was taken

مِنكُمْ

from you,

وَيَغْفِرْ

and He will forgive

لَكُمْ

you.

قلے

وَٱللَّهُ

And Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ
Most Merciful."

٧٠

(70)

يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّمَن فِىٓ أَيْدِيكُم مِّنَ ٱلْأَسْرَىٰٓ إِن يَعْلَمِ ٱللَّهُ فِى قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّآ أُخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٧٠

(70) O Prophet, say to whoever is in your hands of the captives, "If Allah knows [any] good in your hearts, He will give you [something] better than what was taken from you, and He will forgive you; and Allah is Forgiving and Merciful."

وَإِن
But if

يُرِيدُوا۟
they intend

خِيَانَتَكَ
(to) betray you

فَقَدْ
certainly

خَانُوا۟
they have betrayed

ٱللَّهَ
Allah

مِن
before.

قَبْلُ

فَأَمْكَنَ
So He gave (you) power

مِنْهُمْ

over them.

قلے

وَٱللَّهُ

And Allah

عَلِيمٌ

(is) All-Knower,

حَكِيمٌ

All-Wise.

٧١

(71)

وَإِن يُرِيدُوا۟ خِيَانَتَكَ فَقَدْ خَانُوا۟ ٱللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٧١

(71) But if they intend to betray you - then they have already betrayed Allah before, and He empowered [you] over them. And Allah is Knowing and Wise.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ءَامَنُوا۟

believed

وَهَاجَرُوا۟

and emigrated

وَجَٰهَدُوا۟

and strove hard

بِأَمْوَٰلِهِمْ

with their wealth

وَأَنفُسِهِمْ

and their lives

فِى
in
سَبِيلِ
(the) way
ٱللَّهِ
(of) Allah
وَٱلَّذِينَ
and those who
ءَاوَوا۟
gave shelter
وَّنَصَرُوٓا۟
and helped
أُو۟لَٰٓئِكَ
those -
بَعْضُهُمْ
some of them
أَوْلِيَآءُ
(are) allies
بَعْضٍ
(of) another.
ج

وَٱلَّذِينَ
But those who
ءَامَنُوا۟
believed
وَلَمْ
and (did) not
يُهَاجِرُوا۟
emigrate,

مَا

(it is) not

لَكُم

for you

مِّن

their protection

وَلَٰيَتِهِم

(in) anything,

مِّن

until

شَىْءٍ

they emigrate.

حَتَّىٰ

And if

يُهَاجِرُوا۟

they seek your help

ۚ

وَإِنِ

in

ٱسْتَنصَرُوكُمْ

the religion,

فِى

then upon you

ٱلدِّينِ

(is to) help them

فَعَلَيْكُمُ

except

ٱلنَّصْرُ

against

إِلَّا
a people
عَلَىٰ
between you
قَوْمٍۭ
and between them
بَيْنَكُمْ
(is) a treaty.
وَبَيْنَهُم
And Allah
مِّيثَٰقٌ
of what
قلے
وَٱللَّهُ
you do
بِمَا
(is) All-Seer.
تَعْمَلُونَ
بَصِيرٌ
٧٢
(72)
إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ
وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَوا۟ وَّنَصَرُوٓا۟
أُو۟لَٰٓئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَٱلَّذِينَ ءَامَنُوا۟ وَلَمْ
يُهَاجِرُوا۟ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَىْءٍ حَتَّىٰ
يُهَاجِرُوا۟ ۚ وَإِنِ ٱسْتَنصَرُوكُمْ فِى ٱلدِّينِ فَعَلَيْكُمُ

ٱلنَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ ۗ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٧٢

(72) Indeed, those who have believed and emigrated and fought with their wealth and lives in the cause of Allah and those who gave shelter and aided - they are allies of one another. But those who believed and did not emigrate - for you there is no guardianship of them until they emigrate. And if they seek help of you for the religion, then you must help, except against a people between yourselves and whom is a treaty. And Allah is Seeing of what you do.

وَٱلَّذِينَ

And those who

كَفَرُوا۟

disbelieve,

بَعْضُهُمْ

some of them

أَوْلِيَآءُ

(are) allies

بَعْضٍ

(to) another.

ج

إِلَّا

If not

تَفْعَلُوهُ

you do it,

تَكُن

(there) will be

فِتْنَةٌ

oppression

فِى

in

ٱلْأَرْضِ

the earth

وَفَسَادٌ

and corruption

كَبِيرٌ

great.

٧٣

(73)

وَٱلَّذِينَ كَفَرُوا۟ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةٌ فِى ٱلْأَرْضِ وَفَسَادٌ كَبِيرٌ ٧٣

(73) And those who disbelieved are allies of one another. If you do not do so, there will be fitnah on earth and great corruption.

وَٱلَّذِينَ

And those who

ءَامَنُوا۟

believed

وَهَاجَرُوا۟

and emigrated

وَجَٰهَدُوا۟

and strove hard

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

وَٱلَّذِينَ

and those who

ءَاوَوا۟

gave shelter

وَّنَصَرُوٓاْ

and helped,

أُوْلَٰٓئِكَ

those -

هُمُ

they (are)

ٱلْمُؤْمِنُونَ

the believers

حَقًّا

(in) truth.

ج

لَّهُم

For them

مَّغْفِرَةٌ

(is) forgiveness

وَرِزْقٌ

and a provision

كَرِيمٌ

noble.

٧٤

(74)

وَٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِى سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ هُمُ ٱلْمُؤْمِنُونَ حَقًّا ۚ لَّهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٧٤

(74) But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.

وَٱلَّذِينَ

And those who

ءَامَنُواْ

believed

مِن

afterwards,

بَعْدُ

وَهَاجَرُواْ

and emigrated

وَجَٰهَدُواْ

and strove hard

مَعَكُمْ

with you,

فَأُوْلَٰٓئِكَ

then those

مِنكُمْ

(are) of you.

ج

وَأُوْلُواْ

But those of blood relationship,

ٱلْأَرْحَامِ

بَعْضُهُمْ

some of them

أَوْلَىٰ

(are) nearer

بِبَعْضٍ

to another

فِى

in

كِتَٰبِ

(the) Book

ٱللَّهِ

(of) Allah.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

بِكُلِّ

of every

شَىْءٍ

thing

عَلِيمٌۢ

(is) All-Knower.

٧٥

(75)

وَٱلَّذِينَ ءَامَنُوا۟ مِنۢ بَعْدُ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ مَعَكُمْ فَأُو۟لَٰٓئِكَ مِنكُمْ ۚ وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌۢ

٧٥

(75) And those who believed after [the initial emigration] and emigrated and fought with you - they are of you. But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah. Indeed, Allah is Knowing of all things.

ءَايَٰتُهَا ١٢٩

Verses 129

سُورَةُ ٱلتَّوْبَةِ

Chapter 9 The Repentance

رُكُوعَاتُهَا ١٦

Rukus 16

بَرَآءَةٌ

Freedom from obligations

مِّنَ

from

ٱللَّهِ

Allah

وَرَسُولِهِۦٓ

and His Messenger

إِلَى

to

ٱلَّذِينَ

those (with) whom

عَٰهَدتُّم

you made a treaty

مِّنَ

from

ٱلْمُشْرِكِينَ

the polytheists.

١

(1)

بَرَآءَةٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ١

(1) [This is a declaration of] disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists.

فَسِيحُوا۟

So move about

فِى

in

ٱلْأَرْضِ

the land

أَرْبَعَةَ

(during) four

أَشْهُرٍ

months

وَٱعْلَمُوٓا۟

but know

أَنَّكُمْ

that you

غَيْرُ

(can) not

مُعْجِزِى

escape

ٱللَّهِ

Allah

ۙ

وَأَنَّ

and that

ٱللَّهَ

Allah

مُخْزِى

(is) the One Who (will) disgrace

ٱلْكَٰفِرِينَ

the disbelievers.

٢

(2)

فَسِيحُواْ فِى ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَٱعْلَمُوٓاْ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۙ وَأَنَّ ٱللَّهَ مُخْزِى ٱلْكَٰفِرِينَ ٢

(2) So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers.

وَأَذَٰنٌ

And an announcement

مِّنَ

from Allah

ٱللَّهِ

وَرَسُولِهِۦٓ

and His Messenger

إِلَى

to

ٱلنَّاسِ

the people

يَوْمَ

(on the) day

ٱلْحَجِّ

(of) the greater Pilgrimage

ٱلْأَكْبَرِ

أَنَّ

that

ٱللَّهَ

Allah

بَرِىٓءٌ

(is) free from obligations

مِّنَ

[of]

ٱلْمُشْرِكِينَ

(to) the polytheists,

لا

وَرَسُولُهُۥ

and (so is) His Messenger.

ج

فَإِن

So if

تُبْتُمْ

you repent,

فَهُوَ

then, it is

خَيْرٌ

best

لَّكُمْ

for you.

صلے

وَإِن

But if

تَوَلَّيْتُمْ

you turn away

فَٱعْلَمُوٓا۟

then know

أَنَّكُمْ

that you

غَيْرُ

(can) not

مُعْجِزِى

escape

ٱللَّهِ

Allah.

قلے

وَبَشِّرِ

And give glad tidings

ٱلَّذِينَ

(to) those who

كَفَرُوا۟

disbelieve

بِعَذَابٍ

of a punishment

أَلِيمٍ

painful.

٣

(3)

وَأَذَٰنٌ مِّنَ ٱللَّهِ وَرَسُولِهِۦٓ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللَّهَ بَرِىٓءٌ مِّنَ ٱلْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ فَٱعْلَمُوٓا۟ أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللَّهِ ۗ وَبَشِّرِ ٱلَّذِينَ كَفَرُوا۟ بِعَذَابٍ أَلِيمٍ ٣

(3) And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment.

إِلَّا

Except

ٱلَّذِينَ

those (with) whom

عَٰهَدتُّم

you have a treaty

مِّنَ

among

ٱلْمُشْرِكِينَ

the polytheists,

ثُمَّ

then

لَمْ

not

يَنقُصُوكُمْ

they have failed you

شَيْـًٔا

(in any) thing

وَلَمْ

and not

يُظَٰهِرُوا۟

they have supported

عَلَيْكُمْ

against you

أَحَدًا

anyone,

فَأَتِمُّوٓا۟

so fulfil

إِلَيْهِمْ

to them

عَهْدَهُمْ

their treaty

إِلَىٰ

till

مُدَّتِهِمْ

their term.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

يُحِبُّ

loves

ٱلْمُتَّقِينَ

the righteous.

٤

(4)

إِلَّا ٱلَّذِينَ عَٰهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْـًٔا وَلَمْ يُظَٰهِرُوا۟ عَلَيْكُمْ أَحَدًا فَأَتِمُّوٓا۟ إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ٤

(4) Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him].

فَإِذَا

Then when

ٱنسَلَخَ

have passed

ٱلْأَشْهُرُ
the sacred months,
ٱلْحُرُمُ
فَٱقْتُلُوا۟
then kill
ٱلْمُشْرِكِينَ
the polytheists
حَيْثُ
wherever
وَجَدتُّمُوهُمْ
you find them
وَخُذُوهُمْ
and seize them
وَٱحْصُرُوهُمْ
and besiege them
وَٱقْعُدُوا۟
and sit (in wait)
لَهُمْ
for them
كُلَّ
(at) every
مَرْصَدٍ
place of ambush.
ج

فَإِن
But if
تَابُوا۟
they repent

وَأَقَامُواْ

and establish

ٱلصَّلَوٰةَ

the prayer

وَءَاتَوُاْ

and give

ٱلزَّكَوٰةَ

the zakah

فَخَلُّواْ

then leave

سَبِيلَهُمْۚ

their way.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٥

(5)

فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَٱقْتُلُواْ ٱلْمُشْرِكِينَ
حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَٱحْصُرُوهُمْ
وَٱقْعُدُواْ لَهُمْ كُلَّ مَرْصَدٍۚ فَإِن تَابُواْ وَأَقَامُواْ
ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ فَخَلُّواْ سَبِيلَهُمْۚ إِنَّ ٱللَّهَ

غَفُورٌ رَّحِيمٌ ٥

(5) And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.

وَإِنْ

And if

أَحَدٌ

anyone

مِّنَ

of

ٱلْمُشْرِكِينَ

the polytheists

ٱسْتَجَارَكَ

seek your protection

فَأَجِرْهُ

then grant him protection

حَتَّىٰ

until

يَسْمَعَ

he hears

كَلَٰمَ

(the) Words of Allah.

ٱللَّهِ

ثُمَّ

Then

أَبْلِغْهُ

escort him

مَأْمَنَهُۥ

(to) his place of safety.

ج

ذَٰلِكَ

That

بِأَنَّهُمْ

(is) because they

قَوْمٌ

(are) a people

لَّا

(who) do not know.

يَعْلَمُونَ

٦

(6)

وَإِنْ أَحَدٌ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَٰمَ ٱللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُۥ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ ٦

(6) And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.

كَيْفَ

How

يَكُونُ

can (there) be

لِلْمُشْرِكِينَ

for the polytheists

عَهْدٌ

a covenant

عِندَ

with

ٱللَّهِ

Allah

وَعِندَ

and with

رَسُولِهِۦٓ

His Messenger,

إِلَّا

except

ٱلَّذِينَ

those (with) whom

عَٰهَدتُّمْ

you made a treaty

عِندَ

near

ٱلْمَسْجِدِ

Al-Masjid Al-Haraam?

ٱلْحَرَامِ

صلى

فَمَا

So long as

ٱسْتَقَٰمُوا۟

they are upright

لَكُمْ

to you

فَٱسْتَقِيمُوا۟

then you be upright

لَهُمْ

to them.

ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
يُحِبُّ
loves
ٱلْمُتَّقِينَ
the righteous.
٧
(7)

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ ٱللَّهِ وَعِندَ رَسُولِهِۦٓ إِلَّا ٱلَّذِينَ عَٰهَدتُّمْ عِندَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۖ فَمَا ٱسْتَقَٰمُوا۟ لَكُمْ فَٱسْتَقِيمُوا۟ لَهُمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ٧

(7) How can there be for the polytheists a treaty in the sight of Allah and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Haram? So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him].

كَيْفَ
How
وَإِن
while, if
يَظْهَرُوا۟
they gain dominance
عَلَيْكُمْ
over you
لَا

they do not regard (the ties)

يَرْقُبُواْ

فِيكُمْ

with you

إِلًّا

(of) kinship

وَلَا

and not

ذِمَّةً

covenant of protection?

ج

يُرْضُونَكُم

They satisfy you

بِأَفْوَٰهِهِمْ

with their mouths

وَتَأْبَىٰ

but refuse,

قُلُوبُهُمْ

their hearts

وَأَكْثَرُهُمْ

and most of them

فَٰسِقُونَ

(are) defiantly disobedient.

٨

(8)

كَيْفَ وَإِن يَظْهَرُواْ عَلَيْكُمْ لَا يَرْقُبُواْ فِيكُمْ إِلًّا وَلَا
ذِمَّةً ج يُرْضُونَكُم بِأَفْوَٰهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ
وَأَكْثَرُهُمْ فَٰسِقُونَ ٨

(8) How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient.

ٱشْتَرَوْا۟

They exchange

بِـَٔايَـٰتِ

[with] the Verses of Allah

ٱللَّهِ

ثَمَنًا

(for) a little price,

قَلِيلًا

فَصَدُّوا۟

and they hinder (people)

عَن

from

سَبِيلِهِۦٓ

His way.

ج

إِنَّهُمْ

Indeed,

سَآءَ

evil

مَا

(is) what

كَانُوا۟

they used to

يَعْمَلُونَ

do.

٩

(9)

ٱشْتَرَوْا۟ بِـَٔايَٰتِ ٱللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا۟ عَن سَبِيلِهِۦٓ ۚ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ٩

(9) They have exchanged the signs of Allah for a small price and averted [people] from His way. Indeed, it was evil that they were doing.

لَا

Not

يَرْقُبُونَ

they respect (the ties)

فِى

towards

مُؤْمِنٍ

a believer

إِلًّا

(of) kinship

وَلَا

and not

ذِمَّةً

covenant of protection.

ۚ

وَأُو۟لَٰٓئِكَ

And those

هُمُ

[they]

ٱلْمُعْتَدُونَ

(are) the transgressors.

١٠

(10)

لَا يَرْقُبُونَ فِى مُؤْمِنٍ إِلًّا وَلَا ذِمَّةً ۚ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُعْتَدُونَ ١٠

(10) They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.

فَإِن

But if

تَابُوا۟

they repent

وَأَقَامُوا۟

and establish

ٱلصَّلَوٰةَ

the prayer

وَءَاتَوُا۟

and give

ٱلزَّكَوٰةَ

the zakah,

فَإِخْوَٰنُكُمْ

then (they are) your brothers

فِى

in

ٱلدِّينِ

[the] religion.

قلے

وَنُفَصِّلُ

And We explain in detail

ٱلْـَٔايَـٰتِ

the Verses

لِقَوْمٍ

for a people

يَعْلَمُونَ

(who) know.

١١

(11)

فَإِن تَابُوا۟ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ ۗ وَنُفَصِّلُ ٱلْـَٔايَـٰتِ لِقَوْمٍ يَعْلَمُونَ ١١

(11) But if they repent, establish prayer, and give zakah, then they are your brothers in religion; and We detail the verses for a people who know.

وَإِن

And if

نَّكَثُوٓا۟

they break

أَيْمَـٰنَهُم

their oaths

مِّن

after

بَعْدِ

their treaty

عَهْدِهِمْ

and defame

وَطَعَنُوا۟

[in]

فِى

your religion,

دِينِكُمْ

then fight

فَقَـٰتِلُوٓا۟

the leaders

أَئِمَّةَ

(of) [the] disbelief,

ٱلْكُفْرِ

indeed, they -

ۙ

إِنَّهُمْ

no

لَآ

oaths

أَيْمَٰنَ

for them,

لَهُمْ

so that they may

لَعَلَّهُمْ

cease.

يَنتَهُونَ

١٢

(12)

وَإِن نَّكَثُوٓاْ أَيْمَٰنَهُم مِّن بَعْدِ عَهْدِهِمْ وَطَعَنُواْ فِى دِينِكُمْ فَقَٰتِلُوٓاْ أَئِمَّةَ ٱلْكُفْرِ ۙ إِنَّهُمْ لَآ أَيْمَٰنَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ ١٢

(12) And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease.

أَلَا

Will not

تُقَٰتِلُونَ

you fight

قَوْمًا

a people

نَّكَثُوٓاْ

who broke

أَيْمَٰنَهُمْ

their oaths

وَهَمُّواْ

and determined

بِإِخْرَاجِ

to drive out

ٱلرَّسُولِ

the Messenger

وَهُم

and they

بَدَءُوكُمْ

began (to attack) you

أَوَّلَ

first

مَرَّةٍ

time?

ج

أَتَخْشَوْنَهُمْ

Do you fear them?

ج

فَٱللَّهُ

But Allah

أَحَقُّ

(has) more right

أَن

that

تَخْشَوْهُ

you should fear Him,

إِن

if

كُنتُم

you are

مُّؤْمِنِينَ

believers.

١٣

(13)

أَلَا تُقَٰتِلُونَ قَوْمًا نَّكَثُوٓا۟ أَيْمَٰنَهُمْ وَهَمُّوا۟ بِإِخْرَاجِ ٱلرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۚ أَتَخْشَوْنَهُمْ ۚ فَٱللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ ١٣

(13) Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time? Do you fear them? But Allah has more right that you should fear Him, if you are [truly] believers.

قَٰتِلُوهُمْ

Fight them -

يُعَذِّبْهُمُ

Allah will punish them

ٱللَّهُ

بِأَيْدِيكُمْ

by your hands

وَيُخْزِهِمْ

and disgrace them

وَيَنصُرْكُمْ

and give you victory

عَلَيْهِمْ

over them,

وَيَشْفِ

and will heal

صُدُورَ

(the) breasts

قَوْمٍ

(of) a people

مُّؤْمِنِينَ

(who are) believers.

١٤

(14)

قَٰتِلُوهُمْ يُعَذِّبْهُمُ ٱللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

١٤

(14) Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people

وَيُذْهِبْ

And remove

غَيْظَ

(the) anger

قُلُوبِهِمْ

(of) their hearts.

قلے

وَيَتُوبُ

And Allah accepts repentance

ٱللَّهُ

عَلَىٰ

of

مَن

whom

يَشَآءُ

He wills.

قلے

وَٱللَّهُ

And Allah

عَلِيمٌ

(is) All-Knower,

حَكِيمٌ

All-Wise.

١٥

(15)

وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ ٱللَّهُ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١٥

(15) And remove the fury in the believers' hearts. And Allah turns in forgiveness to whom He wills; and Allah is Knowing and Wise.

أَمْ

Or

حَسِبْتُمْ

(do) you think

أَن

that

تُتْرَكُوا۟

you would be left

وَلَمَّا

while not

يَعْلَمِ

Allah made evident

ٱللَّهُ

ٱلَّذِينَ

those who

جَٰهَدُواْ

strive

مِنكُمْ

among you,

وَلَمْ

and not

يَتَّخِذُواْ

take

مِن

besides Allah

دُونِ

ٱللَّهِ

وَلَا

and not

رَسُولِهِۦ

His Messenger

وَلَا

and not

ٱلْمُؤْمِنِينَ

the believers

وَلِيجَةً

(as) intimates?

ج

وَٱللَّهُ

And Allah

خَبِيرٌۢ

(is) All-Aware

بِمَا

of what

تَعْمَلُونَ

you do.

١٦

(16)

أَمْ حَسِبْتُمْ أَن تُتْرَكُوا۟ وَلَمَّا يَعْلَمِ ٱللَّهُ ٱلَّذِينَ جَٰهَدُوا۟ مِنكُمْ وَلَمْ يَتَّخِذُوا۟ مِن دُونِ ٱللَّهِ وَلَا رَسُولِهِۦ وَلَا ٱلْمُؤْمِنِينَ وَلِيجَةً ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ١٦

(16) Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah, His Messenger and the believers as intimates? And Allah is Acquainted with what you do.

مَا

(It) is not

كَانَ

لِلْمُشْرِكِينَ

for the polytheists

أَن

that

يَعْمُرُوا۟

they maintain

مَسَٰجِدَ

(the) masajid of Allah

ٱللَّهِ

شَٰهِدِينَ

(while) witnessing

عَلَىٰٓ

against

أَنفُسِهِم

themselves

بِٱلْكُفْرِ

[with] disbelief.

ج

أُو۟لَٰٓئِكَ

(For) those,

حَبِطَتْ

worthless

أَعْمَٰلُهُمْ

(are) their deeds,

وَفِى

and in

ٱلنَّارِ

the Fire

هُمْ

they

خَٰلِدُونَ

(will) abide forever.

١٧

(17)

مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا۟ مَسَٰجِدَ ٱللَّهِ
شَٰهِدِينَ عَلَىٰٓ أَنفُسِهِم بِٱلْكُفْرِ ج أُو۟لَٰٓئِكَ حَبِطَتْ

أَعْمَٰلُهُمْ وَفِى ٱلنَّارِ هُمْ خَٰلِدُونَ ١٧

(17) It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will abide eternally.

إِنَّمَا

Only

يَعْمُرُ

will maintain

مَسَٰجِدَ

(the) masajid of Allah

ٱللَّهِ

مَنْ

(the one) who

ءَامَنَ

believes

بِٱللَّهِ

in Allah

وَٱلْيَوْمِ

and the Day

ٱلْءَاخِرِ

the Last,

وَأَقَامَ

and establishes

ٱلصَّلَوٰةَ

the prayer

وَءَاتَى

and gives

ٱلزَّكَوٰةَ

the zakah

وَلَمْ
and not
يَخْشَ
fear
إِلَّا
except
ٱللَّهَ
Allah.
صلے

فَعَسَىٰٓ
Then perhaps
أُو۟لَٰٓئِكَ
those,
أَن
[that]
يَكُونُوا۟
they are
مِنَ
of
ٱلْمُهْتَدِينَ
the guided ones.
١٨
(18)

إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ صلے فَعَسَىٰٓ أُو۟لَٰٓئِكَ أَن يَكُونُوا۟ مِنَ ٱلْمُهْتَدِينَ
١٨

(18) The mosques of Allah are only to be maintained by those who

believe in Allah and the Last Day and establish prayer and give zakah and do not fear except Allah, for it is expected that those will be of the [rightly] guided.

۞

أَجَعَلْتُمْ

Do you make

سِقَايَةَ

the providing of water

ٱلْحَآجِّ

(to) the pilgrims

وَعِمَارَةَ

and (the) maintenance

ٱلْمَسْجِدِ

(of) Al-Masjid Al-Haraam

ٱلْحَرَامِ

كَمَنْ

like (the one) who

ءَامَنَ

believes

بِٱللَّهِ

in Allah

وَٱلْيَوْمِ

and the Day

ٱلْءَاخِرِ

the Last,

وَجَٰهَدَ

and strives

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah?

ج

لَا

They are not equal

يَسْتَوُۥنَ

عِندَ

near

ٱللَّهِ

Allah.

قلے

وَٱللَّهُ

And Allah

لَا

(does) not

يَهْدِى

guide

ٱلْقَوْمَ

the people -

ٱلظَّٰلِمِينَ

the wrongdoers.

١٩

(19)

أَجَعَلْتُمْ سِقَايَةَ ٱلْحَآجِّ وَعِمَارَةَ ٱلْمَسْجِدِ ۞

ٱلْحَرَامِ كَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَجَٰهَدَ

فِى سَبِيلِ ٱللَّهِ ۚ لَا يَسْتَوُۥنَ عِندَ ٱللَّهِ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ١٩

(19) Have you made the providing of water for the pilgrim and the maintenance of al-Masjid al-Haram equal to [the deeds of] one who believes in Allah and the Last Day and strives in the cause of Allah? They are not equal in the sight of Allah. And Allah does not guide the wrongdoing people.

ٱلَّذِينَ

Those who

ءَامَنُوا۟

believed

وَهَاجَرُوا۟

and emigrated

وَجَٰهَدُوا۟

and strove

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

بِأَمْوَٰلِهِمْ

with their wealth

وَأَنفُسِهِمْ

and their lives

أَعْظَمُ

(are) greater

دَرَجَةً

(in) rank

عِندَ

near

ٱللَّهِ

Allah.

ج

وَأُو۟لَٰٓئِكَ

And those -

هُمُ

they

ٱلْفَآئِزُونَ

(are) the successful.

٢٠

(20)

ٱلَّذِينَ ءَامَنُوا۟ وَهَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّهِ ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ٢٠

(20) The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success].

يُبَشِّرُهُمْ

Their Lord gives them glad tidings

رَبُّهُم

بِرَحْمَةٍ

of Mercy

مِّنْهُ

from Him

وَرِضْوَٰنٍ

and Pleasure,

وَجَنَّٰتٍ

and Gardens

لَّهُمْ

for them -

فِيهَا

in it

نَعِيمٌ

(is) bliss

مُّقِيمٌ

enduring.

٢١

(21)

يُبَشِّرُهُمْ رَبُّهُم بِرَحْمَةٍ مِّنْهُ وَرِضْوَٰنٍ وَجَنَّٰتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ ٢١

(21) Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure.

خَٰلِدِينَ

(They will) abide

فِيهَآ

in it

أَبَدًا

forever.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah -

عِندَهُۥٓ

with Him

أَجْرٌ

(is) a reward

عَظِيمٌ

great.

٢٢

(22)

خَٰلِدِينَ فِيهَآ أَبَدًا ۚ إِنَّ ٱللَّهَ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ٢٢

(22) [They will be] abiding therein forever. Indeed, Allah has with Him a great reward.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe

لَا

(Do) not

تَتَّخِذُوٓا۟

take

ءَابَآءَكُمْ

your fathers

وَإِخْوَٰنَكُمْ

and your brothers

أَوْلِيَآءَ

(as) allies

إِنِ

if

ٱسْتَحَبُّوا۟

they prefer

ٱلْكُفْرَ

[the] disbelief

عَلَى

over

ٱلْإِيمَٰنِ

[the] belief.

ج

وَمَن

And whoever

يَتَوَلَّهُم

takes them as allies

مِّنكُمْ

among you,

فَأُو۟لَٰٓئِكَ

then those

هُمُ

[they]

ٱلظَّٰلِمُونَ

(are) the wrongdoers.

٢٣

(23)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوٓا۟ ءَابَآءَكُمْ وَإِخْوَٰنَكُمْ أَوْلِيَآءَ إِنِ ٱسْتَحَبُّوا۟ ٱلْكُفْرَ عَلَى ٱلْإِيمَٰنِ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٢٣

(23) O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers.

قُلْ

Say,

إِن

"If

كَانَ

are

ءَابَآؤُكُمْ

your fathers,

وَأَبْنَآؤُكُمْ

and your sons,

وَإِخْوَٰنُكُمْ

and your brothers,

وَأَزْوَٰجُكُمْ

and your spouses,

وَعَشِيرَتُكُمْ

and your relatives,

وَأَمْوَٰلٌ

and wealth

ٱقْتَرَفْتُمُوهَا

that you have acquired

وَتِجَٰرَةٌ

and the commerce,

تَخْشَوْنَ

you fear

كَسَادَهَا

a decline (in) it

وَمَسَٰكِنُ

and the dwellings

تَرْضَوْنَهَآ

you delight (in) it

أَحَبَّ

(are) more beloved

إِلَيْكُم

to you

مِّنَ

than

ٱللَّهِ

Allah,

وَرَسُولِهِۦ

and His Messenger

وَجِهَادٍ

and striving

فِى

in

سَبِيلِهِۦ

His way,

فَتَرَبَّصُوا۟

then wait

حَتَّىٰ

until

يَأْتِىَ

Allah brings

ٱللَّهُ

بِأَمْرِهِۦ

His Command.

قلے

وَٱللَّهُ

And Allah

لَا

(does) not

يَهْدِى

guide

ٱلْقَوْمَ

the people -

ٱلْفَٰسِقِينَ

the defiantly disobedient."

٢٤

(24)

قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَٰنُكُمْ وَأَزْوَٰجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَٰلٌ ٱقْتَرَفْتُمُوهَا وَتِجَٰرَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَٰكِنُ تَرْضَوْنَهَآ أَحَبَّ إِلَيْكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٍ فِى سَبِيلِهِۦ فَتَرَبَّصُوا۟ حَتَّىٰ يَأْتِىَ ٱللَّهُ بِأَمْرِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ٢٤

(24) Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."

لَقَدْ

Verily,

نَصَرَكُمُ

Allah helped you

ٱللَّهُ

فِى

in

مَوَاطِنَ

many regions,

كَثِيرَةٍ

ۚ

وَيَوْمَ

and (on the) day

حُنَيْنٍ

(of) Hunain,

ۙ

إِذْ

when

أَعْجَبَتْكُمْ

pleased you

كَثْرَتُكُمْ

your multitude,

فَلَمْ

but not

تُغْنِ

availed

عَنكُمْ

you

شَيْـًٔا

anything

وَضَاقَتْ

and (was) straitened

عَلَيْكُمُ

for you

ٱلْأَرْضُ

the earth

بِمَا

(in spite) of its vastness,

رَحُبَتْ

ثُمَّ

then

وَلَّيْتُم

you turned back,

مُّدْبِرِينَ

fleeing.

٢٥

(25)

لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ ۙ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ٢٥

(25) Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great number pleased you, but it did not avail you at all, and the earth was confining for you with its vastness; then you turned back, fleeing.

ثُمَّ

Then

أَنزَلَ

Allah sent down

ٱللَّهُ

سَكِينَتَهُۥ

His tranquility

عَلَىٰ

on

رَسُولِهِۦ

His Messenger,

وَعَلَى

and on

ٱلْمُؤْمِنِينَ

the believers

وَأَنزَلَ

and sent down

جُنُودًا

forces,

لَّمْ

which you did not see

تَرَوْهَا

وَعَذَّبَ

and He punished

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved.

ج

وَذَٰلِكَ

And that

جَزَآءُ

(is) the recompense

ٱلْكَٰفِرِينَ

(of) the disbelievers.

٢٦

(26)

ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ

كَفَرُواْ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ ٢٦

(26) Then Allah sent down His tranquillity upon His Messenger and upon the believers and sent down soldiers angels whom you did not see and punished those who disbelieved. And that is the recompense of the disbelievers.

ثُمَّ

Then

يَتُوبُ

Allah accepts repentance

ٱللَّهُ

مِن

after

بَعْدِ

ذَٰلِكَ

that

عَلَىٰ

for

مَن

whom

يَشَآءُ

He wills.

قلے

وَٱللَّهُ

And Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٢٧

(27)

ثُمَّ يَتُوبُ ٱللَّهُ مِن بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٢٧

(27) Then Allah will accept repentance after that for whom He wills; and Allah is Forgiving and Merciful.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوٓاْ

إِنَّمَا

Indeed,

ٱلْمُشْرِكُونَ

the polytheists

نَجَسٌ

(are) unclean,

فَلَا

so let them not come near

يَقْرَبُواْ

ٱلْمَسْجِدَ

Al-Masjid Al-Haraam

ٱلْحَرَامَ

بَعْدَ

after

عَامِهِمْ

this, their (final) year.

هَٰذَا

ج

وَإِنْ

And if

خِفْتُمْ

you fear

عَيْلَةً

poverty,

فَسَوْفَ

then soon

يُغْنِيكُمُ

Allah will enrich you

ٱللَّهُ

مِن

from

فَضْلِهِۦٓ

His Bounty,

إِن

if

شَآءَ

He wills.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

عَلِيمٌ

(is) All-Knower,

حَكِيمٌ

All-Wise.

٢٨

(28)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُواْ ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا ۚ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَ ۚ إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ ٢٨

(28) O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise.

قَٰتِلُواْ

Fight

ٱلَّذِينَ

those who

لَا

(do) not

يُؤْمِنُونَ

believe

بِٱللَّهِ

in Allah

وَلَا

and not

بِٱلْيَوْمِ

in the Day

ٱلْءَاخِرِ

the Last,

وَلَا

and not

يُحَرِّمُونَ

they make unlawful

مَا

what

حَرَّمَ

Allah has made unlawful

ٱللَّهُ

وَرَسُولُهُۥ

and His Messenger,

وَلَا

and not

يَدِينُونَ

they acknowledge

دِينَ

(the) religion

ٱلْحَقِّ

(of) the truth,

مِنَ

from

ٱلَّذِينَ

those who

أُوتُواْ

were given

ٱلْكِتَٰبَ

the Scripture,

حَتَّىٰ

until

يُعْطُواْ

they pay

ٱلْجِزْيَةَ

the jizyah

عَن

willingly,

يَدٍ

وَهُمْ

while they

صَٰغِرُونَ

(are) subdued.

٢٩

(29)

قَٰتِلُواْ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ حَتَّىٰ يُعْطُواْ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ ٢٩

(29) Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.

وَقَالَتِ

And said

ٱلْيَهُودُ

the Jews,

عُزَيْرٌ

"Uzair

ٱبْنُ

(is) son

ٱللَّهِ

(of) Allah."

وَقَالَتِ

And said

ٱلنَّصَٰرَى

the Christians,

ٱلْمَسِيحُ

"Messiah

ٱبْنُ

(is) son

ٱللَّهِ

(of) Allah."

صلے

ذَٰلِكَ

That

قَوْلُهُم

(is) their saying

بِأَفْوَٰهِهِمْ

with their mouths,

صلے

يُضَٰهِـُٔونَ

they imitate

قَوْلَ

the saying

ٱلَّذِينَ

(of) those who

كَفَرُوا۟

disbelieved

مِن

before.

قَبْلُ
ج

قَٰتَلَهُمُ
(May) Allah destroy them.
ٱللَّهُ
ج

أَنَّىٰ
How
يُؤْفَكُونَ
deluded are they
٣٠
(30)
وَقَالَتِ ٱلْيَهُودُ عُزَيْرٌ ٱبْنُ ٱللَّهِ وَقَالَتِ ٱلنَّصَٰرَى ٱلْمَسِيحُ ٱبْنُ ٱللَّهِ ۖ ذَٰلِكَ قَوْلُهُم بِأَفْوَٰهِهِمْ ۖ يُضَٰهِـُٔونَ قَوْلَ ٱلَّذِينَ كَفَرُوا۟ مِن قَبْلُ ۚ قَٰتَلَهُمُ ٱللَّهُ ۚ أَنَّىٰ يُؤْفَكُونَ ٣٠
(30) The Jews say, "Ezra is the son of Allah "; and the Christians say, "The Messiah is the son of Allah." That is their statement from their mouths; they imitate the saying of those who disbelieved [before them]. May Allah destroy them; how are they deluded?
ٱتَّخَذُوٓا۟
They have taken
أَحْبَارَهُمْ
their rabbis
وَرُهْبَٰنَهُمْ
and their monks
أَرْبَابًا
(as) Lords

مِّن

besides

دُونِ

Allah

ٱللَّهِ

and the Messiah,

وَٱلْمَسِيحَ

son

ٱبْنَ

(of) Maryam.

مَرْيَمَ

And not

وَمَآ

they were commanded

أُمِرُوٓاْ

except

إِلَّا

that they worship

لِيَعْبُدُوٓاْ

One God.

إِلَٰهًا

وَٰحِدًا

(There) is no

صلے

لَّآ

god

إِلَٰهَ

except

إِلَّا

Him.

هُوَ

Glory be to Him

ج

سُبْحَٰنَهُۥ

from what

عَمَّا

they associate (with Him).

يُشْرِكُونَ

٣١

(31)

ٱتَّخَذُوٓا۟ أَحْبَارَهُمْ وَرُهْبَٰنَهُمْ أَرْبَابًا مِّن دُونِ ٱللَّهِ وَٱلْمَسِيحَ ٱبْنَ مَرْيَمَ وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوٓا۟ إِلَٰهًا وَٰحِدًا ۖ لَّآ إِلَٰهَ إِلَّا هُوَ ۚ سُبْحَٰنَهُۥ عَمَّا يُشْرِكُونَ ٣١

(31) They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him.

يُرِيدُونَ

They want

أَن

to

يُطْفِـُٔوا۟

extinguish

نُورَ

Allah's light

ٱللَّهِ

بِأَفْوَٰهِهِمْ

with their mouths,

وَيَأْبَى

but Allah refuses

ٱللَّهُ

إِلَّآ

except

أَن

to

يُتِمَّ

perfect

نُورَهُۥ

His Light

وَلَوْ

even if

كَرِهَ

the disbelievers dislike (it).

ٱلْكَٰفِرُونَ

٣٢

(32)

يُرِيدُونَ أَن يُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَيَأْبَى ٱللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُۥ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ٣٢

(32) They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it.

هُوَ

He

ٱلَّذِىٓ

(is) the One Who

أَرْسَلَ
has sent
رَسُولَهُۥ
His Messenger
بِٱلْهُدَىٰ
with the guidance
وَدِينِ
and the religion
ٱلْحَقِّ
(of) [the] truth,
لِيُظْهِرَهُۥ
to manifest it
عَلَى
over
ٱلدِّينِ
all religions.
كُلِّهِۦ
وَلَوْ
Even if
كَرِهَ
dislike (it)
ٱلْمُشْرِكُونَ
the polytheists.
٣٣
(33)
هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ
٣٣

(33) It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it.

۞

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوٓا۟

إِنَّ

Indeed,

كَثِيرًا

many

مِّنَ

of

ٱلْأَحْبَارِ

the rabbis

وَٱلرُّهْبَانِ

and the monks

لَيَأْكُلُونَ

surely eat

أَمْوَٰلَ

(the) wealth

ٱلنَّاسِ

(of) the people

بِٱلْبَٰطِلِ

in falsehood,

وَيَصُدُّونَ

and hinder

عَن

from

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah.

قلے

وَٱلَّذِينَ

And those who

يَكْنِزُونَ

hoard

ٱلذَّهَبَ

the gold

وَٱلْفِضَّةَ

and the silver,

وَلَا

and (do) not

يُنفِقُونَهَا

spend it

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah,

فَبَشِّرْهُم

[so] give them tidings

بِعَذَابٍ

of a punishment

أَلِيمٍ

painful.

٣٤

(34)

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ كَثِيرًا مِّنَ ٱلْأَحْبَارِ ۞ وَٱلرُّهْبَانِ لَيَأْكُلُونَ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَـٰطِلِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ ۗ وَٱلَّذِينَ يَكْنِزُونَ ٱلذَّهَبَ وَٱلْفِضَّةَ وَلَا يُنفِقُونَهَا فِى سَبِيلِ ٱللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ٣٤

(34) O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment.

يَوْمَ

(The) Day

يُحْمَىٰ

it will be heated [on it]

عَلَيْهَا

فِى

in

نَارِ

the Fire

جَهَنَّمَ

(of) Hell,

فَتُكْوَىٰ

and will be branded

بِهَا

with it

جِبَاهُهُمْ

their foreheads

وَجُنُوبُهُمْ

and their flanks

وَظُهُورُهُمْ

and their backs,

صلے

هَٰذَا

"This

مَا

(is) what

كَنَزْتُمْ

you hoarded

لِأَنفُسِكُمْ

for yourselves,

فَذُوقُواْ

so taste

مَا

what

كُنتُمْ

you used to

تَكْنِزُونَ

hoard."

٣٥

(35)

يَوْمَ يُحْمَىٰ عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا
جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ صلے هَٰذَا مَا كَنَزْتُمْ
لِأَنفُسِكُمْ فَذُوقُواْ مَا كُنتُمْ تَكْنِزُونَ ٣٥

(35) The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you

used to hoard."

إِنَّ

Indeed,

عِدَّةَ

(the) number

ٱلشُّهُورِ

(of) the months

عِندَ

with

ٱللَّهِ

Allah

ٱثْنَا

(is) twelve

عَشَرَ

شَهْرًا

months

فِى

in

كِتَٰبِ

(the) ordinance

ٱللَّهِ

(of) Allah

يَوْمَ

(from the) Day

خَلَقَ

He created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth;

مِنْهَآ

of them,

أَرْبَعَةٌ

four

حُرُمٌ

(are) sacred.

ج

ذَٰلِكَ

That

ٱلدِّينُ

(is) the religion

ٱلْقَيِّمُ

the upright,

ج

فَلَا

so (do) not

تَظْلِمُوا۟

wrong

فِيهِنَّ

therein

أَنفُسَكُمْ

yourselves.

ج

وَقَٰتِلُوا۟

And fight

ٱلْمُشْرِكِينَ

the polytheists

كَآفَّةً

all together,

كَمَا

as

يُقَٰتِلُونَكُمْ

they fight you

كَآفَّةً

all together.

ج

وَٱعْلَمُوٓاْ

And know

أَنَّ

that

ٱللَّهَ

Allah

مَعَ

(is) with

ٱلْمُتَّقِينَ

the righteous.

٣٦

(36)

إِنَّ عِدَّةَ ٱلشُّهُورِ عِندَ ٱللَّهِ ٱثْنَا عَشَرَ شَهْرًا فِى كِتَٰبِ ٱللَّهِ يَوْمَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ مِنْهَآ أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ ۚ فَلَا تَظْلِمُوا۟ فِيهِنَّ أَنفُسَكُمْ ۚ وَقَٰتِلُوا۟ ٱلْمُشْرِكِينَ كَآفَّةً كَمَا يُقَٰتِلُونَكُمْ كَآفَّةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ٣٦

(36) Indeed, the number of months with Allah is twelve [lunar] months in the register of Allah [from] the day He created the heavens and the

earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them. And fight against the disbelievers collectively as they fight against you collectively. And know that Allah is with the righteous [who fear Him].

إِنَّمَا

Indeed,

ٱلنَّسِىٓءُ

the postponing

زِيَادَةٌ

(is) an increase

فِى

in

ٱلْكُفْرِ

the disbelief,

صلے

يُضَلُّ

are led astray

بِهِ

by it

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve.

يُحِلُّونَهُۥ

They make it lawful

عَامًا

one year

وَيُحَرِّمُونَهُۥ

and make it unlawful

عَامًا

(another) year,

لِّيُوَاطِـُٔواْ

to adjust

عِدَّةَ

the number

مَا

which

حَرَّمَ

Allah has made unlawful

ٱللَّهُ

فَيُحِلُّواْ

and making lawful

مَا

what

حَرَّمَ

Allah has made unlawful.

ٱللَّهُ

ج

زُيِّنَ

Is made fair-seeming

لَهُمْ

to them

سُوٓءُ

(the) evil

أَعْمَٰلِهِمْ

(of) their deeds.

قلے

وَٱللَّهُ

And Allah

لَا

(does) not

يَهْدِى

guide

ٱلْقَوْمَ

the people -

ٱلْكَٰفِرِينَ

the disbelievers.

٣٧

(37)

إِنَّمَا ٱلنَّسِىٓءُ زِيَادَةٌ فِى ٱلْكُفْرِ ۖ يُضَلُّ بِهِ ٱلَّذِينَ كَفَرُوا۟ يُحِلُّونَهُۥ عَامًا وَيُحَرِّمُونَهُۥ عَامًا لِّيُوَاطِـُٔوا۟ عِدَّةَ مَا حَرَّمَ ٱللَّهُ فَيُحِلُّوا۟ مَا حَرَّمَ ٱللَّهُ ۚ زُيِّنَ لَهُمْ سُوٓءُ أَعْمَٰلِهِمْ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ٣٧

(37) Indeed, the postponing [of restriction within sacred months] is an increase in disbelief by which those who have disbelieved are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allah and [thus] make lawful what Allah has made unlawful. Made pleasing to them is the evil of their deeds; and Allah does not guide the disbelieving people.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

مَا

What

لَكُمْ

(is the matter) with you

إِذَا
when
قِيلَ
it is said
لَكُمُ
to you
ٱنفِرُوا۟
go forth
فِى
in
سَبِيلِ
(the) way
ٱللَّهِ
(of) Allah,
ٱثَّاقَلْتُمْ
you cling heavily
إِلَى
to
ٱلْأَرْضِ
the earth?
ج

أَرَضِيتُم
Are you pleased
بِٱلْحَيَوٰةِ
with the life
ٱلدُّنْيَا
(of) the world
مِنَ
(rather) than

ٱلْءَاخِرَةِ

the Hereafter?

ج

فَمَا

But what

مَتَٰعُ

(is the) enjoyment

ٱلْحَيَوٰةِ

(of) the life

ٱلدُّنْيَا

(of) the world

فِى

in (comparison to)

ٱلْءَاخِرَةِ

the hereafter

إِلَّا

except

قَلِيلٌ

a little.

٣٨

(38)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَا لَكُمْ إِذَا قِيلَ لَكُمُ ٱنفِرُوا۟ فِى سَبِيلِ ٱللَّهِ ٱثَّاقَلْتُمْ إِلَى ٱلْأَرْضِ ۚ أَرَضِيتُم بِٱلْحَيَوٰةِ ٱلدُّنْيَا مِنَ ٱلْءَاخِرَةِ ۚ فَمَا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا قَلِيلٌ ٣٨

(38) O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allah, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the

Hereafter except a [very] little.

إِلَّا

If not

تَنفِرُواْ

you go forth,

يُعَذِّبْكُمْ

He will punish you

عَذَابًا

(with) a painful punishment,

أَلِيمًا

وَيَسْتَبْدِلْ

and will replace you

قَوْمًا

(with) a people

غَيْرَكُمْ

other than you,

وَلَا

and not

تَضُرُّوهُ

you can harm Him

شَيْـًٔا

(in) anything.

قلے

وَٱللَّهُ

And Allah

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful.

٣٩

(39)

إِلَّا تَنفِرُواْ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْـًٔا ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٣٩

(39) If you do not go forth, He will punish you with a painful punishment and will replace you with another people, and you will not harm Him at all. And Allah is over all things competent.

إِلَّا

If not

تَنصُرُوهُ

you help him,

فَقَدْ

certainly,

نَصَرَهُ

Allah helped him,

ٱللَّهُ

إِذْ

when

أَخْرَجَهُ

drove him out

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieved,

ثَانِىَ

the second

ٱثْنَيْنِ

(of) the two,

إِذْ

when

هُمَا

they both

فِى

(were) in

ٱلْغَارِ

the cave,

إِذْ

when

يَقُولُ

he said

لِصَٰحِبِهِۦ

to his companion,

لَا

"(Do) not

تَحْزَنْ

grieve,

إِنَّ

indeed,

ٱللَّهَ

Allah

مَعَنَا

(is) with us."

صلے

فَأَنزَلَ
Then Allah sent down
ٱللَّهُ
سَكِينَتَهُۥ
His tranquility
عَلَيْهِ
upon him,
وَأَيَّدَهُۥ
and supported him
بِجُنُودٍ
with forces
لَّمْ
which you did not see,
تَرَوْهَا
وَجَعَلَ
and made
كَلِمَةَ
(the) word
ٱلَّذِينَ
(of) those who
كَفَرُواْ
disbelieved
ٱلسُّفْلَىٰ
the lowest,
قلے

وَكَلِمَةُ
while (the) Word
ٱللَّهِ

(of) Allah

هِىَ

it (is)

ٱلْعُلْيَا

the highest.

قلے

وَٱللَّهُ

And Allah

عَزِيزٌ

(is) All-Mighty,

حَكِيمٌ

All-Wise.

٤٠

(40)

إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا۟ ثَانِىَ ٱثْنَيْنِ إِذْ هُمَا فِى ٱلْغَارِ إِذْ يَقُولُ لِصَٰحِبِهِۦ لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا ۖ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَيْهِ وَأَيَّدَهُۥ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ ٱلَّذِينَ كَفَرُوا۟ ٱلسُّفْلَىٰ ۗ وَكَلِمَةُ ٱللَّهِ هِىَ ٱلْعُلْيَا ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ ٤٠

(40) If you do not aid the Prophet - Allah has already aided him when those who disbelieved had driven him out [of Makkah] as one of two, when they were in the cave and he said to his companion, "Do not grieve; indeed Allah is with us." And Allah sent down his tranquillity upon him and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.

ٱنفِرُوا۟

Go forth,

خِفَافًا

light

وَثِقَالًا

or heavy

وَجَٰهِدُواْ

and strive

بِأَمْوَٰلِكُمْ

with your wealth

وَأَنفُسِكُمْ

and your lives

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah.

ج

ذَٰلِكُمْ

That

خَيْرٌ

(is) better

لَّكُمْ

for you,

إِن

if

كُنتُمْ

you

تَعْلَمُونَ

know.

٤١

(41)

ٱنفِرُوا۟ خِفَافًا وَثِقَالًا وَجَٰهِدُوا۟ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ

٤١

(41) Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah. That is better for you, if you only knew.

لَوْ

If

كَانَ

it had been

عَرَضًا

a gain

قَرِيبًا

near

وَسَفَرًا

and a journey

قَاصِدًا

easy,

لَّٱتَّبَعُوكَ

surely they (would) have followed you

وَلَٰكِن

but

بَعُدَتْ

was long

عَلَيْهِمُ

for them

ٱلشُّقَّةُ

the distance.

وَسَيَحْلِفُونَ

And they will swear

بِٱللَّهِ

by Allah,

لَوِ

"If

ٱسْتَطَعْنَا

we were able,

لَخَرَجْنَا

certainly we (would) have come forth

مَعَكُمْ

with you."

يُهْلِكُونَ

They destroy

أَنفُسَهُمْ

their own selves

وَٱللَّهُ

and Allah

يَعْلَمُ

knows

إِنَّهُمْ

(that) indeed, they

لَكَٰذِبُونَ

(are) surely liars.

٤٢

(42)

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّٱتَّبَعُوكَ

وَلَٰكِنۢ بَعُدَتْ عَلَيْهِمُ ٱلشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِٱللَّهِ لَوِ ٱسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَٱللَّهُ يَعْلَمُ إِنَّهُمْ لَكَٰذِبُونَ ٤٢

(42) Had it been an easy gain and a moderate trip, the hypocrites would have followed you, but distant to them was the journey. And they will swear by Allah, "If we were able, we would have gone forth with you," destroying themselves [through false oaths], and Allah knows that indeed they are liars.

عَفَا

(May) Allah forgive

ٱللَّهُ

عَنكَ

you

لِمَ

Why (did)

أَذِنتَ

you grant leave

لَهُمْ

to them

حَتَّىٰ

until

يَتَبَيَّنَ

(became) evident

لَكَ

to you

ٱلَّذِينَ

those who

صَدَقُوا۟

were truthful,

وَتَعۡلَمَ

and you knew

ٱلۡكَٰذِبِينَ

the liars?

٤٣

(43)

عَفَا ٱللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمۡ حَتَّىٰ يَتَبَيَّنَ لَكَ ٱلَّذِينَ صَدَقُواْ وَتَعۡلَمَ ٱلۡكَٰذِبِينَ ٤٣

(43) May Allah pardon you, [O Muhammad]; why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars.

لَا

(Would) not ask your permission

يَسۡتَـٔۡذِنُكَ

ٱلَّذِينَ

those who

يُؤۡمِنُونَ

believe

بِٱللَّهِ

in Allah

وَٱلۡيَوۡمِ

and the Day

ٱلۡءَاخِرِ

the Last

أَن

that

يُجَٰهِدُواْ

they strive

بِأَمۡوَٰلِهِمۡ

with their wealth

وَأَنفُسِهِمْ

and their lives.

قلے

وَٱللَّهُ

And Allah

عَلِيمٌ

(is) All-Knower

بِٱلْمُتَّقِينَ

of the righteous.

٤٤

(44)

لَا يَسْتَـْٔذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلْمُتَّقِينَ ٤٤

(44) Those who believe in Allah and the Last Day would not ask permission of you to be excused from striving with their wealth and their lives. And Allah is Knowing of those who fear Him.

إِنَّمَا

Only

يَسْتَـْٔذِنُكَ

ask your leave

ٱلَّذِينَ

those who

لَا

(do) not

يُؤْمِنُونَ

believe

بِٱللَّهِ

in Allah

وَٱلْيَوْمِ

and the Day

ٱلْءَاخِرِ

the Last,

وَٱرْتَابَتْ

and (are in) doubts

قُلُوبُهُمْ

their hearts,

فَهُمْ

so they

فِى

in

رَيْبِهِمْ

their doubts

يَتَرَدَّدُونَ

they waver.

٤٥

(45)

إِنَّمَا يَسْتَـْذِنُكَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَٱرْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ يَتَرَدَّدُونَ ٤٥

(45) Only those would ask permission of you who do not believe in Allah and the Last Day and whose hearts have doubted, and they, in their doubt, are hesitating.

وَلَوْ

And if

أَرَادُوا۟

they had wished

ٱلْخُرُوجَ

(to) go forth,

لَأَعَدُّوا۟

surely they (would) have prepared

لَهُۥ

for it

عُدَّةً

(some) preparation.

وَلَٰكِن

But

كَرِهَ

Allah disliked

ٱللَّهُ

ٱنۢبِعَاثَهُمْ

their being sent,

فَثَبَّطَهُمْ

so He made them lag behind

وَقِيلَ

and it was said,

ٱقْعُدُوا۟

"Sit

مَعَ

with

ٱلْقَٰعِدِينَ

those who sit."

٤٦

(46)

وَلَوْ أَرَادُوا۟ ٱلْخُرُوجَ لَأَعَدُّوا۟ لَهُۥ عُدَّةً وَلَٰكِن ۞

كَرِهَ ٱللَّهُ ٱنۢبِعَاثَهُمۡ فَثَبَّطَهُمۡ وَقِيلَ ٱقۡعُدُواْ مَعَ ٱلۡقَٰعِدِينَ ٤٦

(46) And if they had intended to go forth, they would have prepared for it [some] preparation. But Allah disliked their being sent, so He kept them back, and they were told, "Remain [behind] with those who remain."

لَوۡ

If

خَرَجُواْ

they (had) gone forth

فِيكُم

with you,

مَّا

not

زَادُوكُمۡ

they (would) have increased you

إِلَّا

except

خَبَالٗا

(in) confusion

وَلَأَوۡضَعُواْ

and would have been active

خِلَٰلَكُمۡ

in your midst

يَبۡغُونَكُمُ

seeking (for) you

ٱلۡفِتۡنَةَ

dissension.

وَفِيكُمۡ

And among you (are some)

سَٰمَّعُونَ

who would have listened

لَهُمْ

to them.

قلى

وَٱللَّهُ

And Allah

عَلِيمٌۢ

(is) All-Knower,

بِٱلظَّٰلِمِينَ

of the wrongdoers.

٤٧

(47)

لَوْ خَرَجُوا۟ فِيكُم مَّا زَادُوكُمْ إِلَّا خَبَالًا وَلَأَوْضَعُوا۟ خِلَٰلَكُمْ يَبْغُونَكُمُ ٱلْفِتْنَةَ وَفِيكُمْ سَمَّٰعُونَ لَهُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِٱلظَّٰلِمِينَ ٤٧

(47) Had they gone forth with you, they would not have increased you except in confusion, and they would have been active among you, seeking [to cause] you fitnah. And among you are avid listeners to them. And Allah is Knowing of the wrongdoers.

لَقَدِ

Verily,

ٱبْتَغَوُا۟

they had sought

ٱلْفِتْنَةَ

dissension

مِن

before

قَبْلُ

وَقَلَّبُواْ

and had upset

لَكَ

for you

ٱلْأُمُورَ

the matters

حَتَّىٰ

until

جَآءَ

came

ٱلْحَقُّ

the truth

وَظَهَرَ

and became manifest

أَمْرُ

(the) Order of Allah,

ٱللَّهِ

وَهُمْ

while they

كَٰرِهُونَ

disliked (it).

٤٨

(48)

لَقَدِ ٱبْتَغَوُاْ ٱلْفِتْنَةَ مِن قَبْلُ وَقَلَّبُواْ لَكَ ٱلْأُمُورَ حَتَّىٰ جَآءَ ٱلْحَقُّ وَظَهَرَ أَمْرُ ٱللَّهِ وَهُمْ كَٰرِهُونَ ٤٨

(48) They had already desired dissension before and had upset matters for you until the truth came and the ordinance of Allah appeared, while they were averse.

وَمِنْهُم

And among them

مَّن

(is he) who

يَقُولُ

says,

ٱئْذَن

"Grant me leave

لِّى

وَلَا

and (do) not

تَفْتِنِّىٓ

put me to trial."

ج

أَلَا

Surely,

فِى

in

ٱلْفِتْنَةِ

the trial

سَقَطُوا۟

they have fallen.

قلے

وَإِنَّ

And indeed,

جَهَنَّمَ

Hell

لَمُحِيطَةٌۢ

(will) surely surround

بِٱلْكَٰفِرِينَ

the disbelievers.

٤٩

(49)

وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّى وَلَا تَفْتِنِّىٓ ۚ أَلَا فِى ٱلْفِتْنَةِ سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ٤٩

(49) And among them is he who says, "Permit me [to remain at home] and do not put me to trial." Unquestionably, into trial they have fallen. And indeed, Hell will encompass the disbelievers.

إِن

If

تُصِبْكَ

befalls you

حَسَنَةٌ

good,

تَسُؤْهُمْ

it distresses them,

صلے

وَإِن

but if

تُصِبْكَ

befalls you

مُصِيبَةٌ

a calamity

يَقُولُوا۟

they say,

قَدْ

"Verily,

أَخَذْنَآ

we took

أَمْرَنَا

our matter

مِن

before."

قَبْلُ

وَيَتَوَلَّوا۟

And they turn away

وَّهُمْ

while they

فَرِحُونَ

(are) rejoicing.

٥٠

(50)

إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا۟ قَدْ أَخَذْنَآ أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوا۟ وَّهُمْ فَرِحُونَ ٥٠

(50) If good befalls you, it distresses them; but if disaster strikes you, they say, "We took our matter [in hand] before," and turn away while they are rejoicing.

قُل

Say,

لَّن

"Never

يُصِيبَنَآ

will befall us

إِلَّا

except

مَا

what

كَتَبَ

Allah has decreed

ٱللَّهُ

لَنَا

for us,

هُوَ

He

مَوْلَىٰنَا

(is) our Protector."

ج

وَعَلَى

And on

ٱللَّهِ

Allah

فَلْيَتَوَكَّلِ

[so] let the believers put (their) trust.

ٱلْمُؤْمِنُونَ

٥١

(51)

قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوْلَىٰنَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ٥١

(51) Say, "Never will we be struck except by what Allah has decreed for us; He is our protector." And upon Allah let the believers rely.

قُلْ

Say,

هَلْ

"Do

تَرَبَّصُونَ
you await
بِنَآ
for us
إِلَّآ
except
إِحْدَى
one
ٱلْحُسْنَيَيْنِ
(of) the two best (things)
صلے

وَنَحْنُ
while we
نَتَرَبَّصُ
[we] await
بِكُمْ
for you
أَن
that
يُصِيبَكُمُ
Allah will afflict you
ٱللَّهُ
بِعَذَابٍ
with a punishment
مِّنْ
from
عِندِهِۦٓ
[near] Him,

أَوْ

or

بِأَيْدِينَا

by our hands?

صلے

فَتَرَبَّصُوٓا۟

So wait,

إِنَّا

indeed, we

مَعَكُم

with you

مُّتَرَبِّصُونَ

(are) waiting."

٥٢

(52)

قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلَّآ إِحْدَى ٱلْحُسْنَيَيْنِ ۖ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابٍ مِّنْ عِندِهِۦٓ أَوْ بِأَيْدِينَا ۖ فَتَرَبَّصُوٓا۟ إِنَّا مَعَكُم مُّتَرَبِّصُونَ

٥٢

(52) Say, "Do you await for us except one of the two best things while we await for you that Allah will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting."

قُلْ

Say,

أَنفِقُوا۟

"Spend

طَوْعًا

willingly

أَوْ

or

كَرْهًا

unwillingly;

لَّن

never

يُتَقَبَّلَ

will be accepted

مِنكُمْ

from you.

صلے

إِنَّكُمْ

Indeed, you

كُنتُمْ

[you] are

قَوْمًا

a people

فَٰسِقِينَ

defiantly disobedient."

٥٣

(53)

قُلْ أَنفِقُواْ طَوْعًا أَوْ كَرْهًا لَّن يُتَقَبَّلَ مِنكُمْ صلے إِنَّكُمْ كُنتُمْ قَوْمًا فَٰسِقِينَ ٥٣

(53) Say, "Spend willingly or unwillingly; never will it be accepted from you. Indeed, you have been a defiantly disobedient people."

وَمَا

And not

مَنَعَهُمْ

prevents them

أَن

that

تُقْبَلَ

is accepted

مِنْهُمْ

from them

نَفَقَٰتُهُمْ

their contributions

إِلَّآ

except

أَنَّهُمْ

that they

كَفَرُواْ

disbelieve

بِٱللَّهِ

in Allah

وَبِرَسُولِهِۦ

and in His Messenger,

وَلَا

and not

يَأْتُونَ

they come

ٱلصَّلَوٰةَ

(to) the prayer

إِلَّا

except

وَهُمْ

while they

كُسَالَىٰ

(are) lazy,

وَلَا

and not

يُنفِقُونَ

they spend

إِلَّا

except

وَهُمْ

while they

كَٰرِهُونَ

(are) unwilling.

٥٤

(54)

وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَٰتُهُمْ إِلَّآ أَنَّهُمْ كَفَرُواْ بِٱللَّهِ وَبِرَسُولِهِۦ وَلَا يَأْتُونَ ٱلصَّلَوٰةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِقُونَ إِلَّا وَهُمْ كَٰرِهُونَ ٥٤

(54) And what prevents their expenditures from being accepted from them but that they have disbelieved in Allah and in His Messenger and that they come not to prayer except while they are lazy and that they do not spend except while they are unwilling.

فَلَا

So (let) not

تُعْجِبْكَ

impress you

أَمْوَٰلُهُمْ

their wealth

وَلَآ

and not

أَوْلَٰدُهُمْ

their children.

ج

إِنَّمَا
Only
يُرِيدُ
Allah intends
ٱللَّهُ
لِيُعَذِّبَهُم
to punish them
بِهَا
with it
فِى
in
ٱلْحَيَوٰةِ
the life
ٱلدُّنْيَا
(of) the world,
وَتَزْهَقَ
and should depart
أَنفُسُهُمْ
their souls
وَهُمْ
while they
كَٰفِرُونَ
(are) disbelievers.

٥٥

(55)

فَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَلَآ أَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُعَذِّبَهُم بِهَا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ

وَهُمْ كَٰفِرُونَ ٥٥

(55) So let not their wealth or their children impress you. Allah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers.

وَيَحْلِفُونَ

And they swear

بِٱللَّهِ

by Allah

إِنَّهُمْ

indeed, they

لَمِنكُمْ

surely (are) of you,

وَمَا

while not

هُم

they

مِّنكُمْ

(are) of you,

وَلَٰكِنَّهُمْ

but they

قَوْمٌ

(are) a people

يَفْرَقُونَ

(who) are afraid.

٥٦

(56)

وَيَحْلِفُونَ بِٱللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَٰكِنَّهُمْ قَوْمٌ يَفْرَقُونَ ٥٦

(56) And they swear by Allah that they are from among you while they are not from among you; but they are a people who are afraid.

لَوْ

If

يَجِدُونَ

they could find

مَلْجَـًٔا

a refuge

أَوْ

or

مَغَٰرَٰتٍ

caves

أَوْ

or

مُدَّخَلًا

a place to enter,

لَّوَلَّوْاْ

surely, they would turn

إِلَيْهِ

to it,

وَهُمْ

and they

يَجْمَحُونَ

run wild.

٥٧

(57)

لَوْ يَجِدُونَ مَلْجَـًٔا أَوْ مَغَٰرَٰتٍ أَوْ مُدَّخَلًا لَّوَلَّوْاْ إِلَيْهِ وَهُمْ يَجْمَحُونَ ٥٧

(57) If they could find a refuge or some caves or any place to enter [and hide], they would turn to it while they run heedlessly.

وَمِنْهُم

And among them

مَّن

(is he) who

يَلْمِزُكَ

criticizes you

فِى

concerning

ٱلصَّدَقَٰتِ

the charities.

فَإِنْ

Then if

أُعْطُواْ

they are given

مِنْهَا

from it,

رَضُواْ

they are pleased;

وَإِن

but if

لَّمْ

not

يُعْطَوْاْ

they are given

مِنْهَآ

from it,

إِذَا

then

هُمْ

they

يَسْخَطُونَ
(are) enraged.

٥٨

(58)

وَمِنْهُم مَّن يَلْمِزُكَ فِى ٱلصَّدَقَٰتِ فَإِنْ أُعْطُواْ مِنْهَا رَضُواْ وَإِن لَّمْ يُعْطَوْاْ مِنْهَآ إِذَا هُمْ يَسْخَطُونَ ٥٨

(58) And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry.

وَلَوْ
And if

أَنَّهُمْ
[that] they

رَضُواْ
(were) satisfied

مَآ
(with) what

ءَاتَىٰهُمُ
Allah gave them

ٱللَّهُ

وَرَسُولُهُۥ
and His Messenger,

وَقَالُواْ
and said,

حَسْبُنَا
"Sufficient for us

ٱللَّهُ
(is) Allah,

سَيُؤْتِينَا

Allah will give us

ٱللَّهُ

مِن

of

فَضْلِهِۦ

His Bounty

وَرَسُولُهُۥٓ

and His Messenger.

إِنَّآ

Indeed, we

إِلَى

to

ٱللَّهِ

Allah

رَٰغِبُونَ

turn our hopes."

٥٩

(59)

وَلَوْ أَنَّهُمْ رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ ٥٩

(59) If only they had been satisfied with what Allah and His Messenger gave them and said, "Sufficient for us is Allah; Allah will give us of His bounty, and [so will] His Messenger; indeed, we are desirous toward Allah," [it would have been better for them].

إِنَّمَا

Only

ٱلصَّدَقَٰتُ

the charities

لِلْفُقَرَآءِ

(are) for the poor,

وَٱلْمَسَٰكِينِ

and the needy

وَٱلْعَٰمِلِينَ

and those who collect

عَلَيْهَا

them,

وَٱلْمُؤَلَّفَةِ

and the ones inclined

قُلُوبُهُمْ

their hearts,

وَفِى

and in

ٱلرِّقَابِ

the (freeing of) the necks,

وَٱلْغَٰرِمِينَ

and for those in debt

وَفِى

and in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah,

وَٱبْنِ

and the wayfarer -

ٱلسَّبِيلِ

صلى

فَرِيضَةً

an obligation

مِّنَ

from

ٱللَّهِ

Allah.

قلے

وَٱللَّهُ

And Allah

عَلِيمٌ

(is) All-Knowing,

حَكِيمٌ

All-Wise.

٦٠

(60)

إِنَّمَا ٱلصَّدَقَٰتُ لِلْفُقَرَآءِ وَٱلْمَسَٰكِينِ وَٱلْعَٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ وَٱلْغَٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّبِيلِ ۖ فَرِيضَةً مِّنَ ٱللَّهِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٦٠

(60) Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.

وَمِنْهُمُ

And among them

ٱلَّذِينَ

(are) those who

يُؤْذُونَ

hurt

ٱلنَّبِىَّ

the Prophet

وَيَقُولُونَ

and they say,

هُوَ

"He is

أُذُنٌ

(all) ear."

ج

قُلْ

Say,

أُذُنُ

"An ear

خَيْرٍ

(of) goodness

لَّكُمْ

for you,

يُؤْمِنُ

he believes

بِٱللَّهِ

in Allah,

وَيُؤْمِنُ

and believes

لِلْمُؤْمِنِينَ

the believers,

وَرَحْمَةٌ

and (is) a mercy

لِّلَّذِينَ

to those who

ءَامَنُوا۟

believe

مِنكُمْ

among you."

ج

وَٱلَّذِينَ

And those who

يُؤْذُونَ

hurt

رَسُولَ

(the) Messenger

ٱللَّهِ

(of) Allah,

لَهُمْ

for them

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful.

٦١

(61)

وَمِنْهُمُ ٱلَّذِينَ يُؤْذُونَ ٱلنَّبِىَّ وَيَقُولُونَ هُوَ أُذُنٌ ۚ قُلْ أُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِٱللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا۟ مِنكُمْ ۚ وَٱلَّذِينَ يُؤْذُونَ رَسُولَ ٱللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ٦١

(61) And among them are those who abuse the Prophet and say, "He is an ear." Say, "[It is] an ear of goodness for you that believes in Allah and believes the believers and [is] a mercy to those who believe among

you." And those who abuse the Messenger of Allah - for them is a painful punishment.

يَحْلِفُونَ

They swear

بِٱللَّهِ

by Allah

لَكُمْ

to you

لِيُرْضُوكُمْ

to please you.

وَٱللَّهُ

And Allah

وَرَسُولُهُۥٓ

and His Messenger

أَحَقُّ

(have) more right

أَن

that

يُرْضُوهُ

they should please Him,

إِن

if

كَانُوا۟

they are

مُؤْمِنِينَ

believers.

٦٢

(62)

يَحْلِفُونَ بِٱللَّهِ لَكُمْ لِيُرْضُوكُمْ وَٱللَّهُ وَرَسُولُهُۥٓ

أَحَقُّ أَن يُرْضُوهُ إِن كَانُواْ مُؤْمِنِينَ ٦٢

(62) They swear by Allah to you [Muslims] to satisfy you. But Allah and His Messenger are more worthy for them to satisfy, if they should be believers.

أَلَمْ

Do not

يَعْلَمُوٓاْ

they know

أَنَّهُۥ

that he

مَن

who

يُحَادِدِ

opposes

ٱللَّهَ

Allah

وَرَسُولَهُۥ

and His Messenger,

فَأَنَّ

[then] that,

لَهُۥ

for him

نَارَ

(is the) Fire

جَهَنَّمَ

(of) Hell,

خَٰلِدًا

(will) abide forever

فِيهَا

in it?

ذَٰلِكَ

That

ٱلْخِزْىُ

(is) the disgrace

ٱلْعَظِيمُ

the great.

٦٣

(63)

أَلَمْ يَعْلَمُوٓا۟ أَنَّهُۥ مَن يُحَادِدِ ٱللَّهَ وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدًا فِيهَا ۚ ذَٰلِكَ ٱلْخِزْىُ ٱلْعَظِيمُ ٦٣

(63) Do they not know that whoever opposes Allah and His Messenger - that for him is the fire of Hell, wherein he will abide eternally? That is the great disgrace.

يَحْذَرُ

Fear

ٱلْمُنَٰفِقُونَ

the hypocrites

أَن

lest

تُنَزَّلَ

be revealed

عَلَيْهِمْ

about them

سُورَةٌ

a Surah,

تُنَبِّئُهُم

informing them

بِمَا

of what

فِى

(is) in

قُلُوبِهِمْ

their hearts.

ۚ

قُلِ

Say,

ٱسْتَهْزِءُوٓا۟

"Mock,

إِنَّ

indeed,

ٱللَّهَ

Allah

مُخْرِجٌ

(will) bring forth

مَّا

what

تَحْذَرُونَ

you fear."

٦٤

(64)

يَحْذَرُ ٱلْمُنَٰفِقُونَ أَن تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُم بِمَا فِى قُلُوبِهِمْ ۚ قُلِ ٱسْتَهْزِءُوٓا۟ إِنَّ ٱللَّهَ مُخْرِجٌ مَّا تَحْذَرُونَ ٦٤

(64) They hypocrites are apprehensive lest a surah be revealed about them, informing them of what is in their hearts. Say, "Mock [as you wish]; indeed, Allah will expose that which you fear."

وَلَئِن

And if

سَأَلْتَهُمْ

you ask them,

لَيَقُولُنَّ

surely they will say,

إِنَّمَا

"Only

كُنَّا

we were

نَخُوضُ

conversing

وَنَلْعَبُ

and playing."

ج

قُلْ

Say,

أَبِٱللَّهِ

"Is it Allah

وَءَايَٰتِهِۦ

and His Verses

وَرَسُولِهِۦ

and His Messenger

كُنتُمْ

(that) you were

تَسْتَهْزِءُونَ

mocking?"

٦٥

(65)

وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ج

قُلْ أَبِٱللَّهِ وَءَايَٰتِهِۦ وَرَسُولِهِۦ كُنتُمْ تَسْتَهْزِءُونَ ٦٥

(65) And if you ask them, they will surely say, "We were only conversing and playing." Say, "Is it Allah and His verses and His Messenger that you were mocking?"

لَا

(Do) not

تَعْتَذِرُوا۟

make excuse;

قَدْ

verily,

كَفَرْتُم

you have disbelieved

بَعْدَ

after

إِيمَٰنِكُمْ

your belief.

ج

إِن

If

نَّعْفُ

We pardon

عَن

[on]

طَآئِفَةٍ

a party

مِّنكُمْ

of you

نُعَذِّبْ

We will punish

طَآئِفَةً

a party,

بِأَنَّهُمْ

because they

كَانُوا۟

were

مُجْرِمِينَ

criminals.

٦٦

(66)

لَا تَعْتَذِرُوا۟ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ۚ إِن نَّعْفُ عَن طَآئِفَةٍ مِّنكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا۟ مُجْرِمِينَ

٦٦

(66) Make no excuse; you have disbelieved after your belief. If We pardon one faction of you - We will punish another faction because they were criminals.

ٱلْمُنَٰفِقُونَ

The hypocrite men

وَٱلْمُنَٰفِقَٰتُ

and the hypocrite women,

بَعْضُهُم

some of them

مِّن

(are) of

بَعْضٍ

others.

ۚ

يَأْمُرُونَ

They enjoin

بِٱلْمُنكَرِ

the wrong

وَيَنْهَوْنَ

and forbid

عَنِ

what

ٱلْمَعْرُوفِ

(is) the right,

وَيَقْبِضُونَ

and they close

أَيْدِيَهُمْ

their hands.

ج

نَسُوا۟

They forget

ٱللَّهَ

Allah,

فَنَسِيَهُمْ

so He has forgotten them.
ۚ

إِنَّ
Indeed,
ٱلْمُنَٰفِقِينَ
the hypocrites,
هُمُ
they (are)
ٱلْفَٰسِقُونَ
the defiantly disobedient.
٦٧
(67)
ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ بَعْضُهُم مِّن بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمُنكَرِ وَيَنْهَوْنَ عَنِ ٱلْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ ۚ نَسُوا۟ ٱللَّهَ فَنَسِيَهُمْ ۗ إِنَّ ٱلْمُنَٰفِقِينَ هُمُ ٱلْفَٰسِقُونَ ٦٧
(67) The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allah, so He has forgotten them [accordingly]. Indeed, the hypocrites - it is they who are the defiantly disobedient.
وَعَدَ
Allah has promised
ٱللَّهُ
ٱلْمُنَٰفِقِينَ
the hypocrite men,
وَٱلْمُنَٰفِقَٰتِ
and the hypocrite women
وَٱلْكُفَّارَ
and the disbelievers,

نَارَ

Fire

جَهَنَّمَ

(of the) Hell,

خَٰلِدِينَ

they (will) abide forever

فِيهَا

in it.

ج

هِىَ

It (is)

حَسْبُهُمْ

sufficient for them.

ج

وَلَعَنَهُمُ

And Allah has cursed them,

ٱللَّهُ

صلے

وَلَهُمْ

and for them

عَذَابٌ

(is) a punishment

مُّقِيمٌ

enduring.

٦٨

(68)

وَعَدَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْكُفَّارَ نَارَ جَهَنَّمَ

خَٰلِدِينَ فِيهَا ۚ هِيَ حَسْبُهُمْ ۚ وَلَعَنَهُمُ ٱللَّهُ ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ٦٨

(68) Allah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allah has cursed them, and for them is an enduring punishment.

كَٱلَّذِينَ

Like those

مِن

before you

قَبْلِكُمْ

كَانُوٓا۟

they were

أَشَدَّ

mightier

مِنكُمْ

than you

قُوَّةً

(in) strength,

وَأَكْثَرَ

and more abundant

أَمْوَٰلًا

(in) wealth

وَأَوْلَٰدًا

and children.

فَٱسْتَمْتَعُوا۟

So they enjoyed

بِخَلَٰقِهِمْ

their portion,

فَٱسْتَمْتَعْتُم
and you have enjoyed
بِخَلَٰقِكُمْ
your portion
كَمَا
like
ٱسْتَمْتَعَ
enjoyed
ٱلَّذِينَ
those
مِن
before you
قَبْلِكُم
بِخَلَٰقِهِمْ
their portion,
وَخُضْتُمْ
and you indulge (in idle talk)
كَٱلَّذِى
like the one who
خَاضُوٓا۟
indulges (in idle talk).
ج
أُو۟لَٰٓئِكَ
Those,
حَبِطَتْ
worthless,
أَعْمَٰلُهُمْ
(are) their deeds

فِى
in
ٱلدُّنْيَا
the world
وَٱلْـَٔاخِرَةِ
and (in) the Hereafter.
صلے

وَأُو۟لَٰٓئِكَ
And those,
هُمُ
they
ٱلْخَٰسِرُونَ
(are) the losers.
٦٩
(69)
كَٱلَّذِينَ مِن قَبْلِكُمْ كَانُوٓا۟ أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَٰلًا وَأَوْلَٰدًا فَٱسْتَمْتَعُوا۟ بِخَلَٰقِهِمْ فَٱسْتَمْتَعْتُم بِخَلَٰقِكُمْ كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُم بِخَلَٰقِهِمْ وَخُضْتُمْ كَٱلَّذِى خَاضُوٓا۟ ۚ أُو۟لَٰٓئِكَ حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ٦٩
(69) [You disbelievers are] like those before you; they were stronger than you in power and more abundant in wealth and children. They enjoyed their portion [of worldly enjoyment], and you have enjoyed your portion as those before you enjoyed their portion, and you have engaged [in vanities] like that in which they engaged. [It is] those whose deeds have become worthless in this world and in the Hereafter, and it is they who are the losers.
أَلَمْ
Has not

يَأْتِهِمْ
come to them
نَبَأُ
(the) news
ٱلَّذِينَ
(of) those who
مِن
(were) before them,
قَبْلِهِمْ
قَوْمِ
(the) people
نُوحٍ
(of) Nuh,
وَعَادٍ
and Aad,
وَثَمُودَ
and Thamud,
وَقَوْمِ
and (the) people
إِبْرَٰهِيمَ
(of) Ibrahim
وَأَصْحَٰبِ
and (the) companions
مَدْيَنَ
(of) Madyan,
وَٱلْمُؤْتَفِكَٰتِ
and the towns overturned?
ج

أَتَتْهُمْ

Came to them

رُسُلُهُم

their Messengers

بِٱلْبَيِّنَٰتِ

with clear proofs.

صلى

فَمَا

And not

كَانَ

was

ٱللَّهُ

Allah

لِيَظْلِمَهُمْ

to wrong them

وَلَٰكِن

but

كَانُوٓا۟

they were to

أَنفُسَهُمْ

themselves

يَظْلِمُونَ

doing wrong.

٧٠

(70)

أَلَمْ يَأْتِهِمْ نَبَأُ ٱلَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ
وَثَمُودَ وَقَوْمِ إِبْرَٰهِيمَ وَأَصْحَٰبِ مَدْيَنَ
وَٱلْمُؤْتَفِكَٰتِ ج أَتَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ صلى فَمَا كَانَ ٱللَّهُ

لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمْ يَظْلِمُونَ ٧٠

(70) Has there not reached them the news of those before them - the people of Noah and [the tribes of] 'Aad and Thamud and the people of Abraham and the companions of Madyan and the towns overturned? Their messengers came to them with clear proofs. And Allah would never have wronged them, but they were wronging themselves.

وَٱلْمُؤْمِنُونَ

And the believing men

وَٱلْمُؤْمِنَٰتُ

and the believing women,

بَعْضُهُمْ

some of them

أَوْلِيَآءُ

(are) allies

بَعْضٍ

(of) others.

ج

يَأْمُرُونَ

They enjoin

بِٱلْمَعْرُوفِ

the right,

وَيَنْهَوْنَ

and forbid

عَنِ

from

ٱلْمُنكَرِ

the wrong,

وَيُقِيمُونَ

and they establish

ٱلصَّلَوٰةَ

the prayer

وَيُؤْتُونَ

and give

ٱلزَّكَوٰةَ

the zakah,

وَيُطِيعُونَ

and they obey

ٱللَّهَ

Allah

وَرَسُولَهُۥٓ

and His Messenger.

ج

أُو۟لَٰٓئِكَ

Those,

سَيَرْحَمُهُمُ

Allah will have mercy on them.

ٱللَّهُ

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

عَزِيزٌ

(is) All-Mighty,

حَكِيمٌ

All-Wise.

٧١

(71)

وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَيُطِيعُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ سَيَرْحَمُهُمُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ٧١

(71) The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.

وَعَدَ

Allah has promised

ٱللَّهُ

ٱلْمُؤْمِنِينَ

(to) the believing men

وَٱلْمُؤْمِنَٰتِ

and the believing women

جَنَّٰتٍ

Gardens,

تَجْرِى

flow

مِن

from

تَحْتِهَا

underneath it

ٱلْأَنْهَٰرُ

the rivers

خَٰلِدِينَ

(will) abide forever

فِيهَا

in it

وَمَسَٰكِنَ
and dwellings
طَيِّبَةً
blessed
فِى
in
جَنَّٰتِ
Gardens
عَدْنٍ
(of) everlasting bliss.
ج

وَرِضْوَٰنٌ
But the pleasure
مِّنَ
of
ٱللَّهِ
Allah
أَكْبَرُ
(is) greater.
ج

ذَٰلِكَ
That,
هُوَ
it
ٱلْفَوْزُ
(is) the success
ٱلْعَظِيمُ
great.

(72)

وَعَدَ ٱللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ وَرِضْوَٰنٌ مِّنَ ٱللَّهِ أَكْبَرُ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ٧٢

(72) Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.

يَٰٓأَيُّهَا

O Prophet

ٱلنَّبِىُّ

جَٰهِدِ

Strive (against)

ٱلْكُفَّارَ

the disbelievers

وَٱلْمُنَٰفِقِينَ

and the hypocrites

وَٱغْلُظْ

and be stern

عَلَيْهِمْ

with them.

ۚ

وَمَأْوَىٰهُمْ

And their abode

جَهَنَّمُ

(is) Hell,

صلے

وَبِئْسَ

and wretched

ٱلْمَصِيرُ

(is) the destination.

٧٣

(73)

يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ٧٣

(73) O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.

يَحْلِفُونَ

They swear

بِٱللَّهِ

by Allah

مَا

(that) they said nothing,

قَالُوا۟

وَلَقَدْ

while certainly

قَالُوا۟

they said

كَلِمَةَ

(the) word

ٱلْكُفْرِ

(of) the disbelief

وَكَفَرُوا۟

and disbelieved

بَعْدَ
after
إِسْلَـٰمِهِمْ
their (pretense of) Islam,
وَهَمُّوا۟
and planned
بِمَا
[of] what
لَمْ
not
يَنَالُوا۟
they could attain.
ۚ

وَمَا
And not
نَقَمُوٓا۟
they were resentful
إِلَّآ
except
أَنْ
that
أَغْنَىٰهُمُ
Allah had enriched them
ٱللَّهُ
وَرَسُولُهُۥ
and His Messenger
مِن
of

فَضْلِهِۦ
His Bounty.
ج

فَإِن
So if
يَتُوبُواْ
they repent,
يَكُ
it is
خَيْرًا
better
لَّهُمْ
for them,
صلى

وَإِن
and if
يَتَوَلَّوْاْ
they turn away,
يُعَذِّبْهُمُ
Allah will punish them
ٱللَّهُ
عَذَابًا
(with) a punishment
أَلِيمًا
painful,
فِى
in
ٱلدُّنْيَا

the world

وَٱلْءَاخِرَةِ

and (in) the Hereafter.

ج

وَمَا

And not

لَهُمْ

for them

فِى

in

ٱلْأَرْضِ

the earth

مِن

[of]

وَلِىٍّ

any protector

وَلَا

and not

نَصِيرٍ

any helper.

٧٤

(74)

يَحْلِفُونَ بِٱللَّهِ مَا قَالُوا۟ وَلَقَدْ قَالُوا۟ كَلِمَةَ ٱلْكُفْرِ وَكَفَرُوا۟ بَعْدَ إِسْلَـٰمِهِمْ وَهَمُّوا۟ بِمَا لَمْ يَنَالُوا۟ ۚ وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ ۚ فَإِن يَتُوبُوا۟ يَكُ خَيْرًا لَّهُمْ ۖ وَإِن يَتَوَلَّوْا۟ يُعَذِّبْهُمُ ٱللَّهُ عَذَابًا أَلِيمًا فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَمَا لَهُمْ

فِى ٱلْأَرْضِ مِن وَلِىٍّ وَلَا نَصِيرٍ ٧٤

(74) They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty. So if they repent, it is better for them; but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper.

وَمِنْهُم

And among them

مَّنْ

(is he) who

عَٰهَدَ

made a covenant

ٱللَّهَ

(with) Allah,

لَئِنْ

"If

ءَاتَىٰنَا

He gives us

مِن

of

فَضْلِهِۦ

His bounty,

لَنَصَّدَّقَنَّ

surely we will give charity

وَلَنَكُونَنَّ

and surely we will be

مِنَ

among

ٱلصَّٰلِحِينَ

the righteous."

٧٥

(75)

وَمِنْهُم مَّنْ عَٰهَدَ ٱللَّهَ لَئِنْ ءَاتَىٰنَا مِن فَضْلِهِۦ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّٰلِحِينَ ٧٥

(75) And among them are those who made a covenant with Allah, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous."

فَلَمَّآ

But when

ءَاتَىٰهُم

He gave them

مِّن

of

فَضْلِهِۦ

His Bounty,

بَخِلُواْ

they became stingy

بِهِۦ

with it

وَتَوَلَّواْ

and turned away

وَّهُم

while they

مُّعْرِضُونَ

(were) averse.

٧٦

(76)

فَلَمَّآ ءَاتَىٰهُم مِّن فَضْلِهِۦ بَخِلُوا۟ بِهِۦ وَتَوَلَّوا۟ وَّهُم مُّعْرِضُونَ ٧٦

(76) But when he gave them from His bounty, they were stingy with it and turned away while they refused.

فَأَعْقَبَهُمْ

So He penalized them

نِفَاقًا

(with) hypocrisy

فِى

in

قُلُوبِهِمْ

their hearts

إِلَىٰ

until

يَوْمِ

the day

يَلْقَوْنَهُۥ

when they will meet Him,

بِمَآ

because

أَخْلَفُوا۟

they broke

ٱللَّهَ

(the covenant) with Allah

مَا

what

وَعَدُوهُ

they had promised Him,

وَبِمَا

and because

كَانُوا۟

they used to

يَكْذِبُونَ

lie.

٧٧

(77)

فَأَعْقَبَهُمْ نِفَاقًا فِى قُلُوبِهِمْ إِلَىٰ يَوْمِ يَلْقَوْنَهُۥ بِمَآ أَخْلَفُوا۟ ٱللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا۟ يَكْذِبُونَ ٧٧

(77) So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they [habitually] used to lie.

أَلَمْ

Do not

يَعْلَمُوٓا۟

they know

أَنَّ

that

ٱللَّهَ

Allah

يَعْلَمُ

knows

سِرَّهُمْ

their secret

وَنَجْوَىٰهُمْ

and their secret conversation,

وَأَنَّ

and that

ٱللَّهَ

Allah

عَٰلَّمُ

(is) All-Knower

ٱلْغُيُوبِ

(of) the unseen?

٧٨

(78)

أَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَىٰهُمْ وَأَنَّ ٱللَّهَ عَلَّٰمُ ٱلْغُيُوبِ ٧٨

(78) Did they not know that Allah knows their secrets and their private conversations and that Allah is the Knower of the unseen?

ٱلَّذِينَ

Those who

يَلْمِزُونَ

criticize

ٱلْمُطَّوِّعِينَ

the ones who give willingly

مِنَ

of

ٱلْمُؤْمِنِينَ

the believers

فِى

concerning

ٱلصَّدَقَٰتِ

the charities,

وَٱلَّذِينَ

and those who

لَا

not

يَجِدُونَ

find

إِلَّا

except

جُهْدَهُمْ

their effort,

فَيَسْخَرُونَ

so they ridicule

مِنْهُمْ

them,

ۙ

سَخِرَ

Allah will ridicule

ٱللَّهُ

مِنْهُمْ

them,

وَلَهُمْ

and for them

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful.

٧٩

(79)

ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ۙ سَخِرَ ٱللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٧٩

(79) Those who criticize the contributors among the believers

concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them - Allah will ridicule them, and they will have a painful punishment.

ٱسْتَغْفِرْ

Ask forgiveness

لَهُمْ

for them

أَوْ

or

لَا

(do) not

تَسْتَغْفِرْ

ask forgiveness

لَهُمْ

for them.

إِن

If

تَسْتَغْفِرْ

you ask forgiveness

لَهُمْ

for them

سَبْعِينَ

seventy

مَرَّةً

times,

فَلَن

never

يَغْفِرَ

will Allah forgive

ٱللَّهُ

لَهُمْ

[for] them.

ج

ذَٰلِكَ

That

بِأَنَّهُمْ

(is) because they

كَفَرُواْ

disbelieved

بِٱللَّهِ

in Allah

وَرَسُولِهِۦ

and His Messenger,

قلے

وَٱللَّهُ

and Allah

لَا

(does) not

يَهْدِى

guide

ٱلْقَوْمَ

the people,

ٱلْفَٰسِقِينَ

the defiantly disobedient.

٨٠

(80)

ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ۚ ذَٰلِكَ بِأَنَّهُمْ

كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ٨٠

(80) Ask forgiveness for them, [O Muhammad], or do not ask forgiveness for them. If you should ask forgiveness for them seventy times - never will Allah forgive them. That is because they disbelieved in Allah and His Messenger, and Allah does not guide the defiantly disobedient people.

فَرِحَ

Rejoice

ٱلْمُخَلَّفُونَ

those who remained behind

بِمَقْعَدِهِمْ

in their staying

خِلَٰفَ

behind

رَسُولِ

(the) Messenger

ٱللَّهِ

(of) Allah,

وَكَرِهُوٓا۟

and they disliked

أَن

to

يُجَٰهِدُوا۟

strive

بِأَمْوَٰلِهِمْ

with their wealth

وَأَنفُسِهِمْ

and their lives

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

وَقَالُواْ

and they said,

لَا

"(Do) not

تَنفِرُواْ

go forth

فِى

in

ٱلْحَرِّ

the heat."

قلى

قُلْ

Say,

نَارُ

"(The) Fire

جَهَنَّمَ

(of) Hell

أَشَدُّ

(is) more intense

حَرًّا

(in) heat."

ج

لَّوْ

If (only)

كَانُوا۟

they could

يَفْقَهُونَ

understand.

٨١

(81)

فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا تَنفِرُوا۟ فِى ٱلْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَّوْ كَانُوا۟ يَفْقَهُونَ ٨١

(81) Those who remained behind rejoiced in their staying [at home] after [the departure of] the Messenger of Allah and disliked to strive with their wealth and their lives in the cause of Allah and said, "Do not go forth in the heat." Say, "The fire of Hell is more intensive in heat" - if they would but understand.

فَلْيَضْحَكُوا۟

So let them laugh

قَلِيلًا

a little,

وَلْيَبْكُوا۟

and let them weep

كَثِيرًا

much

جَزَآءًۢ

(as) a recompense

بِمَا

for what

كَانُوا۟

they used to

يَكْسِبُونَ

earn.

٨٢

(82)

فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ٨٢

(82) So let them laugh a little and [then] weep much as recompense for what they used to earn.

فَإِن

Then if

رَّجَعَكَ

Allah returns you

ٱللَّهُ

إِلَىٰ

to

طَآئِفَةٍ

a group

مِّنْهُمْ

of them,

فَٱسْتَـْٔذَنُوكَ

and they ask you permission

لِلْخُرُوجِ

to go out,

فَقُل

then say,

لَّن

"Never

تَخْرُجُوا۟

will you come out

مَعِىَ
with me
أَبَدًا
ever
وَلَن
and never
تُقَٰتِلُوا۟
will you fight
مَعِىَ
with me
عَدُوًّا
any enemy.
صلے

إِنَّكُمْ
Indeed, you
رَضِيتُم
were satisfied
بِٱلْقُعُودِ
with sitting
أَوَّلَ
(the) first
مَرَّةٍ
time,
فَٱقْعُدُوا۟
so sit
مَعَ
with
ٱلْخَٰلِفِينَ
those who stay behind."

٨٣

(83)

فَإِن رَّجَعَكَ ٱللَّهُ إِلَىٰ طَآئِفَةٍ مِّنْهُمْ فَٱسْتَـْٔذَنُوكَ لِلْخُرُوجِ فَقُل لَّن تَخْرُجُواْ مَعِىَ أَبَدًا وَلَن تُقَٰتِلُواْ مَعِىَ عَدُوًّا ۖ إِنَّكُمْ رَضِيتُم بِٱلْقُعُودِ أَوَّلَ مَرَّةٍ فَٱقْعُدُواْ مَعَ ٱلْخَٰلِفِينَ ٨٣

(83) If Allah should return you to a faction of them [after the expedition] and then they ask your permission to go out [to battle], say, "You will not go out with me, ever, and you will never fight with me an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind."

وَلَا

And not

تُصَلِّ

you pray

عَلَىٰٓ

for

أَحَدٍ

any

مِّنْهُم

of them

مَّاتَ

who dies,

أَبَدًا

ever,

وَلَا

and not

تَقُمْ

you stand

عَلَىٰ
by
قَبْرِهِۦٓ
his grave.
صلے

إِنَّهُمْ
Indeed, they
كَفَرُواْ
disbelieved
بِٱللَّهِ
in Allah
وَرَسُولِهِۦ
and His Messenger,
وَمَاتُواْ
and died
وَهُمْ
while they were
فَٰسِقُونَ
defiantly disobedient.

٨٤
(84)

وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ إِنَّهُمْ كَفَرُواْ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُواْ وَهُمْ فَٰسِقُونَ ٨٤

(84) And do not pray [the funeral prayer, O Muhammad], over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allah and His Messenger and died while they were defiantly disobedient.

وَلَا

And (let) not

تُعْجِبْكَ

impress you

أَمْوَٰلُهُمْ

their wealth

وَأَوْلَٰدُهُمْ

and their children.

ج

إِنَّمَا

Only

يُرِيدُ

Allah intends

ٱللَّهُ

أَن

to

يُعَذِّبَهُم

punish them

بِهَا

with it

فِى

in

ٱلدُّنْيَا

the world,

وَتَزْهَقَ

and will depart

أَنفُسُهُمْ

their souls

وَهُمْ

while they

كَٰفِرُونَ
(are) disbelievers.

٨٥

(85)

وَلَا تُعْجِبْكَ أَمْوَٰلُهُمْ وَأَوْلَٰدُهُمْ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ أَن يُعَذِّبَهُم بِهَا فِى ٱلدُّنْيَا وَتَزْهَقَ أَنفُسُهُمْ وَهُمْ كَٰفِرُونَ ٨٥

(85) And let not their wealth and their children impress you. Allah only intends to punish them through them in this world and that their souls should depart [at death] while they are disbelievers.

وَإِذَآ
And when

أُنزِلَتْ
was revealed

سُورَةٌ
a Surah

أَنْ
that;

ءَامِنُوا۟
believe

بِٱللَّهِ
in Allah

وَجَٰهِدُوا۟
and strive

مَعَ
with

رَسُولِهِ
His Messenger,

ٱسْتَـْٔذَنَكَ

ask your permission

أُوْلُواْ

(the) men

ٱلطَّوْلِ

(of) wealth

مِنْهُمْ

among them

وَقَالُواْ

and said,

ذَرْنَا

"Leave us,

نَكُن

(to) be

مَّعَ

with

ٱلْقَٰعِدِينَ

those who sit."

٨٦

(86)

وَإِذَآ أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُواْ بِٱللَّهِ وَجَٰهِدُواْ مَعَ رَسُولِهِ ٱسْتَـْٔذَنَكَ أُوْلُواْ ٱلطَّوْلِ مِنْهُمْ وَقَالُواْ ذَرْنَا نَكُن مَّعَ ٱلْقَٰعِدِينَ ٨٦

(86) And when a surah was revealed [enjoining them] to believe in Allah and to fight with His Messenger, those of wealth among them asked your permission [to stay back] and said, "Leave us to be with them who sit [at home]."

رَضُواْ

They (were) satisfied

بِأَن

to

يَكُونُوا۟
be
مَعَ
with
ٱلْخَوَالِفِ
those who stay behind,
وَطُبِعَ
and were sealed
عَلَىٰ
[on]
قُلُوبِهِمْ
their hearts,
فَهُمْ
so they
لَا
(do) not
يَفْقَهُونَ
understand.
٨٧
(87)
رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ٨٧
(87) They were satisfied to be with those who stay behind, and their hearts were sealed over, so they do not understand.
لَٰكِنِ
But
ٱلرَّسُولُ
the Messenger
وَٱلَّذِينَ

and those who

ءَامَنُواْ

believed

مَعَهُۥ

with him

جَٰهَدُواْ

strove

بِأَمْوَٰلِهِمْ

with their wealth

وَأَنفُسِهِمْ

and their lives.

ج

وَأُوْلَٰٓئِكَ

And those,

لَهُمُ

for them

ٱلْخَيْرَٰتُ

(are) the good things,

صلے

وَأُوْلَٰٓئِكَ

and those -

هُمُ

they

ٱلْمُفْلِحُونَ

(are) the successful ones.

٨٨

(88)

لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ جَٰهَدُواْ

بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٨٨

(88) But the Messenger and those who believed with him fought with their wealth and their lives. Those will have [all that is] good, and it is those who are the successful.

أَعَدَّ

Allah has prepared

ٱللَّهُ

لَهُمْ

for them

جَنَّٰتٍ

Gardens

تَجْرِى

flows

مِن

from

تَحْتِهَا

underneath it

ٱلْأَنْهَٰرُ

the rivers,

خَٰلِدِينَ

(will) abide forever

فِيهَا

in it.

ۚ

ذَٰلِكَ

That

ٱلْفَوْزُ

(is) the success

ٱلْعَظِيمُ

the great.

٨٩

(89)

أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ٨٩

(89) Allah has prepared for them gardens beneath which rivers flow, wherein they will abide eternally. That is the great attainment.

وَجَآءَ

And came

ٱلْمُعَذِّرُونَ

the ones who make excuses

مِنَ

of

ٱلْأَعْرَابِ

the bedouins,

لِيُؤْذَنَ

that permission be granted

لَهُمْ

to them,

وَقَعَدَ

and sat,

ٱلَّذِينَ

those who

كَذَبُوا۟

lied

ٱللَّهَ

(to) Allah

وَرَسُولَهُۥ

and His Messenger.
ج

سَيُصِيبُ
Will strike
ٱلَّذِينَ
those who
كَفَرُواْ
disbelieved
مِنْهُمْ
among them
عَذَابٌ
a punishment
أَلِيمٌ
painful.
٩٠
(90)
وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُواْ ٱللَّهَ وَرَسُولَهُۥ ۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابٌ أَلِيمٌ ٩٠
(90) And those with excuses among the bedouins came to be permitted [to remain], and they who had lied to Allah and His Messenger sat [at home]. There will strike those who disbelieved among them a painful punishment.
لَّيْسَ
Not
عَلَى
on
ٱلضُّعَفَآءِ
the weak

وَلَا

and not

عَلَى

on

ٱلْمَرْضَىٰ

the sick

وَلَا

and not

عَلَى

on

ٱلَّذِينَ

those who

لَا

not

يَجِدُونَ

they find

مَا

what

يُنفِقُونَ

they (can) spend

حَرَجٌ

any blame

إِذَا

if

نَصَحُوا۟

they (are) sincere

لِلَّهِ

to Allah

وَرَسُولِهِۦ

and His Messenger.
ج

مَا
Not
عَلَى
(is) on
ٱلْمُحْسِنِينَ
the good-doers
مِن
[of]
سَبِيلٍ
any way (for blame).
ج

وَٱللَّهُ
And Allah
غَفُورٌ
(is) Oft-Forgiving,
رَّحِيمٌ
Most Merciful.
٩١
(91)

لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُوا۟ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٩١

(91) There is not upon the weak or upon the ill or upon those who do not find anything to spend any discomfort when they are sincere to Allah and His Messenger. There is not upon the doers of good any cause [for blame]. And Allah is Forgiving and Merciful.

وَلَا

And not

عَلَى

on

ٱلَّذِينَ

those who,

إِذَا

when

مَآ

أَتَوْكَ

they came to you

لِتَحْمِلَهُمْ

that you provide them with mounts,

قُلْتَ

you said,

لَآ

"Not

أَجِدُ

I find

مَآ

what

أَحْمِلُكُمْ

to mount you

عَلَيْهِ

on [it].

تَوَلَّواْ

They turned back

وَّأَعْيُنُهُمْ

with their eyes

تَفِيضُ

flowing

مِنَ

[of]

ٱلدَّمْعِ

(with) the tears,

حَزَنًا

(of) sorrow

أَلَّا

that not

يَجِدُواْ

they find

مَا

what

يُنفِقُونَ

they (could) spend.

٩٢

(92)

وَلَا عَلَى ٱلَّذِينَ إِذَا مَآ أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّواْ وَّأَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُواْ مَا يُنفِقُونَ ٩٢

(92) Nor [is there blame] upon those who, when they came to you that you might give them mounts, you said, "I can find nothing for you to ride upon." They turned back while their eyes overflowed with tears out of grief that they could not find something to spend [for the cause of Allah].

إِنَّمَا

Only

ٱلسَّبِيلُ
the way (blame)
عَلَى
(is) on
ٱلَّذِينَ
those who
يَسْتَـْٔذِنُونَكَ
ask your permission
وَهُمْ
while they
أَغْنِيَآءُ
(are) rich.
ج

رَضُواْ
They (are) satisfied
بِأَن
to
يَكُونُواْ
be
مَعَ
with
ٱلْخَوَالِفِ
those who stay behind,
وَطَبَعَ
and Allah sealed
ٱللَّهُ
عَلَىٰ
[on]

قُلُوبِهِمْ

their hearts,

فَهُمْ

so they

لَا

(do) not

يَعْلَمُونَ

know.

٩٣

(93)

إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ وَهُمْ أَغْنِيَآءُ ۚ رَضُوا۟ بِأَن يَكُونُوا۟ مَعَ ٱلْخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ٩٣

(93) The cause [for blame] is only upon those who ask permission of you while they are rich. They are satisfied to be with those who stay behind, and Allah has sealed over their hearts, so they do not know.

يَعْتَذِرُونَ

They will make excuses

إِلَيْكُمْ

to you

إِذَا

when

رَجَعْتُمْ

you (have) returned

إِلَيْهِمْ

to them.

ۚ

قُل

Say,

لَّا

"(Do) not

تَعْتَذِرُوا۟

make excuse,

لَن

never

نُّؤْمِنَ

we will believe

لَكُمْ

you.

قَدْ

Verily,

نَبَّأَنَا

Allah (has) informed us

ٱللَّهُ

مِنْ

of

أَخْبَارِكُمْ

your news,

ج

وَسَيَرَى

and Allah will see

ٱللَّهُ

عَمَلَكُمْ

your deeds,

وَرَسُولُهُۥ

and His Messenger.

ثُمَّ

Then

تُرَدُّونَ

you will be brought back

إِلَىٰ

to,

عَٰلِمِ

(the) Knower

ٱلْغَيْبِ

(of) the unseen

وَٱلشَّهَٰدَةِ

and the seen,

فَيُنَبِّئُكُم

then He will inform you

بِمَا

of what

كُنتُمْ

you used (to)

تَعْمَلُونَ

do."

٩٤

(94)

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۚ قُل لَّا تَعْتَذِرُوا۟ لَن نُّؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا ٱللَّهُ مِنْ أَخْبَارِكُمْ ۚ وَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ٩٤

(94) They will make excuses to you when you have returned to them. Say, "Make no excuse - never will we believe you. Allah has already informed us of your news. And Allah will observe your deeds, and [so will] His Messenger; then you will be taken back to the Knower of the unseen and the witnessed, and He will inform you of what you used to

do."

سَيَحْلِفُونَ

They will swear

بِٱللَّهِ

by Allah

لَكُمْ

to you

إِذَا

when

ٱنقَلَبْتُمْ

you returned

إِلَيْهِمْ

to them,

لِتُعْرِضُوا۟

that you may turn away

عَنْهُمْ

from them.

صلے

فَأَعْرِضُوا۟

So turn away

عَنْهُمْ

from them,

صلے

إِنَّهُمْ

indeed, they

رِجْسٌ

(are) impure

صلے

وَمَأْوَىٰهُمْ

and their abode

جَهَنَّمُ

(is) Hell,

جَزَآءًۢ

a recompense

بِمَا

for what

كَانُوا۟

they used (to)

يَكْسِبُونَ

earn.

٩٥

(95)

سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ ۖ فَأَعْرِضُوا۟ عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ٩٥

(95) They will swear by Allah to you when you return to them that you would leave them alone. So leave them alone; indeed they are evil; and their refuge is Hell as recompense for what they had been earning.

يَحْلِفُونَ

They swear

لَكُمْ

to you

لِتَرْضَوْا۟

that you may be pleased

عَنْهُمْ

with them.

ۖ

فَإِن

But if

تَرْضَوْا۟

you are pleased

عَنْهُمْ

with them,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

لَا

(is) not pleased

يَرْضَىٰ

عَنِ

with

ٱلْقَوْمِ

the people

ٱلْفَٰسِقِينَ

(who are) defiantly disobedient.

٩٦

(96)

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ ۖ فَإِن تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ ٩٦

(96) They swear to you so that you might be satisfied with them. But if you should be satisfied with them - indeed, Allah is not satisfied with a defiantly disobedient people.

ٱلْأَعْرَابُ

The bedouins

أَشَدُّ

(are) stronger

كُفْرًا

(in) disbelief

وَنِفَاقًا

and hypocrisy,

وَأَجْدَرُ

and more likely

أَلَّا

that not

يَعْلَمُوا۟

they know

حُدُودَ

(the) limits

مَآ

(of) what

أَنزَلَ

Allah (has) revealed

ٱللَّهُ

عَلَىٰ

to

رَسُولِهِۦ

His Messenger.

قلے

وَٱللَّهُ

And Allah

عَلِيمٌ

(is) All-Knower,

حَكِيمٌ

All-Wise.

٩٧

(97)

ٱلْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا۟ حُدُودَ مَآ أَنزَلَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٩٧

(97) The bedouins are stronger in disbelief and hypocrisy and more likely not to know the limits of what [laws] Allah has revealed to His Messenger. And Allah is Knowing and Wise.

وَمِنَ

And among

ٱلْأَعْرَابِ

the bedouins

مَن

(is he) who

يَتَّخِذُ

takes

مَا

what

يُنفِقُ

he spends

مَغْرَمًا

(as) a loss,

وَيَتَرَبَّصُ

and he awaits

بِكُمُ

for you

ٱلدَّوَآئِرَ

the turns (of misfortune).

ج

عَلَيْهِمْ

Upon them

دَآئِرَةُ

(will be) the turn

ٱلسَّوْءِ

(of) the evil.

قلے

وَٱللَّهُ

And Allah

سَمِيعٌ

(is) All-Hearer,

عَلِيمٌ

All-Knower.

٩٨

(98)

وَمِنَ ٱلْأَعْرَابِ مَن يَتَّخِذُ مَا يُنفِقُ مَغْرَمًا وَيَتَرَبَّصُ بِكُمُ ٱلدَّوَآئِرَ ۚ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٩٨

(98) And among the bedouins are some who consider what they spend as a loss and await for you turns of misfortune. Upon them will be a misfortune of evil. And Allah is Hearing and Knowing.

وَمِنَ

But among

ٱلْأَعْرَابِ

the bedouins

مَن

(is he) who,

يُؤْمِنُ

believes

بِٱللَّهِ
in Allah
وَٱلْيَوْمِ
and the Day
ٱلْءَاخِرِ
the Last,
وَيَتَّخِذُ
and takes
مَا
what
يُنفِقُ
he spends
قُرُبَٰتٍ
(as) means of nearness
عِندَ
with
ٱللَّهِ
Allah
وَصَلَوَٰتِ
and blessings
ٱلرَّسُولِ
(of) the Messenger.
ج

أَلَآ
Behold
إِنَّهَا
Indeed, it
قُرْبَةٌ
(is) a means of nearness

لَّهُمْ

for them.

ج

سَيُدْخِلُهُمُ

Allah will admit them

ٱللَّهُ

فِى

to

رَحْمَتِهِۦٓ

His Mercy.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٩٩

(99)

وَمِنَ ٱلْأَعْرَابِ مَن يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ وَيَتَّخِذُ مَا يُنفِقُ قُرُبَٰتٍ عِندَ ٱللَّهِ وَصَلَوَٰتِ ٱلرَّسُولِ ۚ أَلَآ إِنَّهَا قُرْبَةٌ لَّهُمْ ۚ سَيُدْخِلُهُمُ ٱللَّهُ فِى رَحْمَتِهِۦٓ ۗ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٩٩

(99) But among the bedouins are some who believe in Allah and the Last Day and consider what they spend as means of nearness to Allah and of [obtaining] invocations of the Messenger. Unquestionably, it is a

means of nearness for them. Allah will admit them to His mercy. Indeed, Allah is Forgiving and Merciful.

وَٱلسَّٰبِقُونَ

And the forerunners,

ٱلْأَوَّلُونَ

the first

مِنَ

among

ٱلْمُهَٰجِرِينَ

the emigrants

وَٱلْأَنصَارِ

and the helpers

وَٱلَّذِينَ

and those who

ٱتَّبَعُوهُم

followed them

بِإِحْسَٰنٍ

in righteousness,

رَّضِىَ

Allah is pleased

ٱللَّهُ

عَنْهُمْ

with them,

وَرَضُوا۟

and they are pleased

عَنْهُ

with Him.

وَأَعَدَّ

And He has prepared

لَهُمْ

for them

جَنَّٰتٍ

Gardens

تَجْرِى

flows

تَحْتَهَا

underneath it

ٱلْأَنْهَٰرُ

the rivers,

خَٰلِدِينَ

will abide

فِيهَآ

in it

أَبَدًا

forever.

ج

ذَٰلِكَ

That

ٱلْفَوْزُ

(is) the success

ٱلْعَظِيمُ

the great.

١٠٠

(100)

وَٱلسَّٰبِقُونَ ٱلْأَوَّلُونَ مِنَ ٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ
وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحْسَٰنٍ رَّضِىَ ٱللَّهُ عَنْهُمْ
وَرَضُوا۟ عَنْهُ وَأَعَدَّ لَهُمْ جَنَّٰتٍ تَجْرِى تَحْتَهَا ٱلْأَنْهَٰرُ

خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ١٠٠

(100) And the first forerunners [in the faith] among the Muhajireen and the Ansar and those who followed them with good conduct - Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

وَمِمَّنْ

And among those

حَوْلَكُم

around you

مِّنَ

of

ٱلْأَعْرَابِ

the bedouins

مُنَٰفِقُونَ

(are) hypocrites

صلے

وَمِنْ

and (also) from

أَهْلِ

people

ٱلْمَدِينَةِ

(of) the Madinah.

صلے

مَرَدُوا۟

They persist

عَلَى

in

ٱلنِّفَاقِ

the hypocrisy,

لَا

not

تَعْلَمُهُمْ

you know them,

صلے

نَحْنُ

We

نَعْلَمُهُمْ

[We] know them.

ج

سَنُعَذِّبُهُم

We will punish them

مَّرَّتَيْنِ

twice

ثُمَّ

then

يُرَدُّونَ

they will be returned

إِلَىٰ

to

عَذَابٍ

a punishment

عَظِيمٍ

great.

١٠١

(101)

وَمِمَّنْ حَوْلَكُم مِّنَ ٱلْأَعْرَابِ مُنَٰفِقُونَ ۖ وَمِنْ أَهْلِ ٱلْمَدِينَةِ ۖ مَرَدُواْ عَلَى ٱلنِّفَاقِ لَا تَعْلَمُهُمْ ۖ نَحْنُ

نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُم مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ١٠١

(101) And among those around you of the bedouins are hypocrites, and [also] from the people of Madinah. They have become accustomed to hypocrisy. You, [O Muhammad], do not know them, [but] We know them. We will punish them twice [in this world]; then they will be returned to a great punishment.

وَءَاخَرُونَ

And others

ٱعْتَرَفُواْ

(who have) acknowledged

بِذُنُوبِهِمْ

their sins.

خَلَطُواْ

They had mixed

عَمَلًا

a deed

صَٰلِحًا

righteous

وَءَاخَرَ

(with) other

سَيِّئًا

(that was) evil.

عَسَى

Perhaps

ٱللَّهُ

Allah

أَن

[that]

يَتُوبَ

will turn (in mercy)

عَلَيْهِمْ

to them.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

١٠٢

(102)

وَءَاخَرُونَ ٱعْتَرَفُوا۟ بِذُنُوبِهِمْ خَلَطُوا۟ عَمَلًا صَٰلِحًا وَءَاخَرَ سَيِّئًا عَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١٠٢

(102) And [there are] others who have acknowledged their sins. They had mixed a righteous deed with another that was bad. Perhaps Allah will turn to them in forgiveness. Indeed, Allah is Forgiving and Merciful.

خُذْ

Take

مِنْ

from

أَمْوَٰلِهِمْ

their wealth

صَدَقَةً

a charity,

تُطَهِّرُهُمْ
purifying them
وَتُزَكِّيهِم
and cause them increase
بِهَا
by it,
وَصَلِّ
and bless
عَلَيْهِمْ
[upon] them.
صلے

إِنَّ
Indeed,
صَلَوٰتَكَ
your invocations
سَكَنٌ
(are a) reassurance
لَّهُمْ
for them.
قلے

وَٱللَّهُ
And Allah
سَمِيعٌ
(is) All-Hearer,
عَلِيمٌ
All-Knower.
١٠٣
(103)

خُذْ مِنْ أَمْوَٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ ۖ إِنَّ صَلَوٰتَكَ سَكَنٌ لَّهُمْ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ١٠٣

(103) Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase, and invoke [Allah 's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing.

أَلَمْ

Do not

يَعْلَمُوٓا۟

they know

أَنَّ

that

ٱللَّهَ

Allah

هُوَ

(is) He

يَقْبَلُ

(Who) accepts

ٱلتَّوْبَةَ

the repentance

عَنْ

from

عِبَادِهِۦ

His slaves

وَيَأْخُذُ

and takes

ٱلصَّدَقَٰتِ

the charities,

وَأَنَّ

and that

ٱللَّهَ

Allah,

هُوَ

He

ٱلتَّوَّابُ

(is) the Acceptor of repentance,

ٱلرَّحِيمُ

the Most Merciful.

١٠٤

(104)

أَلَمْ يَعْلَمُوٓاْ أَنَّ ٱللَّهَ هُوَ يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَأْخُذُ ٱلصَّدَقَٰتِ وَأَنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ

١٠٤

(104) Do they not know that it is Allah who accepts repentance from His servants and receives charities and that it is Allah who is the Accepting of repentance, the Merciful?

وَقُلِ

And say,

ٱعْمَلُواْ

"Do,

فَسَيَرَى

then Allah will see

ٱللَّهُ

عَمَلَكُمْ

your deed

وَرَسُولُهُۥ

and His Messenger,

وَٱلْمُؤْمِنُونَ

and the believers.

صلے

وَسَتُرَدُّونَ

And you will be brought back

إِلَىٰ

to

عَٰلِمِ

(the) Knower

ٱلْغَيْبِ

(of) the unseen

وَٱلشَّهَٰدَةِ

and the seen,

فَيُنَبِّئُكُم

then He will inform you

بِمَا

of what

كُنتُمْ

you used (to)

تَعْمَلُونَ

do."

١٠٥

(105)

وَقُلِ ٱعْمَلُوا۟ فَسَيَرَى ٱللَّهُ عَمَلَكُمْ وَرَسُولُهُۥ وَٱلْمُؤْمِنُونَ ۖ وَسَتُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ١٠٥

(105) And say, "Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of

what you used to do."

وَءَاخَرُونَ

And others

مُرْجَوْنَ

deferred

لِأَمْرِ

for the Command of Allah -

ٱللَّهِ

إِمَّا

whether

يُعَذِّبُهُمْ

He will punish them

وَإِمَّا

or

يَتُوبُ

He will turn (in mercy)

عَلَيْهِمْ

to them.

قلے

وَٱللَّهُ

And Allah

عَلِيمٌ

(is) All-Knower,

حَكِيمٌ

All-Wise.

١٠٦

(106)

وَءَاخَرُونَ مُرْجَوْنَ لِأَمْرِ ٱللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا

يَتُوبُ عَلَيْهِمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١٠٦

(106) And [there are] others deferred until the command of Allah - whether He will punish them or whether He will forgive them. And Allah is Knowing and Wise.

وَٱلَّذِينَ

And those who

ٱتَّخَذُوا۟

take

مَسْجِدًا

a masjid

ضِرَارًا

(for causing) harm

وَكُفْرًا

and (for) disbelief,

وَتَفْرِيقًۢا

and (for) division

بَيْنَ

among

ٱلْمُؤْمِنِينَ

the believers,

وَإِرْصَادًا

and (as) a station

لِّمَنْ

for whoever

حَارَبَ

warred

ٱللَّهَ

(against) Allah

وَرَسُولَهُۥ

and His Messenger

مِن

before.

قَبْلُ

ج

وَلَيَحْلِفُنَّ

And surely they will swear,

إِنْ

"Not

أَرَدْنَآ

we wish

إِلَّا

except

ٱلْحُسْنَىٰ

the good."

صلے

وَٱللَّهُ

But Allah

يَشْهَدُ

bears witness

إِنَّهُمْ

indeed, they

لَكَٰذِبُونَ

(are) surely liars.

١٠٧

(107)

وَٱلَّذِينَ ٱتَّخَذُوا۟ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًۢا بَيْنَ ٱلْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ ٱللَّهَ

وَرَسُولَهُۥ مِن قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلَّا ٱلْحُسْنَىٰ ۖ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ١٠٧

(107) And [there are] those [hypocrites] who took for themselves a mosque for causing harm and disbelief and division among the believers and as a station for whoever had warred against Allah and His Messenger before. And they will surely swear, "We intended only the best." And Allah testifies that indeed they are liars.

لَا

(Do) not

تَقُمْ

stand

فِيهِ

in it

أَبَدًا

ever.

ۚ

لَّمَسْجِدٌ

A masjid

أُسِّسَ

founded

عَلَى

on

ٱلتَّقْوَىٰ

the righteousness

مِنْ

from

أَوَّلِ

(the) first

يَوْمٍ

day

أَحَقُّ
(is) more worthy
أَن
that
تَقُومَ
you stand
فِيهِ
in it.
ج

فِيهِ
Within it
رِجَالٌ
(are) men
يُحِبُّونَ
who love
أَن
to
يَتَطَهَّرُواْ
purify themselves,
ج

وَٱللَّهُ
and Allah
يُحِبُّ
loves
ٱلْمُطَّهِّرِينَ
the ones who purify themselves.
١٠٨
(108)

لَا تَقُمْ فِيهِ أَبَدًا ۚ لَّمَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا۟ ۚ وَٱللَّهُ يُحِبُّ ٱلْمُطَّهِّرِينَ ١٠٨

(108) Do not stand [for prayer] within it - ever. A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves.

أَفَمَنْ

Then is (one) who

أَسَّسَ

founded

بُنْيَٰنَهُۥ

his building

عَلَىٰ

on

تَقْوَىٰ

righteousness

مِنَ

from

ٱللَّهِ

Allah

وَرِضْوَٰنٍ

and (His) pleasure

خَيْرٌ

better

أَم

or

مَّنْ

(one) who

أَسَّسَ
founded
بُنْيَٰنَهُۥ
his building
عَلَىٰ
on
شَفَا
edge
جُرُفٍ
(of) a cliff
هَارٍ
(about to) collapse,
فَٱنْهَارَ
so it collapsed
بِهِۦ
with him
فِى
in
نَارِ
(the) Fire
جَهَنَّمَ
(of) Hell.
قلے

وَٱللَّهُ
And Allah
لَا
(does) not
يَهْدِى
guide

ٱلْقَوْمَ

the wrongdoing people.

ٱلظَّٰلِمِينَ

١٠٩

(109)

أَفَمَنْ أَسَّسَ بُنْيَٰنَهُۥ عَلَىٰ تَقْوَىٰ مِنَ ٱللَّهِ وَرِضْوَٰنٍ خَيْرٌ أَم مَّنْ أَسَّسَ بُنْيَٰنَهُۥ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَٱنْهَارَ بِهِۦ فِى نَارِ جَهَنَّمَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ١٠٩

(109) Then is one who laid the foundation of his building on righteousness [with fear] from Allah and [seeking] His approval better or one who laid the foundation of his building on the edge of a bank about to collapse, so it collapsed with him into the fire of Hell? And Allah does not guide the wrongdoing people.

لَا

Not

يَزَالُ

(will) cease

بُنْيَٰنُهُمُ

their building

ٱلَّذِى

which

بَنَوْا۟

they built

رِيبَةً

a (cause of) doubt

فِى

in

قُلُوبِهِمْ

their hearts

إِلَّآ

except

أَن

that

تَقَطَّعَ

(are) cut into pieces

قُلُوبُهُمْ

their hearts.

قلے

وَٱللَّهُ

And Allah

عَلِيمٌ

(is) All-Knower,

حَكِيمٌ

All-Wise.

١١٠

(110)

لَا يَزَالُ بُنْيَٰنُهُمُ ٱلَّذِى بَنَوْا۟ رِيبَةً فِى قُلُوبِهِمْ إِلَّآ أَن تَقَطَّعَ قُلُوبُهُمْ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١١٠

(110) Their building which they built will not cease to be a [cause of] skepticism in their hearts until their hearts are stopped. And Allah is Knowing and Wise.

إِنَّ

Indeed,

ٱللَّهَ

Allah

ٱشْتَرَىٰ

(has) purchased

مِنَ

from

ٱلْمُؤْمِنِينَ

the believers

أَنفُسَهُمْ

their lives

وَأَمْوَٰلَهُم

and their wealth,

بِأَنَّ

because

لَهُمُ

for them

ٱلْجَنَّةَ

(is) Paradise.

ج

يُقَٰتِلُونَ

They fight

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah,

فَيَقْتُلُونَ

they slay

وَيُقْتَلُونَ

and they are slain.

صلى

وَعْدًا
A promise
عَلَيْهِ
upon Him
حَقًّا
true,
فِى
in
ٱلتَّوْرَىٰةِ
the Taurat
وَٱلْإِنجِيلِ
and the Injeel
وَٱلْقُرْءَانِ
and the Quran.
ج

وَمَنْ
And who
أَوْفَىٰ
(is) more faithful
بِعَهْدِهِۦ
to his promise
مِنَ
than
ٱللَّهِ
Allah?
ج

فَٱسْتَبْشِرُوا۟
So rejoice

بِبَيْعِكُمُ
in your transaction
ٱلَّذِى
which
بَايَعْتُم
you have contracted
بِهِۦ
[with it].
ج

وَذَٰلِكَ
And that
هُوَ
it
ٱلْفَوْزُ
(is) the success
ٱلْعَظِيمُ
the great.
١١١
(111)

إِنَّ ٱللَّهَ ٱشْتَرَىٰ مِنَ ٱلْمُؤْمِنِينَ أَنفُسَهُمْ ۞ وَأَمْوَٰلَهُم بِأَنَّ لَهُمُ ٱلْجَنَّةَ ۚ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِى ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ وَٱلْقُرْءَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِۦ مِنَ ٱللَّهِ ۚ فَٱسْتَبْشِرُوا۟ بِبَيْعِكُمُ ٱلَّذِى بَايَعْتُم بِهِۦ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ١١١

(111) Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true

promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.

ٱلتَّٰٓئِبُونَ

Those who turn in repentance,

ٱلْعَٰبِدُونَ

those who worship,

ٱلْحَٰمِدُونَ

those who praise,

ٱلسَّٰٓئِحُونَ

those who go out,

ٱلرَّٰكِعُونَ

those who bow down,

ٱلسَّٰجِدُونَ

those who prostrate,

ٱلْءَامِرُونَ

those who enjoin

بِٱلْمَعْرُوفِ

the right

وَٱلنَّاهُونَ

and those who forbid

عَنِ

[on]

ٱلْمُنكَرِ

the wrong,

وَٱلْحَٰفِظُونَ

and those who observe

لِحُدُودِ

(the) limits

ٱللَّهِ

(of) Allah.

قلے

وَبَشِّرِ

And give glad tidings

ٱلْمُؤْمِنِينَ

(to) the believers.

١١٢

(112)

ٱلتَّٰٓئِبُونَ ٱلْعَٰبِدُونَ ٱلْحَٰمِدُونَ ٱلسَّٰٓئِحُونَ ٱلرَّٰكِعُونَ ٱلسَّٰجِدُونَ ٱلْءَامِرُونَ بِٱلْمَعْرُوفِ وَٱلنَّاهُونَ عَنِ ٱلْمُنكَرِ وَٱلْحَٰفِظُونَ لِحُدُودِ ٱللَّهِ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ

١١٢

(112) [Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah. And give good tidings to the believers.

مَا

Not

كَانَ

(it) is

لِلنَّبِيِّ

for the Prophet

وَٱلَّذِينَ

and those who

ءَامَنُوٓا۟

believe

أَن

that

يَسْتَغْفِرُوا۟

they ask forgiveness

لِلْمُشْرِكِينَ

for the polytheists,

وَلَوْ

even though

كَانُوٓا۟

they be

أُو۟لِى

near of kin,

قُرْبَىٰ

مِنۢ

after

بَعْدِ

مَا

[what]

تَبَيَّنَ

has become clear

لَهُمْ

to them,

أَنَّهُمْ

that they

أَصْحَٰبُ

(are the) companions

ٱلْجَحِيمِ

(of) the Hellfire.

١١٣

(113)

مَا كَانَ لِلنَّبِيِّ وَٱلَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ وَلَوْ كَانُوٓا۟ أُو۟لِى قُرْبَىٰ مِن بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَٰبُ ٱلْجَحِيمِ ١١٣

(113) It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire.

وَمَا

And not

كَانَ

was

ٱسْتِغْفَارُ

(the) asking of forgiveness

إِبْرَٰهِيمَ

(by) Ibrahim

لِأَبِيهِ

for his father

إِلَّا

except

عَن

because

مَّوْعِدَةٍ

(of) a promise

وَعَدَهَآ

he had promised it

إِيَّاهُ

(to) him.

فَلَمَّا

But when

تَبَيَّنَ

it became clear

لَهُۥٓ

to him

أَنَّهُۥ

that he

عَدُوٌّ

(was) an enemy

لِّلَّهِ

to Allah,

تَبَرَّأَ

he disassociated

مِنْهُ

from him.

ج

إِنَّ

Indeed,

إِبْرَٰهِيمَ

Ibrahim

لَأَوَّٰهٌ

(was) compassionate,

حَلِيمٌ

forbearing.

١١٤

(114)

وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُ ج إِنَّ إِبْرَٰهِيمَ لَأَوَّٰهٌ حَلِيمٌ ١١٤

(114) And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became

apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him. Indeed was Abraham compassionate and patient.

وَمَا

And not

كَانَ

is

ٱللَّهُ

(for) Allah

لِيُضِلَّ

that He lets go astray

قَوْمًا

a people

بَعْدَ

after

إِذْ

[when]

هَدَىٰهُمْ

He has guided them

حَتَّىٰ

until

يُبَيِّنَ

He makes clear

لَهُم

to them

مَّا

what

يَتَّقُونَ

they should fear.

ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
بِكُلِّ
(of) every
شَىْءٍ
thing
عَلِيمٌ
(is) All-Knower.
١١٥
(115)
وَمَا كَانَ ٱللَّهُ لِيُضِلَّ قَوْمًۢا بَعْدَ إِذْ هَدَىٰهُمْ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ١١٥
(115) And Allah would not let a people stray after He has guided them until He makes clear to them what they should avoid. Indeed, Allah is Knowing of all things.
إِنَّ
Indeed,
ٱللَّهَ
Allah
لَهُۥ
to Him (belongs)
مُلْكُ
the dominion
ٱلسَّمَٰوَٰتِ
(of) the heavens
وَٱلْأَرْضِ
and the earth,

صلے

يُحْيِۦ

He gives life,

وَيُمِيتُ

and He causes death.

ج

وَمَا

And not

لَكُم

for you

مِّن

besides Allah

دُونِ

ٱللَّهِ

any

مِن

protector

وَلِيٍّ

and not

وَلَا

any helper.

نَصِيرٍ

١١٦

(116)

إِنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْيِۦ
وَيُمِيتُ ۚ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيٍّ وَلَا
نَصِيرٍ ١١٦

(116) Indeed, to Allah belongs the dominion of the heavens and the earth; He gives life and causes death. And you have not besides Allah any protector or any helper.

لَّقَد

Verily,

تَّابَ

Allah turned (in mercy)

ٱللَّهُ

عَلَى

to

ٱلنَّبِىِّ

the Prophet,

وَٱلْمُهَٰجِرِينَ

and the emigrants,

وَٱلْأَنصَارِ

and the helpers

ٱلَّذِينَ

[those] who

ٱتَّبَعُوهُ

followed him,

فِى

in

سَاعَةِ

(the) hour

ٱلْعُسْرَةِ

(of) difficulty

مِن

after

بَعْدِ

مَا

[what]

كَادَ

had nearly

يَزِيغُ

deviated

قُلُوبُ

(the) hearts

فَرِيقٍ

(of) a party

مِّنْهُمْ

of them,

ثُمَّ

then

تَابَ

He turned (in mercy)

عَلَيْهِمْ

to them.

ج

إِنَّهُۥ

Indeed, He

بِهِمْ

to them

رَءُوفٌ

(is) Most Kind,

رَّحِيمٌ

Most Merciful.

١١٧

(117)

لَّقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ ٱتَّبَعُوهُ فِى سَاعَةِ ٱلْعُسْرَةِ مِن بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُۥ بِهِمْ رَءُوفٌ رَّحِيمٌ ١١٧

(117) Allah has already forgiven the Prophet and the Muhajireen and the Ansar who followed him in the hour of difficulty after the hearts of a party of them had almost inclined [to doubt], and then He forgave them. Indeed, He was to them Kind and Merciful.

وَعَلَى

And on

ٱلثَّلَٰثَةِ

the three

ٱلَّذِينَ

(of) those who

خُلِّفُوا۟

were left behind,

حَتَّىٰٓ

until

إِذَا

when

ضَاقَتْ

(was) straitened

عَلَيْهِمُ

for them

ٱلْأَرْضُ

the earth,

بِمَا

though

رَحُبَتْ

it was vast.

وَضَاقَتْ

And (was) straitened

عَلَيْهِمْ

for them

أَنفُسُهُمْ

their own souls

وَظَنُّوٓاْ

and they were certain

أَن

that

لَّا

(there is) no

مَلْجَأَ

refuge

مِنَ

from

ٱللَّهِ

Allah

إِلَّآ

except

إِلَيْهِ

to Him.

ثُمَّ

Then

تَابَ

He turned (in mercy)

عَلَيْهِمْ

to them

لِيَتُوبُوٓا۟

that they may repent.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah,

هُوَ

He

ٱلتَّوَّابُ

(is) the Acceptor of repentance,

ٱلرَّحِيمُ

the Most Merciful.

١١٨

(118)

وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ

١١٨

(118) And [He also forgave] the three who were left behind [and regretted their error] to the point that the earth closed in on them in spite of its vastness and their souls confined them and they were certain that there is no refuge from Allah except in Him. Then He turned to them so they could repent. Indeed, Allah is the Accepting of repentance, the Merciful.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُواْ

ٱتَّقُواْ

Fear

ٱللَّهَ

Allah

وَكُونُواْ

and be

مَعَ

with

ٱلصَّٰدِقِينَ

those who are truthful.

١١٩

(119)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّٰدِقِينَ ١١٩

(119) O you who have believed, fear Allah and be with those who are true.

مَا

Not

كَانَ

it was

لِأَهْلِ

(for) the people

ٱلْمَدِينَةِ

of the Madinah

وَمَنْ

and who

حَوْلَهُم

were around them

مِّنَ
of
ٱلْأَعْرَابِ
the bedouins,
أَن
that
يَتَخَلَّفُواْ
they remain behind
عَن
after
رَّسُولِ
the Messenger
ٱللَّهِ
of Allah,
وَلَا
and not
يَرْغَبُواْ
they prefer
بِأَنفُسِهِمْ
their lives
عَن
to
نَّفْسِهِۦ
his life.
ج

ذَٰلِكَ
That is
بِأَنَّهُمْ
because [they]

لَا

(does) not

يُصِيبُهُمْ

afflict them

ظَمَأٌ

thirst

وَلَا

and not

نَصَبٌ

fatigue

وَلَا

and not

مَخْمَصَةٌ

hunger

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah ,

وَلَا

and not

يَطَـُٔونَ

they step

مَوْطِئًا

any step

يَغِيظُ

that angers

ٱلْكُفَّارَ

the disbelievers

وَلَا

and not

يَنَالُونَ

they inflict

مِنْ

on

عَدُوٍّ

an enemy

نَّيْلًا

an infliction

إِلَّا

except

كُتِبَ

is recorded

لَهُم

for them

بِهِۦ

in it

عَمَلٌ

(as) a deed

صَٰلِحٌ

righteous.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يُضِيعُ

allow to be lost

أَجْرَ

the reward

ٱلْمُحْسِنِينَ

(of) the good-doers.

١٢٠

(120)

مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ أَن يَتَخَلَّفُوا۟ عَن رَّسُولِ ٱللَّهِ وَلَا يَرْغَبُوا۟ بِأَنفُسِهِمْ عَن نَّفْسِهِۦ ۚ ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِى سَبِيلِ ٱللَّهِ وَلَا يَطَـُٔونَ مَوْطِئًا يَغِيظُ ٱلْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُم بِهِۦ عَمَلٌ صَٰلِحٌ ۚ إِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ١٢٠

(120) It was not [proper] for the people of Madinah and those surrounding them of the bedouins that they remain behind after [the departure of] the Messenger of Allah or that they prefer themselves over his self. That is because they are not afflicted by thirst or fatigue or hunger in the cause of Allah, nor do they tread on any ground that enrages the disbelievers, nor do they inflict upon an enemy any infliction but that is registered for them as a righteous deed. Indeed, Allah does not allow to be lost the reward of the doers of good.

وَلَا

And not

يُنفِقُونَ

they spend

نَفَقَةً

any spending

صَغِيرَةً
small
وَلَا
and not
كَبِيرَةً
big,
وَلَا
and not
يَقْطَعُونَ
they cross
وَادِيًا
a valley
إِلَّا
but
كُتِبَ
is recorded
لَهُمْ
for them,
لِيَجْزِيَهُمُ
that Allah may reward them
ٱللَّهُ
أَحْسَنَ
the best
مَا
(of) what
كَانُوا۟
they used (to)
يَعْمَلُونَ
do.

(121)

وَلَا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا كَانُوا۟ يَعْمَلُونَ ١٢١

(121) Nor do they spend an expenditure, small or large, or cross a valley but that it is registered for them that Allah may reward them for the best of what they were doing.

وَمَا

And not

كَانَ

is

ٱلْمُؤْمِنُونَ

(for) the believers

لِيَنفِرُوا۟

that they go forth

كَآفَّةً

all together.

ج

فَلَوْلَا

So if not

نَفَرَ

go forth

مِن

from

كُلِّ

every

فِرْقَةٍ
group
مِّنْهُمْ
among them
طَآئِفَةٌ
a party
لِّيَتَفَقَّهُواْ
that they may obtain understanding
فِى
in
ٱلدِّينِ
the religion,
وَلِيُنذِرُواْ
and that they may warn
قَوْمَهُمْ
their people
إِذَا
when
رَجَعُوٓاْ
they return
إِلَيْهِمْ
to them,
لَعَلَّهُمْ
so that they may
يَحْذَرُونَ
beware.
١٢٢
(122)
وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً ۚ فَلَوْلَا نَفَرَ ۞

مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ١٢٢

(122) And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

قَٰتِلُوا۟

Fight

ٱلَّذِينَ

those who

يَلُونَكُم

(are) close to you

مِّنَ

of

ٱلْكُفَّارِ

the disbelievers,

وَلْيَجِدُوا۟

and let them find

فِيكُمْ

in you

غِلْظَةً

harshness.

ج

وَٱعْلَمُوٓا۟

And know

أَنَّ

that

ٱللَّهَ

Allah

مَعَ

(is) with

ٱلْمُتَّقِينَ

those who fear (Him).

١٢٣

(123)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قَٰتِلُوا۟ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُوا۟ فِيكُمْ غِلْظَةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ١٢٣

(123) O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allah is with the righteous.

وَإِذَا

And whenever

مَآ

أُنزِلَتْ

is revealed

سُورَةٌ

a Surah,

فَمِنْهُم

among them

مَّن

(are some) who

يَقُولُ

say,

أَيُّكُمْ

"Which of you

زَادَتْهُ

(has) increased [it]

هَٰذِهِۦٓ

(by) this

إِيمَٰنًا

(in) faith?"

ج

فَأَمَّا

As for

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

فَزَادَتْهُمْ

then it has increased them

إِيمَٰنًا

(in) faith

وَهُمْ

and they

يَسْتَبْشِرُونَ

rejoice.

١٢٤

(124)

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ فَمِنْهُم مَّن يَقُولُ أَيُّكُمْ

زَادَتْهُ هَٰذِهِۦٓ إِيمَٰنًا ۚ فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ فَزَادَتْهُمْ إِيمَٰنًا وَهُمْ يَسْتَبْشِرُونَ ١٢٤

(124) And whenever a surah is revealed, there are among the hypocrites those who say, "Which of you has this increased faith?" As for those who believed, it has increased them in faith, while they are rejoicing.

وَأَمَّا

But as for

ٱلَّذِينَ

those,

فِى

in

قُلُوبِهِم

their hearts

مَّرَضٌ

(is) a disease,

فَزَادَتْهُمْ

(it) increases them

رِجْسًا

(in) evil

إِلَىٰ

to

رِجْسِهِمْ

their evil.

وَمَاتُوا۟

And they die

وَهُمْ

while they

كَٰفِرُونَ

(are) disbelievers.

١٢٥

(125)

وَأَمَّا ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا۟ وَهُمْ كَٰفِرُونَ ١٢٥

(125) But as for those in whose hearts is disease, it has [only] increased them in evil [in addition] to their evil. And they will have died while they are disbelievers.

أَوَلَا

Do not

يَرَوْنَ

they see

أَنَّهُمْ

that they

يُفْتَنُونَ

are tried

فِى

[in]

كُلِّ

every

عَامٍ

year

مَّرَّةً

once

أَوْ

or

مَرَّتَيْنِ

twice?

ثُمَّ

Yet

لَا

not

يَتُوبُونَ

they turn (in repentance),

وَلَا

and not

هُمْ

they

يَذَّكَّرُونَ

pay heed.

١٢٦

(126)

أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ١٢٦

(126) Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?

وَإِذَا

And whenever

مَآ

أُنزِلَتْ

is revealed

سُورَةٌ

a Surah,

نَّظَرَ

look

بَعْضُهُمْ

some of them

إِلَىٰ

to

بَعْضٍ
others,
هَلْ
"Does
يَرَىٰكُم
see you
مِّنْ
any
أَحَدٍ
one?"
ثُمَّ
Then
ٱنصَرَفُوا۟
they turn away.
ج

صَرَفَ
Allah has turned away
ٱللَّهُ
قُلُوبَهُم
their hearts
بِأَنَّهُمْ
because they
قَوْمٌ
(are) a people
لَّا
not
يَفْقَهُونَ
they understand.

وَإِذَا مَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُم مِّنْ أَحَدٍ ثُمَّ ٱنصَرَفُوا۟ ۚ صَرَفَ ٱللَّهُ قُلُوبَهُم بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ١٢٧

(127) And whenever a surah is revealed, they look at each other, [saying], "Does anyone see you?" and then they dismiss themselves. Allah has dismissed their hearts because they are a people who do not understand.

لَقَدْ

Certainly,

جَآءَكُمْ

(has) come to you

رَسُولٌ

a Messenger

مِّنْ

from

أَنفُسِكُمْ

yourselves.

عَزِيزٌ

Grievous

عَلَيْهِ

to him

مَا

(is) what

عَنِتُّمْ

you suffer,

حَرِيصٌ

(he is) concerned

عَلَيْكُم

over you,

بِٱلْمُؤْمِنِينَ

to the believers

رَءُوفٌ

(he is) kind

رَّحِيمٌ

(and) merciful.

١٢٨

(128)

لَقَدْ جَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِٱلْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

١٢٨

(128) There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

فَإِن

But if

تَوَلَّوْا۟

they turn away,

فَقُلْ

then say,

حَسْبِىَ

"Sufficient for me

ٱللَّهُ

(is) Allah.

لَآ

(There is) no

إِلَٰهَ

god

إِلَّا

except

هُوَ

Him.

صلے

عَلَيْهِ

On Him

تَوَكَّلْتُ

I put my trust.

صلے

وَهُوَ

And He

رَبُّ

(is the) Lord

ٱلْعَرْشِ

(of) the Throne,

ٱلْعَظِيمِ

the Great."

١٢٩

(129)

فَإِن تَوَلَّوْا۟ فَقُلْ حَسْبِىَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَهُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ١٢٩

(129) But if they turn away, [O Muhammad], say, "Sufficient for me is Allah; there is no deity except Him. On Him I have relied, and He is the Lord of the Great Throne."

ءَايَٰتُهَا ١٠٩

Verses 109

سُورَةُ يُونُسَ

Chapter 10 Jonas

رُكُوعَاتُهَا ١١

Rukus 11

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الٓر

Alif Lam Ra.

ج

تِلْكَ

These

ءَايَٰتُ

(are the) verses

ٱلْكِتَٰبِ

(of) the Book

ٱلْحَكِيمِ

the wise.

١

(1)

الٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ١

(1) Alif, Lam, Ra. These are the verses of the wise Book

أَكَانَ

Is it

لِلنَّاسِ

for the mankind

عَجَبًا

a wonder

أَنْ

that

أَوْحَيْنَآ

We revealed

إِلَىٰ

to

رَجُلٍ

a man

مِّنْهُمْ

from (among) them

أَنْ

that,

أَنذِرِ

"Warn

ٱلنَّاسَ

the mankind

وَبَشِّرِ

and give glad tidings

ٱلَّذِينَ

(to) those who

ءَامَنُوٓا۟

believe

أَنَّ

that

لَهُمْ

for them

قَدَمَ

(will be) a respectable position

صِدْقٍ

عِندَ

near

رَبِّهِمْ

their Lord?"

قلے

قَالَ

Said

ٱلْكَٰفِرُونَ

the disbelievers,

إِنَّ

"Indeed,

هَٰذَا

this

لَسَٰحِرٌ

(is) surely a magician

مُّبِينٌ

obvious."

٢

(2)

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَآ إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ ٱلنَّاسَ وَبَشِّرِ ٱلَّذِينَ ءَامَنُوٓا۟ أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِندَ رَبِّهِمْ ۗ قَالَ ٱلْكَٰفِرُونَ إِنَّ هَٰذَا لَسَٰحِرٌ مُّبِينٌ ٢

(2) Have the people been amazed that We revealed [revelation] to a man from among them, [saying], "Warn mankind and give good tidings to those who believe that they will have a [firm] precedence of honor with their Lord"? [But] the disbelievers say, "Indeed, this is an obvious magician."

إِنَّ

Indeed,

رَبَّكُمُ

your Lord
ٱللَّهُ
(is) Allah
ٱلَّذِى
the One Who
خَلَقَ
created
ٱلسَّمَٰوَٰتِ
the heavens
وَٱلْأَرْضَ
and the earth
فِى
in
سِتَّةِ
six
أَيَّامٍ
periods,
ثُمَّ
then
ٱسْتَوَىٰ
He established
عَلَى
on
ٱلْعَرْشِ
the Throne,
صلے

يُدَبِّرُ
disposing
ٱلْأَمْرَ

the affairs.
صلے

مَا
Not
مِن
(is) any intercessor
شَفِيعٍ
إِلَّا
except
مِنۢ
after
بَعْدِ
إِذْنِهِۦ
His permission.
ج

ذَٰلِكُمُ
That
ٱللَّهُ
(is) Allah,
رَبُّكُمْ
your Lord,
فَٱعْبُدُوهُ
so worship Him.
ج

أَفَلَا
Then will not
تَذَكَّرُونَ
you remember?

٣

(3)

إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ يُدَبِّرُ ٱلْأَمْرَ ۖ مَا مِن شَفِيعٍ إِلَّا مِنۢ بَعْدِ إِذْنِهِۦ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ فَٱعْبُدُوهُ ۚ أَفَلَا تَذَكَّرُونَ ٣

(3) Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne, arranging the matter [of His creation]. There is no intercessor except after His permission. That is Allah, your Lord, so worship Him. Then will you not remember?

إِلَيْهِ

To Him,

مَرْجِعُكُمْ

(will be) your return

جَمِيعًا

[all].

ۖ

وَعْدَ

Promise

ٱللَّهِ

(of) Allah

حَقًّا

(is) true.

ۚ

إِنَّهُۥ

Indeed, He

يَبْدَؤُا۟

originates

ٱلْخَلْقَ

the creation,

ثُمَّ

then

يُعِيدُهُۥ

He repeats it,

لِيَجْزِىَ

that He may reward

ٱلَّذِينَ

those who

ءَامَنُوا۟

believed

وَعَمِلُوا۟

and did

ٱلصَّٰلِحَٰتِ

the good deeds,

بِٱلْقِسْطِ

in justice.

ج

وَٱلَّذِينَ

But those who

كَفَرُوا۟

disbelieved,

لَهُمْ

for them

شَرَابٌ

(will be) a drink

مِّنْ

of

حَمِيمٍ

boiling fluids

وَعَذَابٌ

and a punishment

أَلِيمٌ

painful,

بِمَا

because

كَانُوا۟

they used (to)

يَكْفُرُونَ

disbelieve.

٤

(4)

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ إِنَّهُۥ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ بِٱلْقِسْطِ ۚ وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْفُرُونَ ٤

(4) To Him is your return all together. [It is] the promise of Allah [which is] truth. Indeed, He begins the [process of] creation and then repeats it that He may reward those who have believed and done righteous deeds, in justice. But those who disbelieved will have a drink of scalding water and a painful punishment for what they used to deny.

هُوَ

He

ٱلَّذِى

(is) the One Who

جَعَلَ

made

ٱلشَّمْسَ

the sun

ضِيَآءً

a shining light,

وَٱلْقَمَرَ

and the moon

نُورًا

a reflected light

وَقَدَّرَهُۥ

and determined for it

مَنَازِلَ

phases,

لِتَعْلَمُوا۟

that you may know

عَدَدَ

(the) number

ٱلسِّنِينَ

(of) the years

وَٱلْحِسَابَ

and the count (of time).

ج

مَا

Not

خَلَقَ

created

ٱللَّهُ

Allah

ذَٰلِكَ

that

إِلَّا
except
بِٱلْحَقِّ
in truth.
ج

يُفَصِّلُ
He explains
ٱلْءَايَٰتِ
the Signs
لِقَوْمٍ
for a people
يَعْلَمُونَ
(who) know.
٥
(5)
هُوَ ٱلَّذِى جَعَلَ ٱلشَّمْسَ ضِيَآءً وَٱلْقَمَرَ نُورًا
وَقَدَّرَهُۥ مَنَازِلَ لِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ
مَا خَلَقَ ٱللَّهُ ذَٰلِكَ إِلَّا بِٱلْحَقِّ ۚ يُفَصِّلُ ٱلْءَايَٰتِ
لِقَوْمٍ يَعْلَمُونَ ٥
(5) It is He who made the sun a shining light and the moon a derived light and determined for it phases - that you may know the number of years and account [of time]. Allah has not created this except in truth. He details the signs for a people who know

إِنَّ
Indeed,
فِى
in
ٱخْتِلَٰفِ
(the) alternation

ٱلَّيْلِ

(of) the night

وَٱلنَّهَارِ

and the day

وَمَا

and what

خَلَقَ

Allah has created

ٱللَّهُ

فِى

in

ٱلسَّمَٰوَٰتِ

the heavens,

وَٱلْأَرْضِ

and the earth

لَءَايَٰتٍ

(are) Signs

لِّقَوْمٍ

for a people

يَتَّقُونَ

who are God conscious.

٦

(6)

إِنَّ فِى ٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَا خَلَقَ ٱللَّهُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّقَوْمٍ يَتَّقُونَ ٦

(6) Indeed, in the alternation of the night and the day and [in] what Allah has created in the heavens and the earth are signs for a people who fear Allah

إِنَّ

Indeed,

ٱلَّذِينَ

those who

لَا

(do) not

يَرْجُونَ

expect

لِقَآءَنَا

the meeting with Us

وَرَضُوا۟

and are pleased

بِٱلْحَيَوٰةِ

with the life

ٱلدُّنْيَا

(of) the world,

وَٱطْمَأَنُّوا۟

and feel satisfied

بِهَا

with it

وَٱلَّذِينَ

and those -

هُمْ

they

عَنْ

(are) of

ءَايَٰتِنَا

Our Signs,

غَٰفِلُونَ

heedless.

٧

(7)

إِنَّ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا وَرَضُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَٱطْمَأَنُّوا۟ بِهَا وَٱلَّذِينَ هُمْ عَنْ ءَايَٰتِنَا غَٰفِلُونَ ٧

(7) Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs

أُو۟لَٰٓئِكَ

Those -

مَأْوَىٰهُمُ

their abode

ٱلنَّارُ

(will be) the Fire,

بِمَا

for what

كَانُوا۟

they used (to)

يَكْسِبُونَ

earn.

٨

(8)

أُو۟لَٰٓئِكَ مَأْوَىٰهُمُ ٱلنَّارُ بِمَا كَانُوا۟ يَكْسِبُونَ ٨

(8) For those their refuge will be the Fire because of what they used to earn.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ءَامَنُوا۟
believed
وَعَمِلُوا۟
and did
ٱلصَّٰلِحَٰتِ
good deeds,
يَهْدِيهِمْ
(will) guide them
رَبُّهُم
their Lord,
بِإِيمَٰنِهِمْ
by their faith.
صلے

تَجْرِى
Will flow
مِن
from
تَحْتِهِمُ
underneath them
ٱلْأَنْهَٰرُ
the rivers,
فِى
in
جَنَّٰتِ
Gardens
ٱلنَّعِيمِ
(of) Delight.
٩
(9)

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ يَهْدِيهِمْ رَبُّهُم بِإِيمَٰنِهِمْ ۖ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ فِى جَنَّٰتِ ٱلنَّعِيمِ ٩

(9) Indeed, those who have believed and done righteous deeds - their Lord will guide them because of their faith. Beneath them rivers will flow in the Gardens of Pleasure

دَعْوَىٰهُمْ

Their prayer

فِيهَا

therein

سُبْحَٰنَكَ

(will be), "Glory be to You,

ٱللَّهُمَّ

O Allah "

وَتَحِيَّتُهُمْ

And their greeting

فِيهَا

therein (will be),

سَلَٰمٌ

"Peace."

ج

وَءَاخِرُ

And the last

دَعْوَىٰهُمْ

(of) their call

أَنِ

(will be) [that]

ٱلْحَمْدُ

"All the Praise be

لِلَّهِ

to Allah,

رَبِّ

Lord

ٱلْعَٰلَمِينَ

(of) the worlds."

١٠

(10)

دَعْوَىٰهُمْ فِيهَا سُبْحَٰنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ۚ وَءَاخِرُ دَعْوَىٰهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ١٠

(10) Their call therein will be, "Exalted are You, O Allah," and their greeting therein will be, "Peace." And the last of their call will be, "Praise to Allah, Lord of the worlds!"

وَلَوْ

And if

يُعَجِّلُ

Allah (was) to hasten

ٱللَّهُ

لِلنَّاسِ

for the mankind

ٱلشَّرَّ

the evil,

ٱسْتِعْجَالَهُم

(as) He hastens for them

بِٱلْخَيْرِ

the good,

لَقُضِىَ

surely, would have been decreed

إِلَيْهِمْ
for them
أَجَلُهُمْ
their term.
صلے

فَنَذَرُ
But We leave
ٱلَّذِينَ
those who
لَا
(do) not
يَرْجُونَ
expect
لِقَآءَنَا
the meeting with Us,
فِى
in
طُغْيَٰنِهِمْ
their transgression,
يَعْمَهُونَ
wandering blindly.
١١
(11)

وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم ۞ بِٱلْخَيْرِ لَقُضِىَ إِلَيْهِمْ أَجَلُهُمْ صلے فَنَذَرُ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ١١

(11) And if Allah was to hasten for the people the evil [they invoke] as He hastens for them the good, their term would have been ended for them. But We leave the ones who do not expect the meeting with Us, in

their transgression, wandering blindly

وَإِذَا

And when

مَسَّ

touches

ٱلْإِنسَٰنَ

the man

ٱلضُّرُّ

the affliction

دَعَانَا

he calls Us,

لِجَنبِهِۦٓ

(lying) on his side

أَوْ

or

قَاعِدًا

sitting

أَوْ

or

قَآئِمًا

standing.

فَلَمَّا

But when

كَشَفْنَا

We remove

عَنْهُ

from him

ضُرَّهُۥ

his affliction

مَرَّ

he passes on

كَأَن

as if he

لَّمْ

(had) not

يَدْعُنَآ

called Us

إِلَىٰ

for

ضُرٍّ

(the) affliction

مَّسَّهُۥ

(that) touched him.

ج

كَذَٰلِكَ

Thus

زُيِّنَ

(it) is made fair seeming

لِلْمُسْرِفِينَ

to the extravagant

مَا

what

كَانُوا۟

they used (to)

يَعْمَلُونَ

do.

١٢

(12)

وَإِذَا مَسَّ ٱلْإِنسَٰنَ ٱلضُّرُّ دَعَانَا لِجَنۢبِهِۦٓ أَوْ قَاعِدًا أَوْ قَآئِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُۥ مَرَّ كَأَن لَّمْ يَدْعُنَآ إِلَىٰ ضُرٍّ مَّسَّهُۥ ۚ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا۟ يَعْمَلُونَ ١٢

(12) And when affliction touches man, he calls upon Us, whether lying on his side or sitting or standing; but when We remove from him his affliction, he continues [in disobedience] as if he had never called upon Us to [remove] an affliction that touched him. Thus is made pleasing to the transgressors that which they have been doing

وَلَقَدْ

And verily

أَهْلَكْنَا

We destroyed

ٱلْقُرُونَ

the generations

مِن

before you

قَبْلِكُمْ

لَمَّا

when

ظَلَمُوا۟

they wronged,

لا

وَجَآءَتْهُمْ

and came to them

رُسُلُهُم

their Messengers

بِٱلْبَيِّنَٰتِ

with clear proofs,

وَمَا

but not

كَانُوا۟

they were

لِيُؤْمِنُوا۟

to believe.

ج

كَذَٰلِكَ

Thus

نَجْزِى

We recompense

ٱلْقَوْمَ

the people

ٱلْمُجْرِمِينَ

(who are) criminals.

١٣

(13)

وَلَقَدْ أَهْلَكْنَا ٱلْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا۟ ۙ وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَمَا كَانُوا۟ لِيُؤْمِنُوا۟ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ١٣

(13) And We had already destroyed generations before you when they wronged, and their messengers had come to them with clear proofs, but they were not to believe. Thus do We recompense the criminal people

ثُمَّ

Then

جَعَلْنَٰكُمْ

We made you

خَلَٰٓئِفَ

successors

فِى

in

ٱلْأَرْضِ

the earth

مِن

after them

بَعْدِهِمْ

لِنَنظُرَ

so that We may see

كَيْفَ

how

تَعْمَلُونَ

you do.

١٤

(14)

ثُمَّ جَعَلْنَٰكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ مِن بَعْدِهِمْ لِنَنظُرَ كَيْفَ تَعْمَلُونَ ١٤

(14) Then We made you successors in the land after them so that We may observe how you will do.

وَإِذَا

And when

تُتْلَىٰ

are recited

عَلَيْهِمْ

to them

ءَايَاتُنَا

Our Verses

بَيِّنَٰتٍ

(as) clear proofs
لا

قَالَ
said
ٱلَّذِينَ
those who
لَا
(do) not
يَرْجُونَ
hope
لِقَآءَنَا
(for the) meeting (with) Us,
ٱئْتِ
"Bring us
بِقُرْءَانٍ
a Quran
غَيْرِ
other (than)
هَٰذَآ
this
أَوْ
or
بَدِّلْهُ
change it."
ج

قُلْ
Say,
مَا
"Not

يَكُونُ

(it) is

لِىٓ

for me

أَنْ

that

أُبَدِّلَهُۥ

I change it

مِن

of

تِلْقَآئِ

my own accord.

نَفْسِىٓ

صلے

إِنْ

Not

أَتَّبِعُ

I follow

إِلَّا

except

مَا

what

يُوحَىٰٓ

is revealed

إِلَىَّ

to me.

صلے

إِنِّىٓ

Indeed, I

أَخَافُ

[I] fear

إِنْ

if

عَصَيْتُ

I were to disobey

رَبِّى

my Lord,

عَذَابَ

(the) punishment

يَوْمٍ

(of) a Great Day."

عَظِيمٍ

١٥

(15)

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَٰتٍ ۙ قَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا ٱئْتِ بِقُرْءَانٍ غَيْرِ هَٰذَآ أَوْ بَدِّلْهُ ۚ قُلْ مَا يَكُونُ لِىٓ أَنْ أُبَدِّلَهُۥ مِن تِلْقَآئِ نَفْسِىٓ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ ۖ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ١٥

(15) And when Our verses are recited to them as clear evidences, those who do not expect the meeting with Us say, "Bring us a Qur'an other than this or change it." Say, [O Muhammad], "It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."

قُل

Say,

لَّوْ

"If

شَآءَ

Allah (had) willed,

ٱللَّهُ

مَا

not

تَلَوْتُهُۥ

I (would) have recited it

عَلَيْكُمْ

to you,

وَلَآ

and not

أَدْرَىٰكُم

He (would) have made it known to you.

بِهِۦ
صلے

فَقَدْ

Verily,

لَبِثْتُ

I have stayed

فِيكُمْ

among you

عُمُرًا

a lifetime

مِّن

before it.

قَبْلِهِۦٓ

Then will not

ج

أَفَلَا

you use reason?"

تَعْقِلُونَ

١٦

(16)

قُل لَّوْ شَآءَ ٱللَّهُ مَا تَلَوْتُهُۥ عَلَيْكُمْ وَلَآ أَدْرَىٰكُم بِهِۦ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِۦٓ ۚ أَفَلَا تَعْقِلُونَ ١٦

(16) Say, "If Allah had willed, I would not have recited it to you, nor would He have made it known to you, for I had remained among you a lifetime before it. Then will you not reason?"

فَمَنْ

So who

أَظْلَمُ

(is) more wrong

مِمَّنِ

than he who

ٱفْتَرَىٰ

invents

عَلَى

against

ٱللَّهِ

Allah

كَذِبًا

a lie

أَوْ

or

كَذَّبَ

denies

بِـَٔايَٰتِهِۦٓ

His Signs?

ج

إِنَّهُۥ

Indeed,

لَا

not

يُفْلِحُ

will succeed

ٱلْمُجْرِمُونَ

the criminals.

١٧

(17)

فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْمُجْرِمُونَ ١٧

(17) So who is more unjust than he who invents a lie about Allah or denies His signs? Indeed, the criminals will not succeed

وَيَعْبُدُونَ

And they worship

مِن

other than Allah

دُونِ

ٱللَّهِ

مَا

that (which)

لَا

(does) not

يَضُرُّهُمْ

harm them

وَلَا

and not

يَنفَعُهُمْ

benefit them,

وَيَقُولُونَ

and they say,

هَٰٓؤُلَآءِ

"These

شُفَعَٰٓؤُنَا

(are) our intercessors

عِندَ

with

ٱللَّهِ

Allah."

ج

قُلْ

Say,

أَتُنَبِّـُٔونَ

"Do you inform

ٱللَّهَ

Allah

بِمَا

of what

لَا

He does not know

يَعْلَمُ

فِى

in

ٱلسَّمَٰوَٰتِ

the heavens

وَلَا

and not

فِى

in

ٱلْأَرْضِ

the earth?"

ج

سُبْحَٰنَهُۥ

Glorified is He

وَتَعَٰلَىٰ

and Exalted

عَمَّا

above what

يُشْرِكُونَ

they associate (with Him).

١٨

(18)

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَيَقُولُونَ هَٰٓؤُلَآءِ شُفَعَٰٓؤُنَا عِندَ ٱللَّهِ ۚ قُلْ أَتُنَبِّـُٔونَ ٱللَّهَ بِمَا لَا يَعْلَمُ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ١٨

(18) And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah " Say, "Do you inform Allah of something He does not know in the heavens or on the earth?" Exalted is He and high above what they associate with Him

وَمَا

And not

كَانَ

was

ٱلنَّاسُ

the mankind

إِلَّآ

but

أُمَّةً

one community,

وَٰحِدَةً

فَٱخْتَلَفُوا۟

then they differed.

ج

وَلَوْلَا

And had (it) not been

كَلِمَةٌ

a word

سَبَقَتْ

(that) preceded

مِن

from

رَّبِّكَ

your Lord,

لَقُضِىَ

surely, it (would) have been judged

بَيْنَهُمْ

between them

فِيمَا

concerning what

فِيهِ

[therein]

يَخْتَلِفُونَ

they differ.

١٩

(19)

وَمَا كَانَ ٱلنَّاسُ إِلَّآ أُمَّةً وَٰحِدَةً فَٱخْتَلَفُوا۟ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ١٩

(19) And mankind was not but one community [united in religion], but [then] they differed. And if not for a word that preceded from your Lord, it would have been judged between them [immediately] concerning that over which they differ.

وَيَقُولُونَ

And they say,

لَوْلَآ

"Why not

أُنزِلَ

is sent down

عَلَيْهِ

to him

ءَايَةٌ

a Sign

مِّن

from

رَّبِّهِۦ

his Lord?"

صلے

فَقُلْ

So say,

إِنَّمَا

"Only

ٱلْغَيْبُ

the unseen

لِلَّهِ

(is) for Allah,

فَٱنتَظِرُوٓا۟

so wait;

إِنِّى

indeed, I am

مَعَكُم

with you

مِّنَ

among

ٱلْمُنتَظِرِينَ

the ones who wait."

٢٠

(20)

وَيَقُولُونَ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۖ فَقُلْ إِنَّمَا ٱلْغَيْبُ لِلَّهِ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ ٢٠

(20) And they say, "Why is a sign not sent down to him from his Lord?" So say, "The unseen is only for Allah [to administer], so wait; indeed, I am with you among those who wait."

وَإِذَآ

And when

أَذَقْنَا

We let [the] mankind taste

ٱلنَّاسَ
رَحْمَةً
mercy
مِّن
after
بَعْدِ
adversity
ضَرَّآءَ
has touched them,
مَسَّتْهُمْ
behold
إِذَا
They have
لَهُم
a plot
مَّكْرٌ
against
فِىٓ
Our Verses.
ءَايَاتِنَا
Say,
ج

قُلِ
"Allah
ٱللَّهُ
(is) more swift
أَسْرَعُ
(in) planning."

مَكْرًا

Indeed,

ج

إِنَّ

Our Messengers

رُسُلَنَا

write down

يَكْتُبُونَ

what

مَا

you plot.

تَمْكُرُونَ

٢١

(21)

وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّن بَعْدِ ضَرَّآءَ مَسَّتْهُمْ إِذَا لَهُم مَّكْرٌ فِىٓ ءَايَاتِنَا ۚ قُلِ ٱللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ٢١

(21) And when We give the people a taste of mercy after adversity has touched them, at once they conspire against Our verses. Say, "Allah is swifter in strategy." Indeed, Our messengers record that which you conspire

هُوَ

He

ٱلَّذِى

(is) the One Who

يُسَيِّرُكُمْ

enables you to travel

فِى

in

ٱلْبَرِّ
the land
وَٱلْبَحْرِ
and the sea,
صلے

حَتَّىٰٓ
until,
إِذَا
when
كُنتُمْ
you are
فِى
in
ٱلْفُلْكِ
the ships
وَجَرَيْنَ
and they sail
بِهِم
with them
بِرِيحٍ
with a wind
طَيِّبَةٍ
good,
وَفَرِحُوا۟
and they rejoice
بِهَا
therein
جَآءَتْهَا
comes to it

رِيحٌ
a wind
عَاصِفٌ
stormy,
وَجَآءَهُمُ
and comes to them
ٱلْمَوْجُ
the waves
مِن
from
كُلِّ
every
مَكَانٍ
place,
وَظَنُّوٓاْ
and they assume
أَنَّهُمْ
that they
أُحِيطَ
are surrounded
بِهِمْ
with them.
لا
دَعَوُاْ
They call
ٱللَّهَ
Allah
مُخْلِصِينَ
sincerely

لَهُ

to Him

ٱلدِّينَ

(in) the religion,

لَئِنْ

(saying), "If

أَنجَيْتَنَا

You save us

مِنْ

from

هَٰذِهِۦ

this,

لَنَكُونَنَّ

surely we will be

مِنَ

among

ٱلشَّٰكِرِينَ

the thankful."

٢٢

(22)

هُوَ ٱلَّذِى يُسَيِّرُكُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ ۖ حَتَّىٰٓ إِذَا كُنتُمْ فِى ٱلْفُلْكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا۟ بِهَا جَآءَتْهَا رِيحٌ عَاصِفٌ وَجَآءَهُمُ ٱلْمَوْجُ مِن كُلِّ مَكَانٍ وَظَنُّوٓا۟ أَنَّهُمْ أُحِيطَ بِهِمْ ۙ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَئِنْ أَنجَيْتَنَا مِنْ هَٰذِهِۦ لَنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ٢٢

(22) It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice

therein, there comes a storm wind and the waves come upon them from everywhere and they assume that they are surrounded, supplicating Allah, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful."

فَلَمَّآ

But when

أَنجَىٰهُمْ

He saved them,

إِذَا

behold

هُمْ

They

يَبْغُونَ

rebel

فِى

in

ٱلْأَرْضِ

the earth

بِغَيْرِ

without

ٱلْحَقِّ

[the] right.

قلے

يَٰٓأَيُّهَا

O mankind

ٱلنَّاسُ

إِنَّمَا

Only

بَغْيُكُمْ

your rebellion

عَلَىٰٓ
(is) against
أَنفُسِكُم
yourselves,
صلے

مَّتَٰعَ
(the) enjoyment
ٱلْحَيَوٰةِ
(of) the life
ٱلدُّنْيَا
(of) the world.
صلے

ثُمَّ
Then
إِلَيْنَا
to Us
مَرْجِعُكُمْ
(is) your return
فَنُنَبِّئُكُم
and We will inform you
بِمَا
of what
كُنتُمْ
you used (to)
تَعْمَلُونَ
do.
٢٣
(23)

فَلَمَّآ أَنجَىٰهُمْ إِذَا هُمْ يَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۗ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰٓ أَنفُسِكُم ۖ مَّتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ٢٣

(23) But when He saves them, at once they commit injustice upon the earth without right. O mankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do.

إِنَّمَا

Only

مَثَلُ

(the) example

ٱلْحَيَوٰةِ

(of) the life

ٱلدُّنْيَا

(of) the world

كَمَآءٍ

(is) like (the) water

أَنزَلْنَٰهُ

which We sent down

مِنَ

from

ٱلسَّمَآءِ

the sky,

فَٱخْتَلَطَ

so absorbs

بِهِۦ

[with] it,

نَبَاتُ

(the) plants

ٱلْأَرْضِ

(of) the earth

مِمَّا

from which

يَأْكُلُ

eat

ٱلنَّاسُ

the men

وَٱلْأَنْعَٰمُ

and the cattle,

حَتَّىٰٓ

until

إِذَآ

when

أَخَذَتِ

takes

ٱلْأَرْضُ

the earth

زُخْرُفَهَا

its adornment

وَٱزَّيَّنَتْ

and is beautified

وَظَنَّ

and think

أَهْلُهَآ

its people

أَنَّهُمْ

that they

قَٰدِرُونَ

have the power

عَلَيْهَآ

over it,

أَتَىٰهَآ

comes (to) it

أَمْرُنَا

Our command

لَيْلًا

(by) night

أَوْ

or

نَهَارًا

(by) day,

فَجَعَلْنَٰهَا

and We make it

حَصِيدًا

a harvest clean-mown,

كَأَن

as if

لَّمْ

not

تَغْنَ

it had flourished

بِٱلْأَمْسِ

yesterday.

ج

كَذَٰلِكَ

Thus

نُفَصِّلُ

We explain

ٱلْـَٔايَـٰتِ

the Signs

لِقَوْمٍ

for a people

يَتَفَكَّرُونَ

who reflect.

٢٤

(24)

إِنَّمَا مَثَلُ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَـٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَـٰمُ حَتَّىٰٓ إِذَآ أَخَذَتِ ٱلْأَرْضُ زُخْرُفَهَا وَٱزَّيَّنَتْ وَظَنَّ أَهْلُهَآ أَنَّهُمْ قَـٰدِرُونَ عَلَيْهَآ أَتَىٰهَآ أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَـٰهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِٱلْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْـَٔايَـٰتِ لِقَوْمٍ يَتَفَكَّرُونَ

٢٤

(24) The example of [this] worldly life is but like rain which We have sent down from the sky that the plants of the earth absorb - [those] from which men and livestock eat - until, when the earth has taken on its adornment and is beautified and its people suppose that they have capability over it, there comes to it Our command by night or by day, and We make it as a harvest, as if it had not flourished yesterday. Thus do We explain in detail the signs for a people who give thought.

وَٱللَّهُ

And Allah

يَدْعُوٓا۟

calls

إِلَىٰ

to

دَارِ

(the) Home

ٱلسَّلَٰمِ

(of) the Peace,

وَيَهْدِى

and guides

مَن

whom

يَشَآءُ

He wills

إِلَىٰ

to

صِرَٰطٍ

(the) straight path.

مُّسْتَقِيمٍ

٢٥

(25)

وَٱللَّهُ يَدْعُوٓا۟ إِلَىٰ دَارِ ٱلسَّلَٰمِ وَيَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٢٥

(25) And Allah invites to the Home of Peace and guides whom He wills to a straight path

لِّلَّذِينَ

For those who

أَحْسَنُوا۟

do good

ٱلْحُسْنَىٰ

(is) the best

وَزِيَادَةٌ

and more.

صلى

وَلَا

And not

يَرْهَقُ

(will) cover

وُجُوهَهُمْ

their faces

قَتَرٌ

dust

وَلَا

and not

ذِلَّةٌ

humiliation.

ج

أُو۟لَٰٓئِكَ

Those

أَصْحَٰبُ

(are the) companions

ٱلْجَنَّةِ

(of) Paradise,

صلى

هُمْ

they

فِيهَا

in it

خَٰلِدُونَ

(will) abide forever.

٢٦

(26)

لِّلَّذِينَ أَحْسَنُوا۟ ٱلْحُسْنَىٰ وَزِيَادَةٌ ۖ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ٢٦

(26) For them who have done good is the best [reward] and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally

وَٱلَّذِينَ

And those who

كَسَبُوا۟

earned

ٱلسَّيِّـَٔاتِ

the evil deeds,

جَزَآءُ

(the) recompense

سَيِّئَةٍۭ

(of) an evil deed

بِمِثْلِهَا

(is) like it,

وَتَرْهَقُهُمْ

and (will) cover them

ذِلَّةٌ

humiliation.

ۖ

مَّا

They will not have

لَهُم

مِّنَ
from
ٱللَّهِ
Allah
مِنْ
any
عَاصِمٍ
defender.
صلے

كَأَنَّمَآ
As if
أُغْشِيَتْ
had been covered
وُجُوهُهُمْ
their faces
قِطَعًا
(with) pieces
مِّنَ
from
ٱلَّيْلِ
the darkness (of) night.
مُظْلِمًا
ج

أُو۟لَٰٓئِكَ
Those
أَصْحَٰبُ
(are the) companions
ٱلنَّارِ

(of) the Fire,
صلے

هُمْ
they
فِيهَا
in it
خَٰلِدُونَ
(will) abide forever.
٢٧
(27)

وَٱلَّذِينَ كَسَبُوا۟ ٱلسَّيِّـَٔاتِ جَزَآءُ سَيِّئَةٍۭ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ ۖ مَّا لَهُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۖ كَأَنَّمَآ أُغْشِيَتْ وُجُوهُهُمْ قِطَعًا مِّنَ ٱلَّيْلِ مُظْلِمًا ۚ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ٢٧

(27) But they who have earned [blame for] evil doings - the recompense of an evil deed is its equivalent, and humiliation will cover them. They will have from Allah no protector. It will be as if their faces are covered with pieces of the night - so dark [are they]. Those are the companions of the Fire; they will abide therein eternally.

وَيَوْمَ
And (the) Day
نَحْشُرُهُمْ
We will gather them
جَمِيعًا
all together,
ثُمَّ
then
نَقُولُ
We will say

لِلَّذِينَ
to those who
أَشْرَكُواْ
associate partners (with Allah),
مَكَانَكُمْ
"(Remain in) your place
أَنتُمْ
you
وَشُرَكَآؤُكُمْ
and your partners."
ج

فَزَيَّلْنَا
Then We will separate
بَيْنَهُمْ
[between] them,
صلے

وَقَالَ
and (will) say
شُرَكَآؤُهُم
their partners,
مَّا
"Not
كُنتُمْ
you used (to)
إِيَّانَا
worship us."
تَعْبُدُونَ
٢٨

(28)

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا۟ مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَآؤُهُم مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ ٢٨

(28) And [mention, O Muhammad], the Day We will gather them all together - then We will say to those who associated others with Allah, "[Remain in] your place, you and your 'partners.' " Then We will separate them, and their "partners" will say, "You did not used to worship us,

فَكَفَىٰ

So sufficient

بِٱللَّهِ

(is) Allah

شَهِيدًۢا

(as) a witness

بَيْنَنَا

between us

وَبَيْنَكُمْ

and between you

إِن

that

كُنَّا

we were

عَنْ

of

عِبَادَتِكُمْ

your worship

لَغَٰفِلِينَ

certainly unaware.

٢٩

فَكَفَىٰ بِٱللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَٰفِلِينَ ٢٩

(29) And sufficient is Allah as a witness between us and you that we were of your worship unaware."

هُنَالِكَ

There

تَبْلُوا۟

will be put to trial

كُلُّ

every

نَفْسٍ

soul

مَّآ

(for) what

أَسْلَفَتْ

it did previously,

ج

وَرُدُّوٓا۟

and they will be returned

إِلَى

to

ٱللَّهِ

Allah

مَوْلَىٰهُمُ

their Lord

ٱلْحَقِّ

the true,

صلے

وَضَلَّ

and will be lost

عَنْهُم

from them

مَّا

what

كَانُوا۟

they used (to)

يَفْتَرُونَ

invent.

٣٠

(30)

هُنَالِكَ تَبْلُوا۟ كُلُّ نَفْسٍ مَّآ أَسْلَفَتْ ۚ وَرُدُّوٓا۟ إِلَى ٱللَّهِ مَوْلَىٰهُمُ ٱلْحَقِّ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ٣٠

(30) There, [on that Day], every soul will be put to trial for what it did previously, and they will be returned to Allah, their master, the Truth, and lost from them is whatever they used to invent.

قُلْ

Say,

مَن

"Who

يَرْزُقُكُم

provides for you

مِّنَ

from

ٱلسَّمَآءِ

the sky

وَٱلْأَرْضِ

and the earth?

أَمَّن
Or who
يَمْلِكُ
controls
ٱلسَّمْعَ
the hearing
وَٱلْأَبْصَـٰرَ
and the sight?
وَمَن
And who
يُخْرِجُ
brings out
ٱلْحَىَّ
the living
مِنَ
from
ٱلْمَيِّتِ
the dead,
وَيُخْرِجُ
and brings forth
ٱلْمَيِّتَ
the dead
مِنَ
from
ٱلْحَىِّ
the living?
وَمَن
And who
يُدَبِّرُ

disposes

ٱلۡأَمۡرَ

the affairs?"

ج

فَسَيَقُولُونَ

Then they will say,

ٱللَّهُ

"Allah."

ج

فَقُلۡ

Then say,

أَفَلَا

"Then will not

تَتَّقُونَ

you fear (Him)?"

٣١

(31)

قُلۡ مَن يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ أَمَّن يَمۡلِكُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَمَن يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَيُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ وَمَن يُدَبِّرُ ٱلۡأَمۡرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلۡ أَفَلَا تَتَّقُونَ ٣١

(31) Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?" They will say, "Allah," so say, "Then will you not fear Him?"

فَذَٰلِكُمُ

For that

ٱللَّهُ

(is) Allah,

رَبُّكُمُ
your Lord,
ٱلْحَقُّ
the true.
صلے

فَمَاذَا
So what (can be)
بَعْدَ
after
ٱلْحَقِّ
the truth
إِلَّا
except
ٱلضَّلَٰلُ
the error?
صلے

فَأَنَّىٰ
So how
تُصْرَفُونَ
(are) you turned away.
٣٢
(32)
فَذَٰلِكُمُ ٱللَّهُ رَبُّكُمُ ٱلْحَقُّ ۖ فَمَاذَا بَعْدَ ٱلْحَقِّ إِلَّا ٱلضَّلَٰلُ ۖ فَأَنَّىٰ تُصْرَفُونَ ٣٢
(32) For that is Allah, your Lord, the Truth. And what can be beyond truth except error? So how are you averted?
كَذَٰلِكَ
Thus

حَقَّتْ

(is) proved true

كَلِمَتُ

(the) Word

رَبِّكَ

(of) your Lord

عَلَى

upon

ٱلَّذِينَ

those who

فَسَقُوٓا۟

defiantly disobeyed,

أَنَّهُمْ

that they

لَا

(will) not

يُؤْمِنُونَ

believe.

٣٣

(33)

كَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ فَسَقُوٓا۟ أَنَّهُمْ لَا يُؤْمِنُونَ ٣٣

(33) Thus the word of your Lord has come into effect upon those who defiantly disobeyed - that they will not believe.

قُلْ

Say,

هَلْ

"Is (there)

مِن

of

شُرَكَآئِكُم

your partners

مَّن

(any) who

يَبْدَؤُاْ

originates

ٱلْخَلْقَ

the creation

ثُمَّ

then

يُعِيدُهُۥ

repeats it?"

ج

قُلِ

Say,

ٱللَّهُ

"Allah

يَبْدَؤُاْ

originates

ٱلْخَلْقَ

the creation

ثُمَّ

then

يُعِيدُهُۥ

repeats it.

صلى

فَأَنَّىٰ

So how

تُؤْفَكُونَ

you are deluded?"

٣٤

(34)

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۚ قُلِ ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ۖ فَأَنَّىٰ تُؤْفَكُونَ ٣٤

(34) Say, "Are there of your 'partners' any who begins creation and then repeats it?" Say, "Allah begins creation and then repeats it, so how are you deluded?"

قُلْ

Say,

هَلْ

"Is (there)

مِن

of

شُرَكَآئِكُم

your partners

مَّن

(any) who

يَهْدِىٓ

guides

إِلَى

to

ٱلْحَقِّ

the truth?"

ۚ

قُلِ

Say,

ٱللَّهُ

"Allah

يَهْدِى

guides

لِلْحَقِّ

to the truth.

قلے

أَفَمَن

Is then (he) who

يَهْدِىٓ

guides

إِلَى

to

ٱلْحَقِّ

the truth

أَحَقُّ

more worthy

أَن

that

يُتَّبَعَ

he should be followed

أَمَّن

or (he) who

لَّا

(does) not

يَهِدِّىٓ

guide

إِلَّآ

unless

أَن

[that]

يُهْدَىٰ

he is guided?

صلے

فَمَا

Then what

لَكُمْ

(is) for you,

كَيْفَ

how

تَحْكُمُونَ

you judge?"

٣٥

(35)

قُلْ هَلْ مِن شُرَكَآئِكُم مَّن يَهْدِيٓ إِلَى ٱلْحَقِّ ۚ قُلِ ٱللَّهُ يَهْدِي لِلْحَقِّ ۗ أَفَمَن يَهْدِيٓ إِلَى ٱلْحَقِّ أَحَقُّ أَن يُتَّبَعَ أَمَّن لَّا يَهِدِّيٓ إِلَّآ أَن يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ٣٥

(35) Say, "Are there of your 'partners' any who guides to the truth?" Say, "Allah guides to the truth. So is He who guides to the truth more worthy to be followed or he who guides not unless he is guided? Then what is [wrong] with you - how do you judge?"

وَمَا

And not

يَتَّبِعُ

follow

أَكْثَرُهُمْ

most of them

إِلَّا

except

ظَنًّا

assumption.

ج

إِنَّ

Indeed,

ٱلظَّنَّ

the assumption

لَا

(does) not

يُغْنِى

avail

مِنَ

against

ٱلْحَقِّ

the truth

شَيْـًٔا

anything.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

عَلِيمٌۢ

(is) All-Knower

بِمَا

of what

يَفْعَلُونَ

they do.

٣٦

(36)

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَفْعَلُونَ ٣٦

(36) And most of them follow not except assumption. Indeed, assumption avails not against the truth at all. Indeed, Allah is Knowing of what they do.

وَمَا

And not

كَانَ

is

هَٰذَا

this

ٱلْقُرْءَانُ

the Quran,

أَن

that

يُفْتَرَىٰ

(it could be) produced

مِن

by

دُونِ

other than Allah,

ٱللَّهِ

وَلَٰكِن

but

تَصْدِيقَ

(it is) a confirmation

ٱلَّذِى

(of that) which

بَيْنَ

(was) before it

يَدَيْهِ

وَتَفْصِيلَ

and a detailed explanation

ٱلْكِتَٰبِ

(of) the Book,

لَا

(there is) no

رَيْبَ

doubt

فِيهِ

in it,

مِن

from

رَّبِّ

(the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

٣٧

(37)

وَمَا كَانَ هَٰذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ٣٧

(37) And it was not [possible] for this Qur'an to be produced by other than Allah, but [it is] a confirmation of what was before it and a

detailed explanation of the [former] Scripture, about which there is no doubt, from the Lord of the worlds.

أَمْ

Or

يَقُولُونَ

(do) they say,

ٱفْتَرَىٰهُ

"He has invented it?"

صلے

قُلْ

Say,

فَأْتُوا۟

"Then bring

بِسُورَةٍ

a Surah

مِّثْلِهِۦ

like it

وَٱدْعُوا۟

and call

مَنِ

whoever

ٱسْتَطَعْتُم

you can

مِّن

besides Allah,

دُونِ

ٱللَّهِ

if

إِن

you are

كُنتُمْ

truthful."

صَٰدِقِينَ

٣٨

(38)

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِسُورَةٍ مِّثْلِهِۦ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن كُنتُمْ صَٰدِقِينَ ٣٨

(38) Or do they say [about the Prophet], "He invented it?" Say, "Then bring forth a surah like it and call upon [for assistance] whomever you can besides Allah, if you should be truthful."

بَلْ

Nay,

كَذَّبُوا۟

they denied

بِمَا

what

لَمْ

not

يُحِيطُوا۟

they could encompass

بِعِلْمِهِۦ

(of) its knowledge

وَلَمَّا

and not

يَأْتِهِمْ

has come (to) them

تَأْوِيلُهُۥ

its interpretation.
ج

كَذَٰلِكَ
Thus
كَذَّبَ
denied
ٱلَّذِينَ
those
مِن
before them,
قَبْلِهِمْ
صلى

فَٱنظُرْ
then see
كَيْفَ
how
كَانَ
was
عَٰقِبَةُ
(the) end
ٱلظَّٰلِمِينَ
(of) the wrongdoers.
٣٩
(39)
بَلْ كَذَّبُوا۟ بِمَا لَمْ يُحِيطُوا۟ بِعِلْمِهِۦ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُۥ ۚ كَذَٰلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ٣٩
(39) Rather, they have denied that which they encompass not in

knowledge and whose interpretation has not yet come to them. Thus did those before them deny. Then observe how was the end of the wrongdoers.

وَمِنْهُم

And of them

مَّن

(is one) who

يُؤْمِنُ

believes

بِهِۦ

in it,

وَمِنْهُم

and of them

مَّن

(is one) who

لَّا

(does) not

يُؤْمِنُ

believe

بِهِۦ

in it.

ج

وَرَبُّكَ

And your Lord

أَعْلَمُ

(is) All-Knower

بِٱلْمُفْسِدِينَ

of the corrupters.

٤٠

(40)

وَمِنْهُم مَّن يُؤْمِنُ بِهِۦ وَمِنْهُم مَّن لَّا يُؤْمِنُ بِهِۦ ۚ وَرَبُّكَ أَعْلَمُ بِٱلْمُفْسِدِينَ ٤٠

(40) And of them are those who believe in it, and of them are those who do not believe in it. And your Lord is most knowing of the corrupters

وَإِن

And if

كَذَّبُوكَ

they deny you

فَقُل

then say,

لِّى

"For me

عَمَلِى

(are) my deeds,

وَلَكُمْ

and for you

عَمَلُكُمْ

(are) your deeds.

ۖ

أَنتُم

You

بَرِيٓـُٔونَ

(are) disassociated

مِمَّآ

from what

أَعْمَلُ

I do,

وَأَنَا۠

and I am

بَرِىٓءٌ

disassociated

مِّمَّا

from what

تَعْمَلُونَ

you do."

٤١

(41)

وَإِن كَذَّبُوكَ فَقُل لِّى عَمَلِى وَلَكُمْ عَمَلُكُمْ ۖ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ٤١

(41) And if they deny you, [O Muhammad], then say, "For me are my deeds, and for you are your deeds. You are disassociated from what I do, and I am disassociated from what you do."

وَمِنْهُم

And among them

مَّن

(are some) who

يَسْتَمِعُونَ

listen

إِلَيْكَ

to you.

ج

أَفَأَنتَ

But (can) you

تُسْمِعُ

cause the deaf to hear

ٱلصُّمَّ

وَلَوْ

even though

كَانُوا۟

they [were]

لَا

(do) not

يَعْقِلُونَ

use reason?

٤٢

(42)

وَمِنْهُم مَّن يَسْتَمِعُونَ إِلَيْكَ ۚ أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ وَلَوْ كَانُوا۟ لَا يَعْقِلُونَ ٤٢

(42) And among them are those who listen to you. But can you cause the deaf to hear, although they will not use reason?

وَمِنْهُم

And among them

مَّن

(are some) who

يَنظُرُ

look

إِلَيْكَ

at you.

ۚ

أَفَأَنتَ

But (can) you

تَهْدِى

guide

ٱلْعُمْىَ

the blind

وَلَوْ

even though

كَانُواْ

they [were]

لَا

(do) not

يُبْصِرُونَ

see?

٤٣

(43)

وَمِنْهُم مَّن يَنظُرُ إِلَيْكَ ۚ أَفَأَنتَ تَهْدِى ٱلْعُمْىَ وَلَوْ كَانُواْ لَا يُبْصِرُونَ ٤٣

(43) And among them are those who look at you. But can you guide the blind although they will not [attempt to] see?

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يَظْلِمُ

wrong

ٱلنَّاسَ

the people

شَيْـًٔا

(in) anything,

وَلَٰكِنَّ

but

ٱلنَّاسَ

the people

أَنفُسَهُمْ

wrong themselves.

يَظْلِمُونَ

٤٤

(44)

إِنَّ ٱللَّهَ لَا يَظْلِمُ ٱلنَّاسَ شَيْـًٔا وَلَٰكِنَّ ٱلنَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ٤٤

(44) Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves.

وَيَوْمَ

And the Day

يَحْشُرُهُمْ

He will gather them,

كَأَن

as if

لَّمْ

they had not remained

يَلْبَثُوٓا۟

إِلَّا

except

سَاعَةً

an hour

مِّنَ

of

ٱلنَّهَارِ

the day,

يَتَعَارَفُونَ

they will recognize each other

بَيْنَهُمْ

between them.

ج

قَدْ

Certainly,

خَسِرَ

(will have) lost

ٱلَّذِينَ

those who

كَذَّبُوا۟

denied

بِلِقَآءِ

the meeting

ٱللَّهِ

(with) Allah,

وَمَا

and not

كَانُوا۟

they were

مُهْتَدِينَ

the guided ones.

٤٥

(45)

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّنَ ٱلنَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۚ قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ وَمَا كَانُوا۟ مُهْتَدِينَ ٤٥

(45) And on the Day when He will gather them, [it will be] as if they had not remained [in the world] but an hour of the day, [and] they will know each other. Those will have lost who denied the meeting with

Allah and were not guided

وَإِمَّا

And whether

نُرِيَنَّكَ

We show you

بَعْضَ

some

ٱلَّذِى

(of) that which

نَعِدُهُمْ

We promised them

أَوْ

or

نَتَوَفَّيَنَّكَ

We cause you to die,

فَإِلَيْنَا

then to Us

مَرْجِعُهُمْ

(is) their return,

ثُمَّ

then

ٱللَّهُ

Allah

شَهِيدٌ

(is) a Witness

عَلَىٰ

over

مَا

what

يَفْعَلُونَ

they do.

٤٦

(46)

وَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ ٱللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ

٤٦

(46) And whether We show you some of what We promise them, [O Muhammad], or We take you in death, to Us is their return; then, [either way], Allah is a witness concerning what they are doing

وَلِكُلِّ

And for every

أُمَّةٍ

nation

رَّسُولٌ

(is) a Messenger.

صلے

فَإِذَا

So when

جَآءَ

comes

رَسُولُهُمْ

their Messenger,

قُضِىَ

it will be judged

بَيْنَهُم

between them

بِٱلْقِسْطِ

in justice,

وَهُمْ

and they

لَا

(will) not

يُظْلَمُونَ

be wronged.

٤٧

(47)

وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۖ فَإِذَا جَآءَ رَسُولُهُمْ قُضِىَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ٤٧

(47) And for every nation is a messenger. So when their messenger comes, it will be judged between them in justice, and they will not be wronged

وَيَقُولُونَ

And they say,

مَتَىٰ

"When

هَٰذَا

(will) this,

ٱلْوَعْدُ

the promise (be fulfilled),

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful?"

٤٨

(48)

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ٤٨

(48) And they say, "When is [the fulfillment of] this promise, if you should be truthful?"

قُل

Say,

لَّآ

"Not

أَمْلِكُ

I have power

لِنَفْسِى

for myself

ضَرًّا

(for) any harm

وَلَا

and not

نَفْعًا

(for) any profit

إِلَّا

except

مَا

what

شَآءَ

Allah wills.

ٱللَّهُ

قلے

لِكُلِّ

For every

أُمَّةٍ

nation

أَجَلٌ

(is) a term.

ج

إِذَا

When

جَآءَ

comes

أَجَلُهُمْ

their term,

فَلَا

then not

يَسْتَـْٔخِرُونَ

they remain behind

سَاعَةً

an hour,

صلے

وَلَا

and not

يَسْتَقْدِمُونَ

they can precede (it)."

٤٩

(49)

قُل لَّآ أَمْلِكُ لِنَفْسِى ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَآءَ ٱللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۚ إِذَا جَآءَ أَجَلُهُمْ فَلَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ٤٩

(49) Say, "I possess not for myself any harm or benefit except what Allah should will. For every nation is a [specified] term. When their time has come, then they will not remain behind an hour, nor will they precede [it]."

قُلْ

Say,

أَرَءَيْتُمْ

"Do you see,

إِنْ

if

أَتَىٰكُمْ

comes to you

عَذَابُهُۥ

His punishment

بَيَٰتًا

(by) night

أَوْ

or

نَهَارًا

(by) day,

مَّاذَا

what (portion)

يَسْتَعْجِلُ

of it would (wish to) hasten

مِنْهُ

ٱلْمُجْرِمُونَ

the criminals?"

٥٠

(50)

قُلْ أَرَءَيْتُمْ إِنْ أَتَىٰكُمْ عَذَابُهُۥ بَيَٰتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ ٱلْمُجْرِمُونَ ٥٠

(50) Say, "Have you considered: if His punishment should come to you by night or by day - for which [aspect] of it would the criminals be

impatient?"

أَثُمَّ

Is (it) then

إِذَا

when

مَا

وَقَعَ

(it had) occurred

ءَامَنتُم

you (will) believe

بِهِۦٓ

in it?

ج

ءَآلْـَٔنَ

Now?

وَقَدْ

And certainly

كُنتُم

you were

بِهِۦ

seeking to hasten it.

تَسْتَعْجِلُونَ

٥١

(51)

أَثُمَّ إِذَا مَا وَقَعَ ءَامَنتُم بِهِۦٓ ۚ ءَآلْـَٔنَ وَقَدْ كُنتُم بِهِۦ تَسْتَعْجِلُونَ ٥١

(51) Then is it that when it has [actually] occurred you will believe in it? Now? And you were [once] for it impatient

ثُمَّ

Then

قِيلَ

it will be said

لِلَّذِينَ

to those who

ظَلَمُوا۟

wronged,

ذُوقُوا۟

"Taste

عَذَابَ

punishment

ٱلْخُلْدِ

the everlasting.

هَلْ

Are you (being) recompensed

تُجْزَوْنَ

إِلَّا

except

بِمَا

for what

كُنتُمْ

you used (to)

تَكْسِبُونَ

earn?"

٥٢

(52)

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا۟ ذُوقُوا۟ عَذَابَ ٱلْخُلْدِ هَلْ

تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ٥٢

(52) Then it will be said to those who had wronged, "Taste the punishment of eternity; are you being recompensed except for what you used to earn?"

وَيَسْتَنبِـُٔونَكَ

And they ask you to inform

أَحَقٌّ

"Is it true?"

هُوَ

صلے

قُلْ

Say,

إِى

"Yes,

وَرَبِّىٓ

by my Lord

إِنَّهُۥ

Indeed, it

لَحَقٌّ

(is) surely the truth,

صلے

وَمَآ

and not

أَنتُم

you

بِمُعْجِزِينَ

(can) escape (it)."

(53)

وَيَسْتَنۢبِـُٔونَكَ أَحَقٌّ هُوَ ۖ قُلْ إِى وَرَبِّىٓ إِنَّهُۥ لَحَقٌّ ۖ وَمَآ أَنتُم بِمُعْجِزِينَ ٥٣

(53) And they ask information of you, [O Muhammad], "Is it true?" Say, "Yes, by my Lord. Indeed, it is truth; and you will not cause failure [to Allah]."

وَلَوْ

And if

أَنَّ

that

لِكُلِّ

for every

نَفْسٍ

soul

ظَلَمَتْ

(that) wronged,

مَا

whatever

فِى

(is) in

ٱلْأَرْضِ

the earth,

لَٱفْتَدَتْ

it (would) seek to ransom

بِهِۦ

with it,

قلے

وَأَسَرُّوا۟

and they (will) confide

ٱلنَّدَامَةَ

the regret

لَمَّا

when

رَأَوُاْ

they see

ٱلْعَذَابَ

the punishment.

صلے

وَقُضِىَ

But will be judged

بَيْنَهُم

between them

بِٱلْقِسْطِ

in justice,

ج

وَهُمْ

and they

لَا

(will) not

يُظْلَمُونَ

be wronged.

٥٤

(54)

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِى ٱلْأَرْضِ لَٱفْتَدَتْ بِهِۦ ۗ وَأَسَرُّواْ ٱلنَّدَامَةَ لَمَّا رَأَوُاْ ٱلْعَذَابَ ۖ وَقُضِىَ بَيْنَهُم بِٱلْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُونَ ٥٤

(54) And if each soul that wronged had everything on earth, it would offer it in ransom. And they will confide regret when they see the punishment; and they will be judged in justice, and they will not be wronged

أَلَآ

No doubt,

إِنَّ

indeed,

لِلَّهِ

for Allah

مَا

(is) whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth.

قلے

أَلَآ

No doubt

إِنَّ

indeed,

وَعْدَ

(the) Promise of Allah

ٱللَّهِ

حَقٌّ

(is) true.

وَلَٰكِنَّ

But

أَكْثَرَهُمْ

most of them

لَا

(do) not

يَعْلَمُونَ

know.

٥٥

(55)

أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ أَلَآ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٥٥

(55) Unquestionably, to Allah belongs whatever is in the heavens and the earth. Unquestionably, the promise of Allah is truth, but most of them do not know

هُوَ

He

يُحْىِۦ

gives life

وَيُمِيتُ

and causes death,

وَإِلَيْهِ

and to Him

تُرْجَعُونَ

you will be returned.

٥٦

(56)

هُوَ يُحْىِۦ وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ٥٦

(56) He gives life and causes death, and to Him you will be returned

يَٰٓأَيُّهَا

O mankind

ٱلنَّاسُ

قَدْ

Verily

جَآءَتْكُم

has come to you

مَّوْعِظَةٌ

an instruction

مِّن

from

رَّبِّكُمْ

your Lord,

وَشِفَآءٌ

and a healing

لِّمَا

for what

فِى

(is) in

ٱلصُّدُورِ

your breasts,

وَهُدًى

and guidance

وَرَحْمَةٌ

and mercy

لِّلْمُؤْمِنِينَ

for the believers.

٥٧

(57)

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَتْكُم مَّوْعِظَةٌ مِّن رَّبِّكُمْ

وَشِفَآءٌ لِّمَا فِى ٱلصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ٥٧

(57) O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers.

قُلْ

Say,

بِفَضْلِ

"In the Bounty of Allah

ٱللَّهِ

وَبِرَحْمَتِهِۦ

and in His Mercy

فَبِذَٰلِكَ

so in that

فَلْيَفْرَحُوا۟

let them rejoice."

هُوَ

It

خَيْرٌ

(is) better

مِّمَّا

than what

يَجْمَعُونَ

they accumulate.

٥٨

(58)

قُلْ بِفَضْلِ ٱللَّهِ وَبِرَحْمَتِهِۦ فَبِذَٰلِكَ فَلْيَفْرَحُوا۟ هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ٥٨

(58) Say, "In the bounty of Allah and in His mercy - in that let them

rejoice; it is better than what they accumulate."

قُلْ

Say,

أَرَءَيْتُم

"Have you seen

مَّآ

what

أَنزَلَ

Allah has sent down

ٱللَّهُ

لَكُم

for you

مِّن

of

رِّزْقٍ

(the) provision,

فَجَعَلْتُم

and you have made

مِّنْهُ

of it

حَرَامًا

unlawful

وَحَلَٰلًا

and lawful?"

قُلْ

Say,

ءَآللَّهُ

"Has Allah

أَذِنَ

permitted

لَكُمْ

[to] you,

صلے

أَمْ

or

عَلَى

against

ٱللَّهِ

Allah

تَفْتَرُونَ

you invent (lies)?"

٥٩

(59)

قُلْ أَرَءَيْتُم مَّآ أَنزَلَ ٱللَّهُ لَكُم مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَٰلًا قُلْ ءَآللَّهُ أَذِنَ لَكُمْ ۖ أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ ٥٩

(59) Say, "Have you seen what Allah has sent down to you of provision of which you have made [some] lawful and [some] unlawful?" Say, "Has Allah permitted you [to do so], or do you invent [something] about Allah?"

وَمَا

And what

ظَنُّ

(will be the) assumption

ٱلَّذِينَ

(of) those who

يَفْتَرُونَ

invent

عَلَى
against
ٱللَّهِ
Allah
ٱلْكَذِبَ
the lie
يَوْمَ
(on) the Day
ٱلْقِيَٰمَةِ
(of) the Judgment?
قلے

إِنَّ
Indeed,
ٱللَّهَ
Allah
لَذُو
(is) surely Full (of) Bounty
فَضْلٍ
عَلَى
to
ٱلنَّاسِ
the mankind,
وَلَٰكِنَّ
but
أَكْثَرَهُمْ
most of them
لَا
(are) not

يَشْكُرُونَ

grateful.

٦٠

(60)

وَمَا ظَنُّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ يَوْمَ ٱلْقِيَٰمَةِ ۗ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ٦٠

(60) And what will be the supposition of those who invent falsehood about Allah on the Day of Resurrection? Indeed, Allah is full of bounty to the people, but most of them are not grateful."

وَمَا

And not

تَكُونُ

you are

فِى

[in]

شَأْنٍ

any situation,

وَمَا

and not

تَتْلُوا۟

you recite

مِنْهُ

of it

مِن

from

قُرْءَانٍ

(the) Quran

وَلَا

and not

تَعْمَلُونَ

you do

مِنْ

any

عَمَلٍ

deed

إِلَّا

except

كُنَّا

We are

عَلَيْكُمْ

over you

شُهُودًا

witnesses

إِذْ

when

تُفِيضُونَ

you are engaged

فِيهِ

in it.

ج

وَمَا

And not

يَعْزُبُ

escapes

عَنْ

from

رَّبِّكَ

your Lord

مِن

of

مِّثْقَالِ

(the) weight

ذَرَّةٍ

(of) an atom

فِى

in

ٱلْأَرْضِ

the earth,

وَلَا

and not

فِى

in

ٱلسَّمَآءِ

the heavens

وَلَآ

and not

أَصْغَرَ

smaller

مِن

than

ذَٰلِكَ

that

وَلَآ

and not

أَكْبَرَ

greater

إِلَّا

but

فِى

(is) in

كِتَٰبٍ

a Record

مُّبِينٍ

clear.

٦١

(61)

وَمَا تَكُونُ فِى شَأْنٍ وَمَا تَتْلُوا۟ مِنْهُ مِن قُرْءَانٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ وَلَآ أَصْغَرَ مِن ذَٰلِكَ وَلَآ أَكْبَرَ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ٦١

(61) And, [O Muhammad], you are not [engaged] in any matter or recite any of the Qur'an and you [people] do not do any deed except that We are witness over you when you are involved in it. And not absent from your Lord is any [part] of an atom's weight within the earth or within the heaven or [anything] smaller than that or greater but that it is in a clear register.

أَلَآ

No doubt

إِنَّ

Indeed,

أَوْلِيَآءَ

(the) friends of Allah

ٱللَّهِ

لَا

(there will be) no

خَوْفٌ

fear

عَلَيْهِمْ

upon then

وَلَا

and not

هُمْ

they

يَحْزَنُونَ

will grieve.

٦٢

(62)

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٦٢

(62) Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve

ٱلَّذِينَ

Those who

ءَامَنُواْ

believe

وَكَانُواْ

and are

يَتَّقُونَ

conscious (of Allah),

٦٣

(63)

ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ٦٣

(63) Those who believed and were fearing Allah

لَهُمُ

For them

ٱلْبُشْرَىٰ

(are) the glad tidings

فِى

in

ٱلْحَيَوٰةِ

the life

ٱلدُّنْيَا

(of) the world

وَفِى

and in

ٱلْءَاخِرَةِ

the Hereafter.

ج

لَا

change

تَبْدِيلَ

(There can be) no

لِكَلِمَٰتِ

in the Words of Allah.

ٱللَّهِ

ج

ذَٰلِكَ

That

هُوَ

is

ٱلْفَوْزُ

the success

ٱلْعَظِيمُ

the great.

٦٤

(64)

لَهُمُ ٱلْبُشْرَىٰ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَٰتِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ٦٤

(64) For them are good tidings in the worldly life and in the Hereafter. No change is there in the words of Allah. That is what is the great attainment.

وَلَا

And (let) not

يَحْزُنكَ

grieve you

قَوْلُهُمْ

their speech.

ۘ

إِنَّ

Indeed,

ٱلْعِزَّةَ

the honor

لِلَّهِ

(belongs) to Allah

جَمِيعًا

all.

ۚ

هُوَ

He

ٱلسَّمِيعُ

(is) the All-Hearer,

ٱلْعَلِيمُ

the All-Knower.

٦٥

(65)

وَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّ ٱلْعِزَّةَ لِلَّهِ جَمِيعًا ۚ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٦٥

(65) And let not their speech grieve you. Indeed, honor [due to power] belongs to Allah entirely. He is the Hearing, the Knowing.

أَلَآ

No doubt

إِنَّ

Indeed,

لِلَّهِ

to Allah (belongs)

مَن

whoever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَن

and whoever

فِى

(is) in

ٱلْأَرْضِ

the earth.

قلے

وَمَا

And not

يَتَّبِعُ

follow

ٱلَّذِينَ

those who

يَدْعُونَ

invoke

مِن

other than Allah

دُونِ

ٱللَّهِ

شُرَكَآءَ

partners.

ج

إِن

Not

يَتَّبِعُونَ

they follow

إِلَّا

but

ٱلظَّنَّ

the assumption

وَإِنْ

and not

هُمْ

they

إِلَّا

but

يَخْرُصُونَ

guess.

٦٦

(66)

أَلَآ إِنَّ لِلَّهِ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ ۗ وَمَا يَتَّبِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءَ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ٦٦

(66) Unquestionably, to Allah belongs whoever is in the heavens and whoever is on the earth. And those who invoke other than Allah do not [actually] follow [His] "partners." They follow not except assumption, and they are not but falsifying

هُوَ

He

ٱلَّذِى

(is) the One Who

جَعَلَ

made

لَكُمُ

for you

ٱلَّيْلَ

the night

لِتَسْكُنُوا۟

that you may rest

فِيهِ

in it

وَٱلنَّهَارَ

and the day

مُبْصِرًا

giving visibility.

ج

إِنَّ
Indeed,

فِى
in

ذَٰلِكَ
that

لَءَايَٰتٍ
surely (are) Signs

لِّقَوْمٍ
for a people

يَسْمَعُونَ
(who) listen.

٦٧
(67)

هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ ٦٧

(67) It is He who made for you the night to rest therein and the day, giving sight. Indeed in that are signs for a people who listen.

قَالُوا۟
They say,

ٱتَّخَذَ
"Allah has taken

ٱللَّهُ

وَلَدًا
a son."

قلے

سُبْحَٰنَهُۥ

Glory be to Him

صلے

هُوَ

He

ٱلْغَنِىُّ

(is) the Self-sufficient.

صلے

لَهُۥ

To Him (belongs)

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth.

ج

إِنْ

Not

عِندَكُم

you have

مِّن

any

سُلْطَٰنٍ

authority

بِهَٰذَآ

for this.

ج

أَتَقُولُونَ

Do you say

عَلَى

about

ٱللَّهِ

Allah

مَا

what

لَا

not

تَعْلَمُونَ

you know?

٦٨

(68)

قَالُوا۟ ٱتَّخَذَ ٱللَّهُ وَلَدًا ۗ سُبْحَٰنَهُۥ ۖ هُوَ ٱلْغَنِىُّ ۖ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ إِنْ عِندَكُم مِّن سُلْطَٰنٍۭ بِهَٰذَآ ۚ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ٦٨

(68) They have said, "Allah has taken a son." Exalted is He; He is the [one] Free of need. To Him belongs whatever is in the heavens and whatever is in the earth. You have no authority for this [claim]. Do you say about Allah that which you do not know?

قُلْ

Say,

إِنَّ

"Indeed

ٱلَّذِينَ

those who

يَفْتَرُونَ

invent

عَلَى

against

ٱللَّهِ

Allah

ٱلْكَذِبَ

the lie,

لَا

they will not succeed."

يُفْلِحُونَ

٦٩

(69)

قُلْ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ٦٩

(69) Say, "Indeed, those who invent falsehood about Allah will not succeed."

مَتَٰعٌ

An enjoyment

فِى

in

ٱلدُّنْيَا

the world,

ثُمَّ

then

إِلَيْنَا

to Us

مَرْجِعُهُمْ

(is) their return,

ثُمَّ

then

نُذِيقُهُمُ

We will make them taste

ٱلْعَذَابَ

the punishment

ٱلشَّدِيدَ

the severe

بِمَا

because

كَانُوا۟

they used to

يَكْفُرُونَ

disbelieve.

٧٠

(70)

مَتَٰعٌ فِى ٱلدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ ٱلْعَذَابَ ٱلشَّدِيدَ بِمَا كَانُوا۟ يَكْفُرُونَ ٧٠

(70) [For them is brief] enjoyment in this world; then to Us is their return; then We will make them taste the severe punishment because they used to disbelieve

وَٱتْلُ

And recite

عَلَيْهِمْ

to them

نَبَأَ
the news
نُوحٍ
(of) Nuh
إِذْ
when
قَالَ
he said
لِقَوْمِهِۦ
to his people,
يَٰقَوْمِ
"O my people
إِن
If
كَانَ
is
كَبُرَ
hard
عَلَيْكُم
on you
مَّقَامِى
my stay
وَتَذْكِيرِى
and my reminding
بِـَٔايَٰتِ
the Signs of Allah,
ٱللَّهِ
فَعَلَى
then on

ٱللَّهِ

Allah

تَوَكَّلْتُ

I put my trust.

فَأَجْمِعُوٓاْ

So you all resolve

أَمْرَكُمْ

your plan

وَشُرَكَآءَكُمْ

and your partners.

ثُمَّ

Then

لَا

let not be

يَكُنْ

أَمْرُكُمْ

(in) your plan

عَلَيْكُمْ

for you

غُمَّةً

any doubt.

ثُمَّ

Then

ٱقْضُوٓاْ

carry (it out)

إِلَيَّ

upon me

وَلَا

and (do) not

تُنظِرُونِ

give me respite.

٧١

(71)

وَٱتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِۦ يَٰقَوْمِ إِن كَانَ كَبُرَ عَلَيْكُم مَّقَامِى وَتَذْكِيرِى بِـَٔايَٰتِ ٱللَّهِ فَعَلَى ٱللَّهِ تَوَكَّلْتُ فَأَجْمِعُوٓا۟ أَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ ٱقْضُوٓا۟ إِلَىَّ وَلَا تُنظِرُونِ ٧١

(71) And recite to them the news of Noah, when he said to his people, "O my people, if my residence and my reminding of the signs of Allah has become burdensome upon you - then I have relied upon Allah. So resolve upon your plan and [call upon] your associates. Then let not your plan be obscure to you. Then carry it out upon me and do not give me respite.

فَإِن

But if

تَوَلَّيْتُمْ

you turn away

فَمَا

then not

سَأَلْتُكُم

I have asked you

مِّنْ

any

أَجْرٍ

reward.

صلى

إِنْ

Not

أَجْرِىَ

(is) my reward

إِلَّا

but

عَلَى

on

ٱللَّهِ

Allah,

صلى

وَأُمِرْتُ

and I have been commanded

أَنْ

that

أَكُونَ

I be

مِنَ

of

ٱلْمُسْلِمِينَ

the Muslims."

٧٢

(72)

فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُم مِّنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ٧٢

(72) And if you turn away [from my advice] then no payment have I asked of you. My reward is only from Allah, and I have been commanded to be of the Muslims."

فَكَذَّبُوهُ

But they denied him,

فَنَجَّيْنَٰهُ

so We saved him

وَمَن

and (those) who

مَّعَهُۥ

(were) with him

فِى

in

ٱلْفُلْكِ

the ship,

وَجَعَلْنَٰهُمْ

and We made them

خَلَٰٓئِفَ

successors,

وَأَغْرَقْنَا

and We drowned

ٱلَّذِينَ

those who

كَذَّبُوا۟

denied

بِـَٔايَٰتِنَا

Our Signs.

صلے

فَٱنظُرْ

Then see

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

(the) end

ٱلْمُنذَرِينَ

(of) those who were warned.

٧٣

(73)

فَكَذَّبُوهُ فَنَجَّيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ وَجَعَلْنَٰهُمْ خَلَٰٓئِفَ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ٧٣

(73) And they denied him, so We saved him and those with him in the ship and made them successors, and We drowned those who denied Our signs. Then see how was the end of those who were warned.

ثُمَّ

Then

بَعَثْنَا

We sent

مِنۢ

after him

بَعْدِهِۦ

رُسُلًا

Messengers

إِلَىٰ

to

قَوْمِهِمْ

their people,

فَجَآءُوهُم

and they came to them

بِٱلْبَيِّنَٰتِ

with clear proofs.

فَمَا

But not

كَانُواْ

they were

لِيُؤْمِنُواْ

to believe

بِمَا

what

كَذَّبُواْ

they had denied

بِهِۦ

[it]

مِن

before.

قَبْلُ

ج

كَذَٰلِكَ

Thus

نَطْبَعُ

We seal

عَلَىٰ

[on]

قُلُوبِ

the hearts

ٱلْمُعْتَدِينَ

(of) the transgressors.

٧٤

(74)

ثُمَّ بَعَثْنَا مِن بَعْدِهِۦ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ بِهِۦ مِن قَبْلُ ۚ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ ٧٤

(74) Then We sent after him messengers to their peoples, and they came to them with clear proofs. But they were not to believe in that which they had denied before. Thus We seal over the hearts of the transgressors

ثُمَّ

Then

بَعَثْنَا

We sent

مِن

after them

بَعْدِهِم

مُّوسَىٰ

Musa

وَهَٰرُونَ

and Harun

إِلَىٰ

to

فِرْعَوْنَ

Firaun

وَمَلَإِيْهِۦ

and his chiefs

بِـَٔايَٰتِنَا

with Our Signs,

فَٱسْتَكْبَرُوا۟

but they were arrogant

وَكَانُوا۟

and were

قَوْمًا

a people

مُّجْرِمِينَ

criminal.

٧٥

(75)

ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ وَهَٰرُونَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ بِـَٔايَٰتِنَا فَٱسْتَكْبَرُواْ وَكَانُواْ قَوْمًا مُّجْرِمِينَ ٧٥

(75) Then We sent after them Moses and Aaron to Pharaoh and his establishment with Our signs, but they behaved arrogantly and were a criminal people

فَلَمَّا

So when

جَآءَهُمُ

came to them

ٱلْحَقُّ

the truth

مِنْ

from Us,

عِندِنَا

قَالُوٓاْ

they said,

إِنَّ

"Indeed

هَٰذَا

this

لَسِحْرٌ

(is) surely, a magic

مُّبِينٌ

clear."

٧٦

(76)

فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوٓا۟ إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ٧٦

(76) So when there came to them the truth from Us, they said, "Indeed, this is obvious magic."

قَالَ

Musa said,

مُوسَىٰٓ

أَتَقُولُونَ

"Do you say

لِلْحَقِّ

about the truth

لَمَّا

when

جَآءَكُمْ

it has come to you?

صلى

أَسِحْرٌ

Is this magic?

هَٰذَا

وَلَا

But (will) not

يُفْلِحُ

succeed

ٱلسَّٰحِرُونَ

the magicians."

٧٧

(77)

قَالَ مُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ ۖ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ ٱلسَّٰحِرُونَ ٧٧

(77) Moses said, "Do you say [thus] about the truth when it has come to you? Is this magic? But magicians will not succeed."

قَالُوٓا۟

They said,

أَجِئْتَنَا

"Have you come to us

لِتَلْفِتَنَا

to turn us away

عَمَّا

from that

وَجَدْنَا

we found

عَلَيْهِ

on it

ءَابَآءَنَا

our forefathers,

وَتَكُونَ

and you two (may) have

لَكُمَا

ٱلْكِبْرِيَآءُ

the greatness

فِى

in

ٱلْأَرْضِ

the land?

وَمَا

And we (are) not

نَحْنُ

لَكُمَا

(in) you two

بِمُؤْمِنِينَ

believers."

٧٨

(78)

قَالُوٓا۟ أَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَآءَنَا وَتَكُونَ لَكُمَا ٱلْكِبْرِيَآءُ فِى ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ٧٨

(78) They said, "Have you come to us to turn us away from that upon which we found our fathers and so that you two may have grandeur in the land? And we are not believers in you."

وَقَالَ

And Firaun said,

فِرْعَوْنُ

ٱئْتُونِى

"Bring to me

بِكُلِّ

every

سَٰحِرٍ

magician

عَلِيمٍ

learned."

٧٩

(79)

وَقَالَ فِرْعَوْنُ ٱئْتُونِى بِكُلِّ سَٰحِرٍ عَلِيمٍ ٧٩

(79) And Pharaoh said, "Bring to me every learned magician."

فَلَمَّا

So when

جَآءَ

came

ٱلسَّحَرَةُ

the magicians,

قَالَ

said

لَهُم

to them

مُّوسَىٰٓ

Musa,

أَلْقُوا۟

"Throw

مَآ

whatever

أَنتُم

you

مُّلْقُونَ

(wish to) throw."

٨٠

(80)

فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ٨٠

(80) So when the magicians came, Moses said to them, "Throw down

whatever you will throw."

فَلَمَّآ

Then when

أَلْقَوْا۟

they (had) thrown,

قَالَ

Musa said,

مُوسَىٰ

مَا

"What

جِئْتُم

you have brought

بِهِ

[it]

ٱلسِّحْرُ

(is) the magic.

صلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

سَيُبْطِلُهُۥٓ

will nullify it.

صلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا
(does) not
يُصْلِحُ
amend
عَمَلَ
the work
ٱلْمُفْسِدِينَ
(of) the corrupters.
٨١
(81)
فَلَمَّآ أَلْقَوْا۟ قَالَ مُوسَىٰ مَا جِئْتُم بِهِ ٱلسِّحْرُ ۖ إِنَّ ٱللَّهَ سَيُبْطِلُهُۥٓ ۖ إِنَّ ٱللَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ
٨١
(81) And when they had thrown, Moses said, "What you have brought is [only] magic. Indeed, Allah will expose its worthlessness. Indeed, Allah does not amend the work of corrupters.
وَيُحِقُّ
And Allah will establish
ٱللَّهُ
ٱلْحَقَّ
the truth
بِكَلِمَٰتِهِۦ
by His words,
وَلَوْ
even if
كَرِهَ
dislike it
ٱلْمُجْرِمُونَ
the criminals."

٨٢

(82)

وَيُحِقُّ ٱللَّهُ ٱلْحَقَّ بِكَلِمَٰتِهِۦ وَلَوْ كَرِهَ ٱلْمُجْرِمُونَ

٨٢

(82) And Allah will establish the truth by His words, even if the criminals dislike it."

فَمَآ

But none

ءَامَنَ

believed

لِمُوسَىٰٓ

Musa

إِلَّا

except

ذُرِّيَّةٌ

(the) offspring

مِّن

among

قَوْمِهِۦ

his people

عَلَىٰ

for

خَوْفٍ

fear

مِّن

of

فِرْعَوْنَ

Firaun

وَمَلَإِيْهِمْ

and their chiefs,

أَن

lest

يَفْتِنَهُمْ

they persecute them.

ج

وَإِنَّ

And indeed,

فِرْعَوْنَ

Firaun

لَعَالٍ

(was) a tyrant

فِى

in

ٱلْأَرْضِ

the earth,

وَإِنَّهُۥ

and indeed, he

لَمِنَ

(was) of

ٱلْمُسْرِفِينَ

the ones who commit excesses.

٨٣

(83)

فَمَآ ءَامَنَ لِمُوسَىٰٓ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِۦ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَإِيْهِمْ أَن يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِى ٱلْأَرْضِ وَإِنَّهُۥ لَمِنَ ٱلْمُسْرِفِينَ

٨٣

(83) But no one believed Moses, except [some] youths among his people, for fear of Pharaoh and his establishment that they would persecute them. And indeed, Pharaoh was haughty within the land, and indeed, he was of the transgressors

وَقَالَ

And Musa said,

مُوسَىٰ

يَٰقَوْمِ

"O my people

إِن

If

كُنتُمْ

you have

ءَامَنتُم

believed

بِٱللَّهِ

in Allah,

فَعَلَيْهِ

then on Him

تَوَكَّلُوٓا۟

put your trust,

إِن

if

كُنتُم

you are

مُّسْلِمِينَ

Muslims."

٨٤

(84)

وَقَالَ مُوسَىٰ يَٰقَوْمِ إِن كُنتُمْ ءَامَنتُم بِٱللَّهِ فَعَلَيْهِ

تَوَكَّلُوٓاْ إِن كُنتُم مُّسْلِمِينَ ٨٤

(84) And Moses said, "O my people, if you have believed in Allah, then rely upon Him, if you should be Muslims."

فَقَالُواْ

Then they said,

عَلَى

"Upon

ٱللَّهِ

Allah

تَوَكَّلْنَا

we put our trust.

رَبَّنَا

Our Lord

لَا

(Do) not

تَجْعَلْنَا

make us

فِتْنَةً

a trial

لِّلْقَوْمِ

for the people -

ٱلظَّٰلِمِينَ

the wrongdoers.

٨٥

(85)

فَقَالُواْ عَلَى ٱللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ ٱلظَّٰلِمِينَ ٨٥

(85) So they said, "Upon Allah do we rely. Our Lord, make us not [objects of] trial for the wrongdoing people

وَنَجِّنَا

And save us

بِرَحْمَتِكَ

by Your Mercy

مِنَ

from

ٱلْقَوْمِ

the people -

ٱلْكَٰفِرِينَ

the disbelievers."

٨٦

(86)

وَنَجِّنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَٰفِرِينَ ٨٦

(86) And save us by Your mercy from the disbelieving people."

وَأَوْحَيْنَآ

And We inspired

إِلَىٰ

to

مُوسَىٰ

Musa

وَأَخِيهِ

and his brother

أَن

that,

تَبَوَّءَا

"Settle

لِقَوْمِكُمَا

your people

بِمِصْرَ

in Egypt

بُيُوتًا

(in) houses,

وَٱجْعَلُوا۟

and make

بُيُوتَكُمْ

your houses

قِبْلَةً

(as) places of worship,

وَأَقِيمُوا۟

and establish

ٱلصَّلَوٰةَ

the prayer.

قلے

وَبَشِّرِ

And give glad tidings

ٱلْمُؤْمِنِينَ

(to) the believers."

٨٧

(87)

وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَٱجْعَلُوا۟ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا۟ ٱلصَّلَوٰةَ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ٨٧

(87) And We inspired to Moses and his brother, "Settle your people in Egypt in houses and make your houses [facing the] qiblah and establish prayer and give good tidings to the believers."

وَقَالَ

And Musa said,

مُوسَىٰ

رَبَّنَآ
"Our Lord
إِنَّكَ
Indeed, You
ءَاتَيْتَ
have given
فِرْعَوْنَ
Firaun
وَمَلَأَهُۥ
and his chiefs
زِينَةً
splendor
وَأَمْوَٰلًا
and wealth
فِى
in
ٱلْحَيَوٰةِ
the life
ٱلدُّنْيَا
(of) the world.
رَبَّنَا
Our Lord
لِيُضِلُّوا۟
That they may lead astray
عَن
from
سَبِيلِكَ
Your way.
صلے

رَبَّنَا

Our Lord

ٱطْمِسْ

Destroy

عَلَىٰٓ

[on]

أَمْوَٰلِهِمْ

their wealth

وَٱشْدُدْ

and harden

عَلَىٰ

[on]

قُلُوبِهِمْ

their hearts,

فَلَا

so (that) not

يُؤْمِنُوا۟

they believe

حَتَّىٰ

until

يَرَوُا۟

they see

ٱلْعَذَابَ

the punishment -

ٱلْأَلِيمَ

the painful."

٨٨

(88)

وَقَالَ مُوسَىٰ رَبَّنَآ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ

زِينَةً وَأَمْوَٰلًا فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا رَبَّنَا لِيُضِلُّوا۟ عَن سَبِيلِكَ ۖ رَبَّنَا ٱطْمِسْ عَلَىٰٓ أَمْوَٰلِهِمْ وَٱشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا۟ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ٨٨

(88) And Moses said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment."

قَالَ

He said,

قَدْ

"Verily,

أُجِيبَت

has been answered

دَّعْوَتُكُمَا

(the) invocation of both of you.

فَٱسْتَقِيمَا

So you two (keep to the) straight way.

وَلَا

And (do) not

تَتَّبِعَآنِّ

follow

سَبِيلَ

(the) way

ٱلَّذِينَ

(of) those who

لَا

(do) not

يَعْلَمُونَ

know."

٨٩

(89)

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَٱسْتَقِيمَا وَلَا تَتَّبِعَآنِّ سَبِيلَ ٱلَّذِينَ لَا يَعْلَمُونَ ٨٩

(89) [Allah] said, "Your supplication has been answered." So remain on a right course and follow not the way of those who do not know."

۞

وَجَٰوَزْنَا

And We took across

بِبَنِىٓ

(the) Children

إِسْرَٰٓءِيلَ

(of) Israel -

ٱلْبَحْرَ

the sea,

فَأَتْبَعَهُمْ

and followed them

فِرْعَوْنُ

Firaun

وَجُنُودُهُۥ

and his hosts

بَغْيًا

(in) rebellion

وَعَدْوًا

and enmity,

صلے

حَتَّىٰٓ

until

إِذَآ

when

أَدْرَكَهُ

overtook him

ٱلْغَرَقُ

the drowning,

قَالَ

he said,

ءَامَنتُ

"I believe

أَنَّهُۥ

that

لَآ

(there is) no

إِلَٰهَ

god

إِلَّا

except

ٱلَّذِىٓ

the One,

ءَامَنَتْ

in Whom believe

بِهِۦ

بَنُوٓاْ

the Children of Israel,

إِسْرَٰٓءِيلَ

وَأَنَا۠

and I am

مِنَ
of
ٱلْمُسْلِمِينَ
the Muslims."
٩٠
(90)
وَجَٰوَزْنَا بِبَنِىٓ إِسْرَٰٓءِيلَ ٱلْبَحْرَ فَأَتْبَعَهُمْ ۞
فِرْعَوْنُ وَجُنُودُهُۥ بَغْيًا وَعَدْوًا ۖ حَتَّىٰٓ إِذَآ أَدْرَكَهُ
ٱلْغَرَقُ قَالَ ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ
بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ وَأَنَا۠ مِنَ ٱلْمُسْلِمِينَ ٩٠
(90) And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims."
ءَآلْـَٔنَ
"Now?
وَقَدْ
And verily,
عَصَيْتَ
you (had) disobeyed
قَبْلُ
before
وَكُنتَ
and you were
مِنَ
of
ٱلْمُفْسِدِينَ
the corrupters?"
٩١

(91)

ءَآلْـَٔنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ٩١

(91) Now? And you had disobeyed [Him] before and were of the corrupters?

فَٱلْيَوْمَ

So today

نُنَجِّيكَ

We will save you

بِبَدَنِكَ

in your body,

لِتَكُونَ

that you may be

لِمَنْ

for (those) who

خَلْفَكَ

succeed you

ءَايَةً

a sign.

ج

وَإِنَّ

And indeed,

كَثِيرًا

many

مِّنَ

among

ٱلنَّاسِ

the mankind

عَنْ

of

ءَايَٰتِنَا

Our Signs

لَغَٰفِلُونَ

(are) surely heedless."

٩٢

(92)

فَٱلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةً ۚ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ عَنْ ءَايَٰتِنَا لَغَٰفِلُونَ ٩٢

(92) So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless

وَلَقَدْ

And verily,

بَوَّأْنَا

We settled

بَنِىٓ

(the) Children

إِسْرَٰٓءِيلَ

(of) Israel

مُبَوَّأَ

(in) a settlement

صِدْقٍ

honorable,

وَرَزَقْنَٰهُم

and We provided them

مِّنَ

with

ٱلطَّيِّبَٰتِ

the good things,

فَمَا

and not

ٱخْتَلَفُوا۟

they differ

حَتَّىٰ

until

جَآءَهُمُ

came to them

ٱلْعِلْمُ

the knowledge.

ج

إِنَّ

Indeed,

رَبَّكَ

your Lord

يَقْضِى

will judge

بَيْنَهُمْ

between them

يَوْمَ

(on) the Day

ٱلْقِيَٰمَةِ

(of) the Resurrection,

فِيمَا

concerning what

كَانُوا۟

they used (to)

فِيهِ

[in it]

يَخْتَلِفُونَ

differ.

٩٣

(93)

وَلَقَدْ بَوَّأْنَا بَنِىٓ إِسْرَٰٓءِيلَ مُبَوَّأَ صِدْقٍ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ فَمَا ٱخْتَلَفُوا۟ حَتَّىٰ جَآءَهُمُ ٱلْعِلْمُ ۚ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ٩٣

(93) And We had certainty settled the Children of Israel in an agreeable settlement and provided them with good things. And they did not differ until [after] knowledge had come to them. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ

فَإِن

So if

كُنتَ

you are

فِى

in

شَكٍّ

doubt

مِّمَّآ

of what

أَنزَلْنَآ

We have revealed

إِلَيْكَ

to you,

فَسْـَٔلِ

then ask

ٱلَّذِينَ
those who
يَقْرَءُونَ
(have been) reading
ٱلْكِتَٰبَ
the Book
مِن
before you.
قَبْلِكَ
ج

لَقَدْ
Verily,
جَآءَكَ
has come to you
ٱلْحَقُّ
the truth
مِن
from
رَّبِّكَ
your Lord,
فَلَا
so (do) not
تَكُونَنَّ
be
مِنَ
among
ٱلْمُمْتَرِينَ
the doubters.

٩٤

(94)

فَإِن كُنتَ فِى شَكٍّ مِّمَّآ أَنزَلْنَآ إِلَيْكَ فَسْـَٔلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَٰبَ مِن قَبْلِكَ ۚ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ٩٤

(94) So if you are in doubt, [O Muhammad], about that which We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters.

وَلَا

And (do) not

تَكُونَنَّ

be

مِنَ

of

ٱلَّذِينَ

those who

كَذَّبُوا۟

deny

بِـَٔايَٰتِ

(the) Signs of Allah,

ٱللَّهِ

فَتَكُونَ

then you will be

مِنَ

among

ٱلْخَٰسِرِينَ

the losers.

٩٥

(95)

وَلَا تَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلْخَٰسِرِينَ ٩٥

(95) And never be of those who deny the signs of Allah and [thus] be among the losers.

إِنَّ

Indeed,

ٱلَّذِينَ

those [whom],

حَقَّتْ

has become due

عَلَيْهِمْ

on them

كَلِمَتُ

(the) Word

رَبِّكَ

(of) your Lord

لَا

will not

يُؤْمِنُونَ

believe.

٩٦

(96)

إِنَّ ٱلَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ٩٦

(96) Indeed, those upon whom the word of your Lord has come into effect will not believe,

وَلَوْ

Even if

جَآءَتْهُمْ

comes to them

كُلُّ

every

ءَايَةٍ

Sign

حَتَّىٰ

until

يَرَوُاْ

they see

ٱلْعَذَابَ

the punishment -

ٱلْأَلِيمَ

the painful.

٩٧

(97)

وَلَوْ جَآءَتْهُمْ كُلُّ ءَايَةٍ حَتَّىٰ يَرَوُاْ ٱلْعَذَابَ ٱلْأَلِيمَ

٩٧

(97) Even if every sign should come to them, until they see the painful punishment.

فَلَوْلَا

So why not

كَانَتْ

was

قَرْيَةٌ

any town

ءَامَنَتْ

that believed,

فَنَفَعَهَآ

and benefited it

إِيمَٰنُهَآ

its faith,

إِلَّا

except

قَوْمَ

the people

يُونُسَ

(of) Yunus?

لَمَّآ

When

ءَامَنُواْ

they believed,

كَشَفْنَا

We removed

عَنْهُمْ

from them

عَذَابَ

(the) punishment

ٱلْخِزْىِ

(of) the disgrace

فِى

in

ٱلْحَيَوٰةِ

the life

ٱلدُّنْيَا

of the world

وَمَتَّعْنَٰهُمْ

and We granted them enjoyment

إِلَىٰ
for

حِينٍ
a time.

٩٨
(98)

فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَآ إِيمَٰنُهَآ إِلَّا قَوْمَ يُونُسَ لَمَّآ ءَامَنُوا۟ كَشَفْنَا عَنْهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ٩٨

(98) Then has there not been a [single] city that believed so its faith benefited it except the people of Jonah? When they believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment for a time.

وَلَوْ
And if

شَآءَ
(had) willed

رَبُّكَ
your Lord

لَءَامَنَ
surely, (would) have believed

مَن
who

فِى
(are) in

ٱلْأَرْضِ
the earth

كُلُّهُمْ
all of them

جَمِيعًا

together.

ج

أَفَأَنتَ

Then, will you

تُكْرِهُ

compel

ٱلنَّاسَ

the mankind

حَتَّىٰ

until

يَكُونُوا۟

they become

مُؤْمِنِينَ

believers?

٩٩

(99)

وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ٩٩

(99) And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?

وَمَا

And not

كَانَ

is

لِنَفْسٍ

for a soul

أَن

to

تُؤْمِنَ

believe

إِلَّا

except

بِإِذْنِ

by (the) permission

ٱللَّهِ

(of) Allah.

ج

وَيَجْعَلُ

And He will place

ٱلرِّجْسَ

the wrath

عَلَى

on

ٱلَّذِينَ

those who

لَا

(do) not

يَعْقِلُونَ

use reason.

١٠٠

(100)

وَمَا كَانَ لِنَفْسٍ أَن تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَيَجْعَلُ ٱلرِّجْسَ عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ ١٠٠

(100) And it is not for a soul to believe except by permission of Allah, and He will place defilement upon those who will not use reason.

قُلِ
Say,
ٱنظُرُواْ
"See,
مَاذَا
what
فِى
(is) in
ٱلسَّمَٰوَٰتِ
the heavens
وَٱلْأَرْضِ
and the earth."
ج

وَمَا
But not
تُغْنِى
will avail
ٱلْءَايَٰتُ
the Signs
وَٱلنُّذُرُ
and the warners
عَن
to
قَوْمٍ
a people
لَّا
(who do) not
يُؤْمِنُونَ
believe.

١٠١

(101)

قُلِ ٱنظُرُواْ مَاذَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَا تُغْنِى ٱلْءَايَٰتُ وَٱلنُّذُرُ عَن قَوْمٍ لَّا يُؤْمِنُونَ ١٠١

(101) Say, "Observe what is in the heavens and earth." But of no avail will be signs or warners to a people who do not believe

فَهَلْ

Then do

يَنتَظِرُونَ

they wait

إِلَّا

except

مِثْلَ

like

أَيَّامِ

the days

ٱلَّذِينَ

(of) those who

خَلَوْاْ

passed away

مِن

before them?

قَبْلِهِمْ ۚ

قُلْ

Say,

فَٱنتَظِرُوٓاْ

"Then wait

إِنِّى
indeed, I (am)

مَعَكُم
with you

مِّنَ
among

ٱلْمُنتَظِرِينَ
the ones who wait."

١٠٢

(102)

فَهَلْ يَنتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِهِمْ ۚ قُلْ فَٱنتَظِرُوٓا۟ إِنِّى مَعَكُم مِّنَ ٱلْمُنتَظِرِينَ

١٠٢

(102) So do they wait except for like [what occurred in] the days of those who passed on before them? Say, "Then wait; indeed, I am with you among those who wait."

ثُمَّ
Then

نُنَجِّى
We will save

رُسُلَنَا
Our Messengers

وَٱلَّذِينَ
and those who

ءَامَنُوا۟
believe.

ۚ

كَذَٰلِكَ
Thus,

حَقًّا

(it is) an obligation

عَلَيْنَا

upon Us

نُنجِ

(that) We save

ٱلْمُؤْمِنِينَ

the believers.

١٠٣

(103)

ثُمَّ نُنَجِّى رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ حَقًّا عَلَيْنَا نُنجِ ٱلْمُؤْمِنِينَ ١٠٣

(103) Then We will save our messengers and those who have believed. Thus, it is an obligation upon Us that We save the believers

قُلْ

Say,

يَٰٓأَيُّهَا

"O mankind

ٱلنَّاسُ

إِن

If

كُنتُمْ

you are

فِى

in

شَكٍّ

doubt

مِّن

of

دِينِى

my religion,

فَلَآ

then not

أَعْبُدُ

I worship

ٱلَّذِينَ

those whom

تَعْبُدُونَ

you worship

مِن

besides Allah,

دُونِ

ٱللَّهِ

وَلَٰكِنْ

but

أَعْبُدُ

I worship

ٱللَّهَ

Allah,

ٱلَّذِى

the One Who

يَتَوَفَّىٰكُمْ

causes you to die.

صلے

وَأُمِرْتُ

And I am commanded

أَنْ

that

أَكُونَ

I be

مِنَ

of

ٱلْمُؤْمِنِينَ

the believers."

١٠٤

(104)

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى شَكٍّ مِّن دِينِى فَلَآ أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ وَلَٰكِنْ أَعْبُدُ ٱللَّهَ ٱلَّذِى يَتَوَفَّىٰكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ١٠٤

(104) Say, [O Muhammad], "O people, if you are in doubt as to my religion - then I do not worship those which you worship besides Allah; but I worship Allah, who causes your death. And I have been commanded to be of the believers

وَأَنْ

And that,

أَقِمْ

"Direct

وَجْهَكَ

your face

لِلدِّينِ

to the religion

حَنِيفًا

upright,

وَلَا

and (do) not

تَكُونَنَّ
be

مِنَ
of

ٱلْمُشْرِكِينَ
the polytheists.

١٠٥
(105)

وَأَنْ أَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ١٠٥
(105) And [commanded], 'Direct your face toward the religion, inclining to truth, and never be of those who associate others with Allah;

وَلَا
And (do) not

تَدْعُ
invoke

مِن
besides Allah

دُونِ
ٱللَّهِ
مَا
what

لَا
(will) not

يَنفَعُكَ
benefit you

وَلَا
and not

يَضُرُّكَ

harm you.

صلى

فَإِن

But if

فَعَلْتَ

you did so

فَإِنَّكَ

indeed, you

إِذًا

then (will be)

مِّنَ

of

ٱلظَّٰلِمِينَ

the wrongdoers."

١٠٦

(106)

وَلَا تَدْعُ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكَ صلى فَإِن فَعَلْتَ فَإِنَّكَ إِذًا مِّنَ ٱلظَّٰلِمِينَ ١٠٦

(106) And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers.'"

وَإِن

And if

يَمْسَسْكَ

Allah touches you

ٱللَّهُ

بِضُرٍّ

with adversity

فَلَا

(there is) no

كَاشِفَ

remover

لَهُۥٓ

of it

إِلَّا

except

هُوَ

Him,

صلے

وَإِن

and if

يُرِدْكَ

He intends for you

بِخَيْرٍ

any good

فَلَا

then (there is) no

رَآدَّ

repeller

لِفَضْلِهِۦ

(of) His Bounty.

ج

يُصِيبُ

He causes it to reach

بِهِۦ

مَن

whom

يَشَآءُ

He wills

مِنْ

of

عِبَادِهِۦ

His slaves.

ج

وَهُوَ

And He

ٱلْغَفُورُ

(is) the Oft-Forgiving,

ٱلرَّحِيمُ

the Most Merciful.

١٠٧

(107)

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ ۖ
وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ ۚ يُصِيبُ بِهِۦ
مَن يَشَآءُ مِنْ عِبَادِهِۦ ۚ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ١٠٧

(107) And if Allah should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is the Forgiving, the Merciful

قُلْ

Say,

يَٰٓأَيُّهَا

"O mankind

ٱلنَّاسُ

قَدْ

Verily
جَآءَكُمُ
has come to you
ٱلْحَقُّ
the truth
مِن
from
رَّبِّكُمْ
your Lord.
صلے

فَمَنِ
So whoever
ٱهْتَدَىٰ
(is) guided
فَإِنَّمَا
then only
يَهْتَدِى
(he is) guided
لِنَفْسِهِۦ
for his soul,
صلے

وَمَن
and whoever
ضَلَّ
goes astray
فَإِنَّمَا
then only
يَضِلُّ
he strays

عَلَيْهَا

against it.

صلى

وَمَآ

And I am not

أَنَا۠

عَلَيْكُم

over you

بِوَكِيلٍ

a guardian."

١٠٨

(108)

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ
فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ
فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنَا۠ عَلَيْكُم بِوَكِيلٍ ١٠٨

(108) Say, "O mankind, the truth has come to you from your Lord, so whoever is guided is only guided for [the benefit of] his soul, and whoever goes astray only goes astray [in violation] against it. And I am not over you a manager."

وَٱتَّبِعْ

And follow

مَا

what

يُوحَىٰٓ

is revealed

إِلَيْكَ

to you

وَٱصْبِرْ

and be patient

حَتَّىٰ

until

يَحْكُمَ

Allah gives judgment.

ٱللَّهُ

ج

وَهُوَ

And He

خَيْرُ

(is) the Best

ٱلْحَٰكِمِينَ

(of) the Judges.

١٠٩

(109)

وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ وَٱصْبِرْ حَتَّىٰ يَحْكُمَ ٱللَّهُ ۚ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ١٠٩

(109) And follow what is revealed to you, [O Muhammad], and be patient until Allah will judge. And He is the best of judges.

ءَايَٰتُهَا ١٢٣

Verses 123

سُورَةُ هُودٍ

Chapter 11 Hud

رُكُوعَاتُهَا ١٠

Rukus 10

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الٓر

Alif Lam Ra.

ج

كِتَٰبٌ

(This is) a Book

أُحْكِمَتْ

are perfected

ءَايَٰتُهُۥ

its Verses

ثُمَّ

moreover,

فُصِّلَتْ

explained in detail

مِن

from (the One Who)

لَّدُنْ

حَكِيمٍ

(is) All-Wise,

خَبِيرٍ

All-Aware.

١

(1)

الٓر ۚ كِتَٰبٌ أُحْكِمَتْ ءَايَٰتُهُۥ ثُمَّ فُصِّلَتْ مِن لَّدُنْ حَكِيمٍ خَبِيرٍ ١

(1) Alif, Lam, Ra. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted.

أَلَّا

That, "Not

تَعْبُدُوٓا۟

you worship

إِلَّا

but

ٱللَّهَ

Allah.

ۚ

إِنَّنِى

"Indeed, I am

لَكُم

to you

مِّنْهُ

from Him

نَذِيرٌ

a warner

وَبَشِيرٌ

and a bearer of glad tidings.

٢

(2)

أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۚ إِنَّنِى لَكُم مِّنْهُ نَذِيرٌ وَبَشِيرٌ ٢

(2) [Through a messenger, saying], "Do not worship except Allah. Indeed, I am to you from Him a warner and a bringer of good tidings,"

وَأَنِ

And that

ٱسْتَغْفِرُوا۟

"Seek forgiveness

رَبَّكُمْ

(of) your Lord

ثُمَّ

and

تُوبُوٓا۟

turn in repentance

إِلَيْهِ

to Him,

يُمَتِّعْكُم

He will let you

مَّتَٰعًا

enjoy

حَسَنًا

a good

إِلَىٰٓ

for

أَجَلٍ

a term

مُّسَمًّى

appointed.

وَيُؤْتِ

And give

كُلَّ

(to) every

ذِى

owner

فَضْلٍ

(of) grace

فَضْلَهُۥ

His Grace.

صلے

وَإِن

But if

تَوَلَّوْا۟

you turn away

فَإِنِّىٓ

then indeed, I

أَخَافُ

fear

عَلَيْكُمْ

for you

عَذَابَ

(the) punishment

يَوْمٍ

(of) a Great Day.

كَبِيرٍ

٣

(3)

وَأَنِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُمَتِّعْكُم مَّتَٰعًا حَسَنًا إِلَىٰٓ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِى فَضْلٍ فَضْلَهُۥ ۖ وَإِن تَوَلَّوْا۟ فَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ٣

(3) And [saying], "Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and

give every doer of favor his favor. But if you turn away, then indeed, I fear for you the punishment of a great Day.

إِلَى

To

ٱللَّهِ

Allah

مَرْجِعُكُمْ

(is) your return,

صلے

وَهُوَ

and He

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful."

٤

(4)

إِلَى ٱللَّهِ مَرْجِعُكُمْ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٤

(4) To Allah is your return, and He is over all things competent."

أَلَآ

No doubt

إِنَّهُمْ

They

يَثْنُونَ

fold up

صُدُورَهُمْ

their breasts

لِيَسْتَخْفُواْ

that they may hide

مِنْهُ

from Him.

ج

أَلَا

Surely,

حِينَ

when

يَسْتَغْشُونَ

they cover (themselves)

ثِيَابَهُمْ

(with) their garments,

يَعْلَمُ

He knows

مَا

what

يُسِرُّونَ

they conceal

وَمَا

and what

يُعْلِنُونَ

they reveal.

ج

إِنَّهُۥ

Indeed, He

عَلِيمٌۢ

(is) All-Knower

بِذَاتِ

of what

ٱلصُّدُورِ

(is in) the breasts.

٥

(5)

أَلَآ إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا۟ مِنْهُ ۚ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ٥

(5) Unquestionably, they the disbelievers turn away their breasts to hide themselves from Him. Unquestionably, [even] when they cover themselves in their clothing, Allah knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.

وَمَا

And not

مِن

any

دَآبَّةٍ

moving creature

فِى

in

ٱلْأَرْضِ

the earth

إِلَّا

but

عَلَى

on

ٱللَّهِ

Allah

رِزْقُهَا

(is) its provision.

وَيَعْلَمُ

And He knows

مُسْتَقَرَّهَا

its dwelling place

وَمُسْتَوْدَعَهَا

and its place of storage.

ج

كُلٌّ

All

فِى

(is) in

كِتَٰبٍ

a Record

مُّبِينٍ

clear.

٦

(6)

وَمَا مِن دَآبَّةٍ فِى ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۚ كُلٌّ فِى كِتَٰبٍ مُّبِينٍ ٦

(6) And there is no creature on earth but that upon Allah is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.

وَهُوَ

And He

ٱلَّذِى

(is) the One Who

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

فِى

in

سِتَّةِ

six

أَيَّامٍ

epochs,

وَكَانَ

and His throne was

عَرْشُهُۥ

عَلَى

on

ٱلْمَآءِ

the water

لِيَبْلُوَكُمْ

that He might test [you]

أَيُّكُمْ

which of you

أَحْسَنُ

(is) best

عَمَلًا

(in) deed.
قلے

وَلَئِن
But if
قُلْتَ
you say,
إِنَّكُم
"Indeed, you
مَّبْعُوثُونَ
(will be) resurrected
مِن
after
بَعْدِ
ٱلْمَوْتِ
[the] death,"
لَيَقُولَنَّ
surely would say
ٱلَّذِينَ
those who
كَفَرُوٓا۟
disbelieved,
إِنْ
"This is not
هَٰذَآ
إِلَّا
but
سِحْرٌ
a magic

مُّبِينٌ

clear."

٧

(7)

وَهُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُۥ عَلَى ٱلْمَآءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِن قُلْتَ إِنَّكُم مَّبْعُوثُونَ مِن بَعْدِ ٱلْمَوْتِ لَيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ٧

(7) And it is He who created the heavens and the earth in six days - and His Throne had been upon water - that He might test you as to which of you is best in deed. But if you say, "Indeed, you are resurrected after death," those who disbelieve will surely say, "This is not but obvious magic."

وَلَئِنْ

And if

أَخَّرْنَا

We delay

عَنْهُمُ

from them

ٱلْعَذَابَ

the punishment

إِلَىٰٓ

for

أُمَّةٍ

a time

مَّعْدُودَةٍ

determined,

لَّيَقُولُنَّ

they will surely say,

مَا

"What

يَحْبِسُهُۥٓ

detains it?"

قلے

أَلَا

No doubt

يَوْمَ

(On) the Day

يَأْتِيهِمْ

it comes to them

لَيْسَ

not

مَصْرُوفًا

(will be) averted

عَنْهُمْ

from them

وَحَاقَ

and will surround

بِهِم

them

مَّا

what

كَانُوا۟

they used (to)

بِهِۦ

mock at [it].

يَسْتَهْزِءُونَ

٨

(8)

وَلَئِنْ أَخَّرْنَا عَنْهُمُ ٱلْعَذَابَ إِلَىٰٓ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُۥٓ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٨

(8) And if We hold back from them the punishment for a limited time, they will surely say, "What detains it?" Unquestionably, on the Day it comes to them, it will not be averted from them, and they will be enveloped by what they used to ridicule.

وَلَئِنْ

And if

أَذَقْنَا

We give man a taste

ٱلْإِنسَـٰنَ

مِنَّا

(of) Mercy from Us,

رَحْمَةً

ثُمَّ

then

نَزَعْنَـٰهَا

We withdraw it

مِنْهُ

from him,

إِنَّهُۥ

indeed, he

لَيَـُٔوسٌ

(is) despairing

كَفُورٌ

(and) ungrateful.

٩

(9)

وَلَئِنْ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَٰهَا مِنْهُ إِنَّهُۥ لَيَـُٔوسٌ كَفُورٌ ٩

(9) And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful.

وَلَئِنْ

But if

أَذَقْنَٰهُ

We give him a taste

نَعْمَآءَ

(of) favor

بَعْدَ

after

ضَرَّآءَ

hardship

مَسَّتْهُ

(has) touched him,

لَيَقُولَنَّ

surely, he will say,

ذَهَبَ

"Have gone

ٱلسَّيِّـَٔاتُ

the evils

عَنِّىٓ

from me."

ج

إِنَّهُۥ

Indeed, he

لَفَرِحٌ

(is) exultant

فَخُورٌ

(and) boastful.

١٠

(10)

وَلَئِنْ أَذَقْنَٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ ٱلسَّيِّـَٔاتُ عَنِّىٓ ۚ إِنَّهُۥ لَفَرِحٌ فَخُورٌ ١٠

(10) But if We give him a taste of favor after hardship has touched him, he will surely say, "Bad times have left me." Indeed, he is exultant and boastful -

إِلَّا

Except

ٱلَّذِينَ

those who

صَبَرُوا۟

(are) patient

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

the good deeds,

أُو۟لَٰٓئِكَ

those

لَهُم

for them

مَّغْفِرَةٌ

(will be) forgiveness

وَأَجْرٌ

and a reward

كَبِيرٌ

great.

١١

(11)

إِلَّا ٱلَّذِينَ صَبَرُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ١١

(11) Except for those who are patient and do righteous deeds; those will have forgiveness and great reward.

فَلَعَلَّكَ

Then possibly you

تَارِكُۢ

(may) give up

بَعْضَ

a part

مَا

(of) what

يُوحَىٰٓ

is revealed

إِلَيْكَ

to you

وَضَآئِقُۢ

and straitened

بِهِۦ

by it

صَدْرُكَ

your breast

أَن

because

يَقُولُواْ

they say,

لَوْلَآ

"Why not

أُنزِلَ

is sent down

عَلَيْهِ

for him

كَنزٌ

a treasure

أَوْ

or

جَآءَ

has come

مَعَهُۥ

with him

مَلَكٌ

an Angel?"

ج

إِنَّمَآ

Only

أَنتَ

you

نَذِيرٌ

(are) a warner.

ج

وَٱللَّهُ

And Allah

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

وَكِيلٌ

a Guardian.

١٢

(12)

فَلَعَلَّكَ تَارِكٌۢ بَعْضَ مَا يُوحَىٰٓ إِلَيْكَ وَضَآئِقٌۢ بِهِۦ صَدْرُكَ أَن يَقُولُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ كَنزٌ أَوْ جَآءَ مَعَهُۥ مَلَكٌ ۚ إِنَّمَآ أَنتَ نَذِيرٌ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ١٢

(12) Then would you possibly leave [out] some of what is revealed to you, or is your breast constrained by it because they say, "Why has there not been sent down to him a treasure or come with him an angel?" But you are only a warner. And Allah is Disposer of all things.

أَمْ

Or

يَقُولُونَ

they say,

ٱفْتَرَىٰهُ

"He has fabricated it."

صلى

قُلْ

Say,

فَأْتُوا۟

"Then bring

بِعَشْرِ

ten

سُوَرٍ

Surahs

مِّثْلِهِۦ

like it

مُفْتَرَيَٰتٍ

fabricated,

وَٱدْعُوا۟

and call

مَنِ

whoever

ٱسْتَطَعْتُم

you can

مِّن

besides Allah

دُونِ

ٱللَّهِ

if

إِن

you are

كُنتُمْ

truthful."

صَٰدِقِينَ

١٣

(13)

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ فَأْتُوا۟ بِعَشْرِ سُوَرٍ مِّثْلِهِۦ
مُفْتَرَيَٰتٍ وَٱدْعُوا۟ مَنِ ٱسْتَطَعْتُم مِّن دُونِ ٱللَّهِ إِن

كُنتُمْ صَٰدِقِينَ ١٣

(13) Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful."

فَإِلَّمْ

Then if not

يَسْتَجِيبُوا۟

لَكُمْ

they respond

فَٱعْلَمُوٓا۟

to you

أَنَّمَآ

then know

أُنزِلَ

that

بِعِلْمِ

it was sent down

ٱللَّهِ

with the knowledge of Allah,

وَأَن

لَّآ

and that

إِلَٰهَ

(there is) no

إِلَّا

god

هُوَ

except

صلى

فَهَلْ

Him.

أَنتُم

Then, would

مُّسْلِمُونَ

you

١٤

(14)

فَإِلَّمْ يَسْتَجِيبُوا۟ لَكُمْ فَٱعْلَمُوٓا۟ أَنَّمَآ أُنزِلَ بِعِلْمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ١٤

(14) And if they do not respond to you - then know that the Qur'an was revealed with the knowledge of Allah and that there is no deity except Him. Then, would you [not] be Muslims?

مَن

Whoever [is]

كَانَ

يُرِيدُ

desires

ٱلْحَيَوٰةَ

the life

ٱلدُّنْيَا

(of) the world

وَزِينَتَهَا

and its adornments,

نُوَفِّ

We will repay in full

إِلَيْهِمْ

to them

أَعْمَٰلَهُمْ

(for) their deeds

فِيهَا

therein,

وَهُمْ

and they

فِيهَا

in it

لَا

will not be lessened.

يُبْخَسُونَ

١٥

(15)

مَن كَانَ يُرِيدُ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَٰلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ١٥

(15) Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived.

أُو۟لَٰٓئِكَ

Those

ٱلَّذِينَ

(are) the ones who -

لَيْسَ

(is) not

لَهُمْ

for them

فِى

in

ٱلْءَاخِرَةِ

the Hereafter

إِلَّا

except

ٱلنَّارُ

the Fire.

صلے

وَحَبِطَ

And (has) gone in vain

مَا

what

صَنَعُواْ

they did

فِيهَا

therein,

وَبَٰطِلٌ

and (is) worthless

مَّا

what

كَانُواْ

they used (to)

يَعْمَلُونَ

do.

١٦

(16)

أُوْلَٰٓئِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِى ٱلْءَاخِرَةِ إِلَّا ٱلنَّارُ ۖ وَحَبِطَ مَا صَنَعُواْ فِيهَا وَبَٰطِلٌ مَّا كَانُواْ يَعْمَلُونَ

١٦

(16) Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do.

أَفَمَن
Then is he who
كَانَ
is
عَلَىٰ
on
بَيِّنَةٍ
a clear proof
مِّن
from
رَّبِّهِۦ
his Lord,
وَيَتْلُوهُ
and recites it,
شَاهِدٌ
a witness
مِّنْهُ
from Him,
وَمِن
and before it
قَبْلِهِۦ
كِتَٰبُ
(was) a Book
مُوسَىٰٓ
(of) Musa
إِمَامًا
(as) a guide
وَرَحْمَةً
and (as) mercy?

ج

أُو۟لَٰٓئِكَ
Those
يُؤْمِنُونَ
believe
بِهِۦ
in it.
ج

وَمَن
But whoever
يَكْفُرْ
disbelieves
بِهِۦ
in it
مِنَ
among
ٱلْأَحْزَابِ
the sects,
فَٱلنَّارُ
then the Fire
مَوْعِدُهُۥ
(will be) his promised (meeting) place.
ج

فَلَا
So (do) not
تَكُ
be
فِى

in

مِرْيَةٍ

doubt

مِّنْهُ

about it.

ج

إِنَّهُ

Indeed, it

ٱلْحَقُّ

(is) the truth

مِن

from

رَّبِّكَ

your Lord,

وَلَٰكِنَّ

but

أَكْثَرَ

most

ٱلنَّاسِ

(of) the people

لَا

(do) not

يُؤْمِنُونَ

believe.

١٧

(17)

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ
وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً ۚ أُو۟لَٰٓئِكَ

يُؤْمِنُونَ بِهِۦ ۚ وَمَن يَكْفُرْ بِهِۦ مِنَ ٱلْأَحْزَابِ فَٱلنَّارُ مَوْعِدُهُۥ ۚ فَلَا تَكُ فِى مِرْيَةٍ مِّنْهُ ۚ إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ١٧

(17) So is one who [stands] upon a clear evidence from his Lord [like the aforementioned]? And a witness from Him follows it, and before it was the Scripture of Moses to lead and as mercy. Those [believers in the former revelations] believe in the Qur'an. But whoever disbelieves in it from the [various] factions - the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.

وَمَنْ

And who

أَظْلَمُ

(is) more unjust

مِمَّنِ

than (he) who

ٱفْتَرَىٰ

invents

عَلَى

against

ٱللَّهِ

Allah

كَذِبًا

a lie?

ۚ

أُو۟لَٰٓئِكَ

Those

يُعْرَضُونَ

will be presented

عَلَىٰ

before

رَبِّهِمْ

their Lord,

وَيَقُولُ

and will say

ٱلْأَشْهَٰدُ

the witnesses,

هَٰٓؤُلَآءِ

"These (are)

ٱلَّذِينَ

those who

كَذَبُوا۟

lied

عَلَىٰ

against

رَبِّهِمْ

their Lord."

ج

أَلَا

No doubt

لَعْنَةُ

(The) curse of Allah

ٱللَّهِ

عَلَى

(is) on

ٱلظَّٰلِمِينَ

the wrongdoers.

١٨

(18)

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۚ أُو۟لَـٰٓئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ ٱلْأَشْهَـٰدُ هَـٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُوا۟ عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ ٱللَّهِ عَلَى ٱلظَّـٰلِمِينَ ١٨

(18) And who is more unjust than he who invents a lie about Allah? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of Allah is upon the wrongdoers.

ٱلَّذِينَ

Those who

يَصُدُّونَ

hinder

عَن

from

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

وَيَبْغُونَهَا

and seek (in) it

عِوَجًا

crookedness,

وَهُم

while they

بِٱلْـَٔاخِرَةِ

in the Hereafter

هُمْ

[they]

كَـٰفِرُونَ

(are) disbelievers.

١٩

(19)

ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ١٩

(19) Who averted [people] from the way of Allah and sought to make it [seem] deviant while they, concerning the Hereafter, were disbelievers.

أُو۟لَٰٓئِكَ

Those

لَمْ

not

يَكُونُوا۟

will be

مُعْجِزِينَ

(able to) escape

فِى

in

ٱلْأَرْضِ

the earth

وَمَا

and not

كَانَ

is

لَهُم

for them

مِّن

besides

دُونِ

Allah

ٱللَّهِ

any

مِنْ

protectors.

أَوْلِيَآءَ

And will be doubled

مۘ

يُضَٰعَفُ

for them

لَهُمُ

the punishment.

ٱلْعَذَابُ

Not

ج

مَا

they were

كَانُوا۟

able

يَسْتَطِيعُونَ

(to) hear

ٱلسَّمْعَ

and not

وَمَا

they used (to)

كَانُوا۟

see.

يُبْصِرُونَ

٢٠

(20)

أُو۟لَـٰٓئِكَ لَمْ يَكُونُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ۘ يُضَـٰعَفُ لَهُمُ ٱلْعَذَابُ ۚ مَا كَانُوا۟ يَسْتَطِيعُونَ ٱلسَّمْعَ وَمَا كَانُوا۟ يُبْصِرُونَ ٢٠

(20) Those were not causing failure [to Allah] on earth, nor did they have besides Allah any protectors. For them the punishment will be multiplied. They were not able to hear, nor did they see.

أُو۟لَـٰٓئِكَ

Those

ٱلَّذِينَ

(are) the ones who

خَسِرُوٓا۟

(have) lost

أَنفُسَهُمْ

their souls,

وَضَلَّ

and lost

عَنْهُم

from them

مَّا

(is) what

كَانُوا۟

they used

يَفْتَرُونَ

(to) invent.

٢١

(21)

أُو۟لَـٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَضَلَّ عَنْهُم مَّا

كَانُوا۟ يَفْتَرُونَ ٢١

(21) Those are the ones who will have lost themselves, and lost from them is what they used to invent.

لَا

No

جَرَمَ

doubt

أَنَّهُمْ

that they

فِى

in

ٱلْـَٔاخِرَةِ

the Hereafter

هُمُ

[they]

ٱلْأَخْسَرُونَ

(will be) the greatest losers.

٢٢

(22)

لَا جَرَمَ أَنَّهُمْ فِى ٱلْـَٔاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ٢٢

(22) Assuredly, it is they in the Hereafter who will be the greatest losers.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

good deeds

وَأَخْبَتُوٓا۟

and humble themselves

إِلَىٰ

before

رَبِّهِمْ

their Lord,

أُو۟لَٰٓئِكَ

those

أَصْحَٰبُ

(are the) companions

ٱلْجَنَّةِ

(of) Paradise,

صلے

هُمْ

they

فِيهَا

in it

خَٰلِدُونَ

(will) abide forever.

٢٣

(23)

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَأَخْبَتُوٓا۟ إِلَىٰ رَبِّهِمْ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ صلے هُمْ فِيهَا خَٰلِدُونَ ٢٣

(23) Indeed, they who have believed and done righteous deeds and humbled themselves to their Lord - those are the companions of Paradise; they will abide eternally therein.

مَثَلُ

(The) example

ٱلْفَرِيقَيْنِ

(of) the two parties

كَٱلْأَعْمَىٰ

(is) like the blind

وَٱلْأَصَمِّ

and the deaf,

وَٱلْبَصِيرِ

and the seer

وَٱلسَّمِيعِ

and the hearer.

ج

هَلْ

Are

يَسْتَوِيَانِ

they equal

مَثَلًا

(in) comparison?

ج

أَفَلَا

Then, will not

تَذَكَّرُونَ

you take heed?

٢٤

(24)

مَثَلُ ٱلْفَرِيقَيْنِ كَٱلْأَعْمَىٰ وَٱلْأَصَمِّ وَٱلْبَصِيرِ
وَٱلسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ٢٤

(24) The example of the two parties is like the blind and deaf, and the seeing and hearing. Are they equal in comparison? Then, will you not remember?

وَلَقَدْ

And verily

أَرْسَلْنَا

We sent

نُوحًا

Nuh

إِلَىٰ

to

قَوْمِهِۦٓ

his people,

إِنِّى

"Indeed, I am

لَكُمْ

to you

نَذِيرٌ

a warner

مُّبِينٌ

clear.

٢٥

(25)

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ٢٥

(25) And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner

أَن

That

لَّا

(do) not

تَعْبُدُوٓا۟

worship

إِلَّا

except

ٱللَّهَ

Allah.

صلى

إِنِّىٓ

Indeed, I

أَخَافُ

[I] fear

عَلَيْكُمْ

for you

عَذَابَ

(the) punishment

يَوْمٍ

(of) a Day

أَلِيمٍ

painful."

٢٦

(26)

أَن لَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ٢٦

(26) That you not worship except Allah. Indeed, I fear for you the punishment of a painful day."

فَقَالَ

So said

ٱلْمَلَأُ

the chiefs

ٱلَّذِينَ

(of) those who

كَفَرُواْ

disbelieved

مِن

from

قَوْمِهِۦ

his people,

مَا

"Not

نَرَىٰكَ

we see you

إِلَّا

but

بَشَرًا

a man

مِّثْلَنَا

like us,

وَمَا

and not

نَرَىٰكَ

we see you

ٱتَّبَعَكَ

followed [you]

إِلَّا

except

ٱلَّذِينَ

those who

هُمْ

[they]

أَرَاذِلُنَا

(are) the lowest of us

بَادِىَ

immature in opinion.

ٱلرَّأْىِ

وَمَا

And not

نَرَىٰ

we see

لَكُمْ

in you

عَلَيْنَا

over us

مِن

any

فَضْلٍ

merit;

بَلْ

nay,

نَظُنُّكُمْ

we think you

كَٰذِبِينَ

(are) liars."

٢٧

(27)

فَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا نَرَىٰكَ إِلَّا

بَشَرًا مِّثْلَنَا وَمَا نَرَىٰكَ ٱتَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَاذِلُنَا بَادِىَ ٱلرَّأْىِ وَمَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ بَلْ نَظُنُّكُمْ كَٰذِبِينَ ٢٧

(27) So the eminent among those who disbelieved from his people said, "We do not see you but as a man like ourselves, and we do not see you followed except by those who are the lowest of us [and] at first suggestion. And we do not see in you over us any merit; rather, we think you are liars."

قَالَ

He said,

يَٰقَوْمِ

"O my people

أَرَءَيْتُمْ

Do you see

إِن

if

كُنتُ

I was

عَلَىٰ

on

بَيِّنَةٍ

(the) clear proof

مِّن

from

رَّبِّى

my Lord,

وَءَاتَىٰنِى

while He has given me

رَحْمَةً

mercy

مِّنْ

from

عِندِهِۦ

Himself

فَعُمِّيَتْ

but (it) has been obscured

عَلَيْكُمْ

from you,

أَنُلْزِمُكُمُوهَا

should We compel you (to accept) it

وَأَنتُمْ

while you (are)

لَهَا

averse to it?

كَٰرِهُونَ

٢٨

(28)

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى رَحْمَةً مِّنْ عِندِهِۦ فَعُمِّيَتْ عَلَيْكُمْ أَنُلْزِمُكُمُوهَا وَأَنتُمْ لَهَا كَٰرِهُونَ ٢٨

(28) He said, "O my people have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made unapparent to you, should we force it upon you while you are averse to it?

وَيَٰقَوْمِ

And O my people

لَآ

not

أَسْـَٔلُكُمْ

I ask (of) you

عَلَيْهِ

for it

مَالًا

any wealth.

صلے

إِنْ

Not

أَجْرِىَ

(is) my reward

إِلَّا

except

عَلَى

from

ٱللَّهِ

Allah.

ج

وَمَآ

And not

أَنَا۠

I am

بِطَارِدِ

going to drive away

ٱلَّذِينَ

those who

ءَامَنُوٓا۟

believed.

ج

إِنَّهُم
Indeed, they
مُّلَٰقُواْ
(will) be meeting
رَبِّهِمْ
their Lord,
وَلَٰكِنِّيٓ
but I
أَرَىٰكُمْ
see you
قَوْمًا
(are) a people
تَجْهَلُونَ
ignorant.
٢٩
(29)
وَيَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ مَالًاۖ إِنْ أَجْرِيَ إِلَّا عَلَى ٱللَّهِۚ وَمَآ أَنَا۠ بِطَارِدِ ٱلَّذِينَ ءَامَنُوٓاْۚ إِنَّهُم مُّلَٰقُواْ رَبِّهِمْ وَلَٰكِنِّيٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ٢٩
(29) And O my people, I ask not of you for it any wealth. My reward is not but from Allah. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.
وَيَٰقَوْمِ
And O my people
مَن
Who
يَنصُرُنِي
would help me

مِنَ
against
ٱللَّهِ
Allah
إِن
if
طَرَدتُّهُمْ
I drove them away?
ج

أَفَلَا
Then, will not
تَذَكَّرُونَ
you take heed?
٣٠
(30)
وَيَٰقَوْمِ مَن يَنصُرُنِى مِنَ ٱللَّهِ إِن طَرَدتُّهُمْ ۚ أَفَلَا تَذَكَّرُونَ ٣٠
(30) And O my people, who would protect me from Allah if I drove them away? Then will you not be reminded?
وَلَآ
And not
أَقُولُ
I say
لَكُمْ
to you
عِندِى
(that) with me
خَزَآئِنُ
(are the) treasures

ٱللَّهِ
(of) Allah,
وَلَآ
and not
أَعْلَمُ
I know
ٱلْغَيْبَ
the unseen,
وَلَآ
and not
أَقُولُ
I say
إِنِّى
that I am
مَلَكٌ
an Angel,
وَلَآ
and not
أَقُولُ
I say
لِلَّذِينَ
for those whom
تَزْدَرِىٓ
look down upon
أَعْيُنُكُمْ
your eyes,
لَن
never
يُؤْتِيَهُمُ

will Allah give them

ٱللَّهُ

خَيْرًا

any good.

صلے

ٱللَّهُ

Allah

أَعْلَمُ

knows best

بِمَا

what

فِىٓ

(is) in

أَنفُسِهِمْ

their souls.

صلے

إِنِّىٓ

Indeed, I

إِذًا

then

لَّمِنَ

(will be) surely of

ٱلظَّٰلِمِينَ

the wrongdoers."

٣١

(31)

وَلَآ أَقُولُ لَكُمْ عِندِى خَزَآئِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلَآ أَقُولُ إِنِّى مَلَكٌ وَلَآ أَقُولُ لِلَّذِينَ تَزْدَرِىٓ

أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ ٱللَّهُ خَيْرًا ۖ ٱللَّهُ أَعْلَمُ بِمَا فِىٓ أَنفُسِهِمْ ۖ إِنِّىٓ إِذًا لَّمِنَ ٱلظَّٰلِمِينَ ٣١

(31) And I do not tell you that I have the depositories [containing the provision] of Allah or that I know the unseen, nor do I tell you that I am an angel, nor do I say of those upon whom your eyes look down that Allah will never grant them any good. Allah is most knowing of what is within their souls. Indeed, I would then be among the wrongdoers."

قَالُوا۟

They said,

يَٰنُوحُ

"O Nuh

قَدْ

Indeed,

جَٰدَلْتَنَا

you disputed with us

فَأَكْثَرْتَ

and you (have been) frequent

جِدَٰلَنَا

(in) dispute with us.

فَأْتِنَا

So bring us

بِمَا

what

تَعِدُنَآ

you threaten us (with),

إِن

if

كُنتَ

you are

مِنَ
of
ٱلصَّٰدِقِينَ
the truthful."
٣٢
(32)
قَالُواْ يَٰنُوحُ قَدْ جَٰدَلْتَنَا فَأَكْثَرْتَ جِدَٰلَنَا فَأْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٣٢
(32) They said, "O Noah, you have disputed us and been frequent in dispute of us. So bring us what you threaten us, if you should be of the truthful."
قَالَ
He said,
إِنَّمَا
"Only
يَأْتِيكُم
will bring it (on) you
بِهِ
ٱللَّهُ
Allah,
إِن
if
شَآءَ
He wills,
وَمَآ
and not
أَنتُم
you (are)
بِمُعْجِزِينَ

one who (can) escape (it).

٣٣

(33)

قَالَ إِنَّمَا يَأْتِيكُم بِهِ ٱللَّهُ إِن شَآءَ وَمَآ أَنتُم بِمُعْجِزِينَ ٣٣

(33) He said, "Allah will only bring it to you if He wills, and you will not cause [Him] failure.

وَلَا

And (will) not

يَنفَعُكُمْ

benefit you

نُصْحِىٓ

my advice

إِنْ

(even) if

أَرَدتُّ

I wish

أَنْ

to

أَنصَحَ

[I] advise

لَكُمْ

[to] you,

إِن

if

كَانَ

it was Allah's

ٱللَّهُ

يُرِيدُ

will

أَن

to

يُغْوِيَكُمْ

let you go astray.

ج

هُوَ

He (is)

رَبُّكُمْ

your Lord,

وَإِلَيْهِ

and to Him

تُرْجَعُونَ

you will be returned."

٣٤

(34)

وَلَا يَنفَعُكُمْ نُصْحِىٓ إِنْ أَرَدتُّ أَنْ أَنصَحَ لَكُمْ إِن كَانَ ٱللَّهُ يُرِيدُ أَن يُغْوِيَكُمْ ۚ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ ٣٤

(34) And my advice will not benefit you - although I wished to advise you - If Allah should intend to put you in error. He is your Lord, and to Him you will be returned."

أَمْ

Or

يَقُولُونَ

(do) they say,

ٱفْتَرَىٰهُ

"He has invented it?"

صلى

قُلْ

Say,

إِنِ

"If

ٱفْتَرَيْتُهُۥ

I have invented it,

فَعَلَىَّ

then on me

إِجْرَامِى

(is) my crime,

وَأَنَا۠

but I am

بَرِىٓءٌ

innocent

مِّمَّا

of what

تُجْرِمُونَ

crimes you commit."

٣٥

(35)

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَعَلَىَّ إِجْرَامِى وَأَنَا۠ بَرِىٓءٌ مِّمَّا تُجْرِمُونَ ٣٥

(35) Or do they say [about Prophet Muhammad], "He invented it"? Say, "If I have invented it, then upon me is [the consequence of] my crime; but I am innocent of what [crimes] you commit."

وَأُوحِىَ

And it was revealed

إِلَىٰ

to

نُوحٍ
Nuh,
أَنَّهُۥ
"That
لَن
will never
يُؤْمِنَ
believe
مِن
from
قَوْمِكَ
your people
إِلَّا
except
مَن
(those) who
قَدْ
have already
ءَامَنَ
believed.
فَلَا
So (do) not
تَبْتَئِسْ
(be) distressed
بِمَا
by what
كَانُوا۟
they have been
يَفْعَلُونَ

doing.

٣٦

(36)

وَأُوحِىَ إِلَىٰ نُوحٍ أَنَّهُۥ لَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَفْعَلُونَ ٣٦

(36) And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing.

وَٱصْنَعِ

And construct

ٱلْفُلْكَ

the ship

بِأَعْيُنِنَا

under Our Eyes,

وَوَحْيِنَا

and Our inspiration

وَلَا

and (do) not

تُخَٰطِبْنِى

address Me

فِى

concerning

ٱلَّذِينَ

those who

ظَلَمُوٓا۟

wronged;

ج

إِنَّهُم

indeed, they (are)

مُّغْرَقُونَ

the ones (to be) drowned."

٣٧

(37)

وَٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۚ إِنَّهُم مُّغْرَقُونَ ٣٧

(37) And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned."

وَيَصْنَعُ

And he was constructing

ٱلْفُلْكَ

the ship,

وَكُلَّمَا

and every time

مَرَّ

passed

عَلَيْهِ

by him

مَلَأٌ

(the) chiefs

مِّن

of

قَوْمِهِۦ

his people,

سَخِرُوا۟

they ridiculed

مِنْهُ

[of] him.

قَالَ

He said,

إِن

"If

تَسْخَرُواْ

you ridicule

مِنَّا

us,

فَإِنَّا

then we

نَسْخَرُ

can ridicule

مِنكُمْ

you

كَمَا

as

تَسْخَرُونَ

you ridicule.

٣٨

(38)

وَيَصْنَعُ ٱلْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأٌ مِّن قَوْمِهِۦ سَخِرُواْ مِنْهُ ۚ قَالَ إِن تَسْخَرُواْ مِنَّا فَإِنَّا نَسْخَرُ مِنكُمْ كَمَا تَسْخَرُونَ ٣٨

(38) And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule.

فَسَوْفَ

And soon

تَعْلَمُونَ

you will know

مَن

(on) whom

يَأْتِيهِ

will come

عَذَابٌ

a punishment

يُخْزِيهِ

(that) will disgrace him,

وَيَحِلُّ

and will descend

عَلَيْهِ

on him

عَذَابٌ

a punishment

مُّقِيمٌ

lasting."

٣٩

(39)

فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ٣٩

(39) And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]."

حَتَّىٰٓ

Till

إِذَا

when

جَآءَ

came

أَمْرُنَا

Our command,

وَفَارَ

and overflowed

ٱلتَّنُّورُ

the oven,

قُلْنَا

We said,

ٱحْمِلْ

"Load

فِيهَا

in it

مِن

of

كُلٍّ

every kind

زَوْجَيْنِ

a pair

ٱثْنَيْنِ

two,

وَأَهْلَكَ

and your family

إِلَّا

except

مَن

who

سَبَقَ

has preceded

عَلَيْهِ

against him

ٱلْقَوْلُ

the word,

وَمَنْ

and whoever

ءَامَنَ

believed."

ج

وَمَآ

And not

ءَامَنَ

believed

مَعَهُۥٓ

with him

إِلَّا

except

قَلِيلٌ

a few.

٤٠

(40)

حَتَّىٰٓ إِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ قُلْنَا ٱحْمِلْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ وَمَنْ ءَامَنَ ۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٌ ٤٠

(40) [So it was], until when Our command came and the oven overflowed, We said, "Load upon the ship of each [creature] two mates and your family, except those about whom the word has preceded, and [include] whoever has believed." But none had believed with him, except a few.

۝

وَقَالَ

And he said,

ٱرْكَبُوا۟

"Embark

فِيهَا

in it,

بِسْمِ

in the name

ٱللَّهِ

of Allah

مَجْر۪ىٰهَا

(is) its course

وَمُرْسَىٰهَآ

and its anchorage.

ج

إِنَّ

Indeed,

رَبِّى

my Lord

لَغَفُورٌ

(is) certainly Oft-Forgiving,

رَّحِيمٌ

Most Merciful."

٤١

(41)

۝ وَقَالَ ٱرْكَبُوا۟ فِيهَا بِسْمِ ٱللَّهِ مَجْر۪ىٰهَا وَمُرْسَىٰهَآ ۚ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ ٤١

(41) And [Noah] said, "Embark therein; in the name of Allah is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

وَهِىَ
And it

تَجْرِى
sailed

بِهِمْ
with them

فِى
on

مَوْجٍ
the waves

كَٱلْجِبَالِ
like mountains,

وَنَادَىٰ
and Nuh called out

نُوحٌ

ٱبْنَهُۥ
(to) his son,

وَكَانَ
and he was

فِى
[in]

مَعْزِلٍ
apart,

يَٰبُنَىَّ
"O my son

ٱرْكَب
Embark

مَّعَنَا

with us

وَلَا

and (do) not

تَكُن

be

مَّعَ

with

ٱلْكَٰفِرِينَ

the disbelievers."

٤٢

(42)

وَهِىَ تَجْرِى بِهِمْ فِى مَوْجٍ كَٱلْجِبَالِ وَنَادَىٰ نُوحٌ ٱبْنَهُۥ وَكَانَ فِى مَعْزِلٍ يَٰبُنَىَّ ٱرْكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلْكَٰفِرِينَ ٤٢

(42) And it sailed with them through waves like mountains, and Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers."

قَالَ

He said,

سَـَٔاوِىٓ

"I will betake myself

إِلَىٰ

to

جَبَلٍ

a mountain,

يَعْصِمُنِى

(that) will save me

مِنَ

from

ٱلْمَآءِ

the water."

ج

قَالَ

He said,

لَا

"(There is) no

عَاصِمَ

protector

ٱلْيَوْمَ

today

مِنْ

from

أَمْرِ

the Command of Allah

ٱللَّهِ

إِلَّا

except,

مَن

(on) whom

رَّحِمَ

He has mercy."

ج

وَحَالَ

And came

بَيْنَهُمَا

(in) between them

ٱلْمَوْجُ

the waves,

فَكَانَ

so he was

مِنَ

among

ٱلْمُغْرَقِينَ

the drowned.

٤٣

(43)

قَالَ سَـَٔاوِىٓ إِلَىٰ جَبَلٍ يَعْصِمُنِى مِنَ ٱلْمَآءِ ۚ قَالَ لَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّا مَن رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ مِنَ ٱلْمُغْرَقِينَ ٤٣

(43) [But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allah, except for whom He gives mercy." And the waves came between them, and he was among the drowned.

وَقِيلَ

And it was said,

يَٰٓأَرْضُ

"O earth

ٱبْلَعِى

Swallow

مَآءَكِ

your water,

وَيَٰسَمَآءُ

and O sky

أَقْلِعِى

Withhold."

وَغِيضَ

And subsided

ٱلْمَآءُ

the water,

وَقُضِىَ

and was fulfilled

ٱلْأَمْرُ

the Command.

وَٱسْتَوَتْ

And it rested

عَلَى

on

ٱلْجُودِىِّ

the Judi.

صلے

وَقِيلَ

And it was said,

بُعْدًا

"Away

لِّلْقَوْمِ

with the people

ٱلظَّٰلِمِينَ

the wrongdoers."

٤٤

(44)

وَقِيلَ يَٰٓأَرْضُ ٱبْلَعِى مَآءَكِ وَيَٰسَمَآءُ أَقْلِعِى وَغِيضَ ٱلْمَآءُ وَقُضِىَ ٱلْأَمْرُ وَٱسْتَوَتْ عَلَى ٱلْجُودِىِّ صلے وَقِيلَ بُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ ٤٤

(44) And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and the ship came to rest on the [mountain of] Judiyy. And it was said, "Away with the wrongdoing people."

وَنَادَىٰ

And Nuh called

نُوحٌ

رَّبَّهُۥ

(to) his Lord

فَقَالَ

and said,

رَبِّ

"O my Lord

إِنَّ

Indeed,

ٱبْنِى

my son

مِنْ

(is) of

أَهْلِى

my family,

وَإِنَّ

and indeed,

وَعْدَكَ

Your promise

ٱلْحَقُّ

(is) true,

وَأَنتَ

and You

أَحْكَمُ

(are) the Most Just

ٱلْحَٰكِمِينَ

(of) the judges."

٤٥

(45)

وَنَادَىٰ نُوحٌ رَّبَّهُۥ فَقَالَ رَبِّ إِنَّ ٱبْنِى مِنْ أَهْلِى وَإِنَّ وَعْدَكَ ٱلْحَقُّ وَأَنتَ أَحْكَمُ ٱلْحَٰكِمِينَ ٤٥

(45) And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!"

قَالَ

He said,

يَٰنُوحُ

"O Nuh

إِنَّهُۥ

Indeed, he

لَيْسَ

(is) not

مِنْ

of

أَهْلِكَ

your family;

صلے

إِنَّهُۥ

indeed, [he]

عَمَلٌ

(his) deed

غَيْرُ

(is) other than

صَٰلِحٍ

righteous,

صلے

فَلَا

so (do) not

تَسْـَٔلْنِ

ask Me

مَا

(about) what

لَيْسَ

not

لَكَ

you have

بِهِۦ

of it

عِلْمٌ

any knowledge.

صلے

إِنِّىٓ

Indeed, I

أَعِظُكَ

admonish you

أَن

lest

تَكُونَ

you be

مِنَ

among

ٱلْجَٰهِلِينَ

the ignorant."

٤٦

(46)

قَالَ يَٰنُوحُ إِنَّهُۥ لَيْسَ مِنْ أَهْلِكَ ۖ إِنَّهُۥ عَمَلٌ غَيْرُ صَٰلِحٍ ۖ فَلَا تَسْـَٔلْنِ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۖ إِنِّىٓ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَٰهِلِينَ ٤٦

(46) He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant."

قَالَ

He said,

رَبِّ

"O my Lord

إِنِّىٓ

Indeed, I

أَعُوذُ

seek refuge

بِكَ

in You,

أَنْ

that

أَسْـَٔلَكَ

I (should) ask You

مَا

what

لَيْسَ

not

لِى
I have
بِهِۦ
of it
عِلْمٌ
knowledge.
صلے

وَإِلَّا
And unless
تَغْفِرْ
You forgive
لِى
me
وَتَرْحَمْنِىٓ
and You have mercy on me,
أَكُن
I will be
مِّنَ
among
ٱلْخَـٰسِرِينَ
the losers."
٤٧
(47)
قَالَ رَبِّ إِنِّىٓ أَعُوذُ بِكَ أَنْ أَسْـَٔلَكَ مَا لَيْسَ لِى بِهِۦ عِلْمٌ ۖ وَإِلَّا تَغْفِرْ لِى وَتَرْحَمْنِىٓ أَكُن مِّنَ ٱلْخَـٰسِرِينَ ٤٧

(47) [Noah] said, "My Lord, I seek refuge in You from asking that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers."

قِيلَ
It was said,
يَٰنُوحُ
"O Nuh
ٱهْبِطْ
Go down
بِسَلَٰمٍ
with peace
مِّنَّا
from Us
وَبَرَكَٰتٍ
and blessings
عَلَيْكَ
on you
وَعَلَىٰٓ
and on
أُمَمٍ
the nations
مِّمَّن
from those
مَّعَكَ
with you.
ج

وَأُمَمٌ
But (to other) nations
سَنُمَتِّعُهُمْ
We will grant enjoyment;
ثُمَّ
then

يَمَسُّهُم

will touch them

مِّنَّا

from Us

عَذَابٌ

a punishment

أَلِيمٌ

painful."

٤٨

(48)

قِيلَ يَٰنُوحُ ٱهْبِطْ بِسَلَٰمٍ مِّنَّا وَبَرَكَٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيمٌ ٤٨

(48) It was said, "O Noah, disembark in security from Us and blessings upon you and upon nations [descending] from those with you. But other nations [of them] We will grant enjoyment; then there will touch them from Us a painful punishment."

تِلْكَ

This

مِنْ

(is) from

أَنۢبَآءِ

the news

ٱلْغَيْبِ

(of) the unseen,

نُوحِيهَآ

(which) We reveal

إِلَيْكَ

to you.

صلى

مَا
Not
كُنتَ
you were
تَعْلَمُهَآ
knowing it,
أَنتَ
you
وَلَا
and not
قَوْمُكَ
your people
مِن
before
قَبْلِ
هَٰذَا
this.
صلى

فَٱصْبِرْ
So be patient;
صلى

إِنَّ
indeed,
ٱلْعَٰقِبَةَ
the end
لِلْمُتَّقِينَ
(is) for the God fearing."

٤٩

(49)

تِلْكَ مِنْ أَنبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَٰذَا ۖ فَٱصْبِرْ ۖ إِنَّ ٱلْعَٰقِبَةَ لِلْمُتَّقِينَ ٤٩

(49) That is from the news of the unseen which We reveal to you, [O Muhammad]. You knew it not, neither you nor your people, before this. So be patient; indeed, the [best] outcome is for the righteous.

وَإِلَىٰ

And to

عَادٍ

Aad

أَخَاهُمْ

(We sent) their brother

هُودًا

Hud.

ج

قَالَ

He said,

يَٰقَوْمِ

"O my people

ٱعْبُدُوا۟

Worship

ٱللَّهَ

Allah,

مَا

not

لَكُم

(is) for you

مِّنْ

any

إِلَٰهٍ

god,

غَيْرُهُۥٓ

other than Him.

صلے

إِنْ

Not

أَنتُمْ

you

إِلَّا

(are) but

مُفْتَرُونَ

inventors."

٥٠

(50)

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ إِنْ أَنتُمْ إِلَّا مُفْتَرُونَ ٥٠

(50) And to 'Aad [We sent] their brother Hud. He said, "O my people, worship Allah; you have no deity other than Him. You are not but inventors [of falsehood].

يَٰقَوْمِ

O my people

لَآ

Not

أَسْـَٔلُكُمْ

I ask you

عَلَيْهِ

for it

أَجْرًا

any reward.

صلے

إِنْ

Not

أَجْرِىَ

(is) my reward

إِلَّا

except

عَلَى

from

ٱلَّذِى

the One Who

فَطَرَنِىٓ

created me.

ج

أَفَلَا

Then will not

تَعْقِلُونَ

you use reason?

٥١

(51)

يَٰقَوْمِ لَآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱلَّذِى فَطَرَنِىٓ ۚ أَفَلَا تَعْقِلُونَ ٥١

(51) O my people, I do not ask you for it any reward. My reward is only from the one who created me. Then will you not reason?

وَيَٰقَوْمِ

And O my people

ٱسْتَغْفِرُوا۟
Ask forgiveness
رَبَّكُمْ
(of) your Lord,
ثُمَّ
then
تُوبُوٓا۟
turn in repentance
إِلَيْهِ
to Him.
يُرْسِلِ
He will send
ٱلسَّمَآءَ
(from) the sky (rain)
عَلَيْكُم
upon you
مِّدْرَارًا
(in) abundance
وَيَزِدْكُمْ
and increases you
قُوَّةً
(in) strength
إِلَىٰ
(added) to
قُوَّتِكُمْ
your strength.
وَلَا
And (do) not
تَتَوَلَّوْا۟

turn away

مُّجْرِمِينَ

(as) criminals."

٥٢

(52)

وَيَٰقَوْمِ ٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ وَلَا تَتَوَلَّوْا۟ مُجْرِمِينَ ٥٢

(52) And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals."

قَالُوا۟

They said,

يَٰهُودُ

"O Hud

مَا

You have not brought us

جِئْتَنَا

بِبَيِّنَةٍ

clear proofs,

وَمَا

and not

نَحْنُ

we

بِتَارِكِىٓ

(will) leave

ءَالِهَتِنَا

our gods

عَن

on

قَوْلِكَ

your saying,

وَمَا

and not

نَحْنُ

we (are)

لَكَ

in you

بِمُؤْمِنِينَ

believers.

٥٣

(53)

قَالُواْ يَٰهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِيٓ ءَالِهَتِنَا عَن قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ٥٣

(53) They said, "O Hud, you have not brought us clear evidence, and we are not ones to leave our gods on your say-so. Nor are we believers in you.

إِن

Not

نَّقُولُ

we say,

إِلَّا

except (that),

ٱعْتَرَىٰكَ

have seized you

بَعْضُ

some

ءَالِهَتِنَا

(of) our gods

بِسُوٓءٍ

with evil."

قلے

قَالَ

He said,

إِنِّىٓ

"Indeed, I

أُشْهِدُ

[I] call Allah to witness

ٱللَّهَ

وَٱشْهَدُوٓا۟

and (you) bear witness

أَنِّى

that I am

بَرِىٓءٌ

innocent

مِّمَّا

of what

تُشْرِكُونَ

you associate,

٥٤

(54)

إِن نَّقُولُ إِلَّا ٱعْتَرَىٰكَ بَعْضُ ءَالِهَتِنَا بِسُوٓءٍ قلے قَالَ إِنِّىٓ أُشْهِدُ ٱللَّهَ وَٱشْهَدُوٓا۟ أَنِّى بَرِىٓءٌ مِّمَّا تُشْرِكُونَ

٥٤

(54) We only say that some of our gods have possessed you with evil."

He said, "Indeed, I call Allah to witness, and witness [yourselves] that I am free from whatever you associate with Allah

مِن

Other than Him.

دُونِهِۦ

صلے

فَكِيدُونِى

So plot against me

جَمِيعًا

all together,

ثُمَّ

then

لَا

(do) not

تُنظِرُونِ

give me respite.

٥٥

(55)

مِن دُونِهِۦ ۖ فَكِيدُونِى جَمِيعًا ثُمَّ لَا تُنظِرُونِ ٥٥

(55) Other than Him. So plot against me all together; then do not give me respite.

إِنِّى

Indeed, I

تَوَكَّلْتُ

[I] put my trust

عَلَى

upon

ٱللَّهِ

Allah

رَبِّى
my Lord,
وَرَبِّكُم
and your Lord.
ج

مَّا
(There is) not
مِن
of a moving creature
دَآبَّةٍ
إِلَّا
but
هُوَ
He
ءَاخِذٌ
has grasp
بِنَاصِيَتِهَآ
of its forelock.
ج

إِنَّ
Indeed,
رَبِّى
my Lord
عَلَىٰ
(is) on
صِرَٰطٍ
a path
مُّسْتَقِيمٍ

straight.

٥٦

(56)

إِنِّي تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُم ۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذٌ بِنَاصِيَتِهَآ ۚ إِنَّ رَبِّى عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٥٦

(56) Indeed, I have relied upon Allah, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a path [that is] straight."

فَإِن

So if

تَوَلَّوْا۟

you turn away,

فَقَدْ

then verily

أَبْلَغْتُكُم

I have conveyed to you

مَّآ

what

أُرْسِلْتُ

I was sent

بِهِۦٓ

with [it]

إِلَيْكُمْ

to you.

ۚ

وَيَسْتَخْلِفُ

And my Lord will give succession

رَبِّى

قَوْمًا
(to) a people
غَيْرَكُمْ
other than you,
وَلَا
and not
تَضُرُّونَهُۥ
you will harm Him
شَيْـًٔا
(in) anything.
ج

إِنَّ
Indeed,
رَبِّى
my Lord
عَلَىٰ
(is) on
كُلِّ
all
شَىْءٍ
things
حَفِيظٌ
a Guardian."
٥٧
(57)

فَإِن تَوَلَّوْا۟ فَقَدْ أَبْلَغْتُكُم مَّآ أُرْسِلْتُ بِهِۦٓ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّى قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُۥ شَيْـًٔا ۚ إِنَّ رَبِّى عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ٥٧

(57) But if they turn away, [say], "I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, Guardian."

وَلَمَّا

And when

جَآءَ

came

أَمْرُنَا

Our command,

نَجَّيْنَا

We saved

هُودًا

Hud

وَٱلَّذِينَ

and those who

ءَامَنُوا۟

believed

مَعَهُۥ

with him,

بِرَحْمَةٍ

by a Mercy

مِّنَّا

from Us

وَنَجَّيْنَٰهُم

and We saved them

مِّنْ

from

عَذَابٍ

a punishment

غَلِيظٍ

severe.

٥٨

(58)

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا هُودًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَنَجَّيْنَٰهُم مِّنْ عَذَابٍ غَلِيظٍ ٥٨

(58) And when Our command came, We saved Hud and those who believed with him, by mercy from Us; and We saved them from a harsh punishment.

وَتِلْكَ

And this

عَادٌ

(was) Aad,

صلے

جَحَدُوا۟

they rejected

بِـَٔايَٰتِ

(the) Signs

رَبِّهِمْ

(of) their Lord

وَعَصَوْا۟

and disobeyed

رُسُلَهُۥ

His Messengers

وَٱتَّبَعُوٓا۟

and followed

أَمْرَ

(the) command

كُلِّ

(of) every

جَبَّارٍ

tyrant

عَنِيدٍ

obstinate.

٥٩

(59)

وَتِلْكَ عَادٌ ۖ جَحَدُوا۟ بِـَٔايَـٰتِ رَبِّهِمْ وَعَصَوْا۟ رُسُلَهُۥ وَٱتَّبَعُوٓا۟ أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ٥٩

(59) And that was 'Aad, who rejected the signs of their Lord and disobeyed His messengers and followed the order of every obstinate tyrant.

وَأُتْبِعُوا۟

And they were followed

فِى

in

هَـٰذِهِ

this

ٱلدُّنْيَا

world

لَعْنَةً

(with) a curse

وَيَوْمَ

and (on the) Day

ٱلْقِيَـٰمَةِ

(of) the Resurrection.

ۗ

أَلَآ

No doubt

إِنَّ
Indeed,
عَادًا
Aad
كَفَرُواْ
disbelieved
رَبَّهُمْ
their Lord,
قلے

أَلَا
So
بُعْدًا
away
لِّعَادٍ
with Aad,
قَوْمِ
(the) people
هُودٍ
(of) Hud.
٦٠
(60)
وَأُتْبِعُواْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ عَادًا كَفَرُواْ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودٍ ٦٠
(60) And they were [therefore] followed in this world with a curse and [as well] on the Day of Resurrection. Unquestionably, 'Aad denied their Lord; then away with 'Aad, the people of Hud.

وَإِلَىٰ
And to

ثَمُودَ
Thamud
أَخَاهُمْ
(We sent) their brother
صَٰلِحًا
Salih.
ج

قَالَ
He said,
يَٰقَوْمِ
"O my people
ٱعْبُدُواْ
Worship
ٱللَّهَ
Allah,
مَا
not
لَكُم
you have
مِّنْ
any
إِلَٰهٍ
god
غَيْرُهُۥ
other than Him.
صلے

هُوَ
He

أَنشَأَكُم

produced you

مِّنَ

from

ٱلْأَرْضِ

the earth

وَٱسْتَعْمَرَكُمْ

and settled you

فِيهَا

in it.

فَٱسْتَغْفِرُوهُ

So ask forgiveness of Him,

ثُمَّ

then

تُوبُوٓا۟

turn in repentance

إِلَيْهِ

to Him.

ج

إِنَّ

Indeed,

رَبِّى

my Lord

قَرِيبٌ

(is) near,

مُّجِيبٌ

All-Responsive."

٦١

(61)

وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ هُوَ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَٱسْتَعْمَرَكُمْ فِيهَا فَٱسْتَغْفِرُوهُ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى قَرِيبٌ مُّجِيبٌ ٦١

(61) And to Thamud [We sent] their brother Salih. He said, "O my people, worship Allah; you have no deity other than Him. He has produced you from the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive."

قَالُوا۟

They said,

يَٰصَٰلِحُ

O Salih

قَدْ

Verily

كُنتَ

you were

فِينَا

among us

مَرْجُوًّا

the one in whom hope was placed

قَبْلَ

before

هَٰذَآ

this.

ۖ

أَتَنْهَىٰنَآ

Do you forbid us

أَن

that

نَّعْبُدَ

we worship

مَا

what

يَعْبُدُ

ءَابَآؤُنَا

our forefathers worshipped?

وَإِنَّنَا

And indeed we

لَفِى

surely (are) in

شَكٍّ

doubt

مِّمَّا

about what

تَدْعُونَآ

you call us

إِلَيْهِ

to it,

مُرِيبٍ

suspicious."

٦٢

(62)

قَالُواْ يَٰصَٰلِحُ قَدْ كُنتَ فِينَا مَرْجُوًّا قَبْلَ هَٰذَآ ۖ أَتَنْهَىٰنَآ أَن نَّعْبُدَ مَا يَعْبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِى شَكٍّ مِّمَّا تَدْعُونَآ إِلَيْهِ مُرِيبٍ ٦٢

(62) They said, "O Salih, you were among us a man of promise before this. Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt."

قَالَ

He said,

يَٰقَوْمِ

"O my people

أَرَءَيْتُمْ

Do you see,

إِن

if

كُنتُ

I am

عَلَىٰ

on

بَيِّنَةٍ

a clear proof

مِّن

from

رَّبِّى

my Lord,

وَءَاتَىٰنِى

and He has given me

مِنْهُ

from Him,

رَحْمَةً

a Mercy

فَمَن

then who

يَنصُرُنِى

(can) help me

مِنَ

against

ٱللَّهِ

Allah,

إِنْ

if

عَصَيْتُهُۥ

I (were to) disobey Him?

صلے

فَمَا

So not

تَزِيدُونَنِى

you would increase me

غَيْرَ

but

تَخْسِيرٍ

(in) loss.

٦٣

(63)

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَءَاتَىٰنِى مِنْهُ رَحْمَةً فَمَن يَنصُرُنِى مِنَ ٱللَّهِ إِنْ عَصَيْتُهُۥ ۖ فَمَا تَزِيدُونَنِى غَيْرَ تَخْسِيرٍ ٦٣

(63) He said, "O my people, have you considered: if I should be upon clear evidence from my Lord and He has given me mercy from Himself, who would protect me from Allah if I disobeyed Him? So you would not increase me except in loss.

وَيَٰقَوْمِ

And O my people

هَٰذِهِۦ

This

نَاقَةُ

she-camel

ٱللَّهِ

(of) Allah

لَكُمْ

(is) for you

ءَايَةً

a Sign,

فَذَرُوهَا

so leave her

تَأْكُلْ

to eat

فِىٓ

in

أَرْضِ

the earth

ٱللَّهِ

(of) Allah,

وَلَا

and (do) not

تَمَسُّوهَا

touch her

بِسُوٓءٍ

with harm,

فَيَأْخُذَكُمْ

lest will seize you

عَذَابٌ

a punishment

قَرِيبٌ

impending."

٦٤

(64)

وَيَٰقَوْمِ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمْ ءَايَةً فَذَرُوهَا تَأْكُلْ فِىٓ أَرْضِ ٱللَّهِ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابٌ قَرِيبٌ ٦٤

(64) And O my people, this is the she-camel of Allah - [she is] to you a sign. So let her feed upon Allah 's earth and do not touch her with harm, or you will be taken by an impending punishment."

فَعَقَرُوهَا

But they hamstrung her.

فَقَالَ

So he said,

تَمَتَّعُواْ

"Enjoy (yourselves)

فِى

in

دَارِكُمْ

your home(s)

ثَلَٰثَةَ

(for) three

أَيَّامٍ

days.

صلے

ذَٰلِكَ

That

وَعْدٌ

(is) a promise

غَيْرُ

not

مَكْذُوبٍ

(to) be belied."

٦٥

(65)

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا۟ فِى دَارِكُمْ ثَلَٰثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ٦٥

(65) But they hamstrung her, so he said, "Enjoy yourselves in your homes for three days. That is a promise not to be denied."

فَلَمَّا

So when

جَآءَ

came

أَمْرُنَا

Our command

نَجَّيْنَا

We saved

صَٰلِحًا

Salih,

وَٱلَّذِينَ

and those who

ءَامَنُوا۟

believed

مَعَهُۥ

with him,

بِرَحْمَةٍ

by a Mercy

مِّنَّا

from Us,

وَمِنْ

and from

خِزْىِ

(the) disgrace

يَوْمِئِذٍ

(of) that Day.

قلے

إِنَّ

Indeed,

رَبَّكَ

your Lord,

هُوَ

He

ٱلْقَوِىُّ

(is) All- Strong,

ٱلْعَزِيزُ

All-Mighty.

٦٦

(66)

فَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا صَٰلِحًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَمِنْ خِزْىِ يَوْمِئِذٍ ۗ إِنَّ رَبَّكَ هُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ٦٦

(66) So when Our command came, We saved Salih and those who believed with him, by mercy from Us, and [saved them] from the disgrace of that day. Indeed, it is your Lord who is the Powerful, the Exalted in Might.

وَأَخَذَ

And seized

ٱلَّذِينَ

those who

ظَلَمُواْ

wronged,

ٱلصَّيْحَةُ

the thunderous blast

فَأَصْبَحُواْ

then they became

فِى

in

دِيَٰرِهِمْ

their homes

جَٰثِمِينَ

fallen prone.

٦٧

(67)

وَأَخَذَ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيْحَةُ فَأَصْبَحُواْ فِى دِيَٰرِهِمْ جَٰثِمِينَ ٦٧

(67) And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone

كَأَن

As if

لَّمْ

not

يَغْنَوْاْ

they (had) prospered

فِيهَآ

therein.

قلے

أَلَآ

No doubt,

إِنَّ

indeed,

ثَمُودَاْ

Thamud

كَفَرُواْ

disbelieved

رَبَّهُمْ

(in) their Lord,

قلے

أَلَا

so

بُعْدًا

away

لِّثَمُودَ

with Thamud.

٦٨

(68)

كَأَن لَّمْ يَغْنَوْاْ فِيهَآ ۗ أَلَآ إِنَّ ثَمُودَاْ كَفَرُواْ رَبَّهُمْ ۗ أَلَا بُعْدًا لِّثَمُودَ ٦٨

(68) As if they had never prospered therein. Unquestionably, Thamud denied their Lord; then, away with Thamud.

وَلَقَدْ

And certainly

جَآءَتْ

came

رُسُلُنَآ

Our messengers

إِبْرَٰهِيمَ

(to) Ibrahim

بِٱلْبُشْرَىٰ

with glad tidings,

قَالُواْ

they said,

سَلَٰمًا

"Peace."

صلے

قَالَ

He said,

سَلَٰمٌ

"Peace,"

صلے

فَمَا

and not he delayed

لَبِثَ

أَن

to

جَآءَ

bring

بِعِجْلٍ

a calf

حَنِيذٍ

roasted.

٦٩

(69)

وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُواْ سَلَٰمًا صلے

قَالَ سَلَٰمٌ صلے فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ٦٩

(69) And certainly did Our messengers come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf.

فَلَمَّا

But when

رَءَآ

he saw

أَيْدِيَهُمْ

their hands

لَا

not

تَصِلُ

reaching

إِلَيْهِ

to it,

نَكِرَهُمْ

he felt unfamiliar of them

وَأَوْجَسَ

and felt apprehension

مِنْهُمْ

from them

خِيفَةً

[a fear].

ج

قَالُواْ

They said,

لَا

"(Do) not

تَخَفْ

fear.

إِنَّآ

Indeed, we

أُرْسِلْنَآ

[we] have been sent

إِلَىٰ

to

قَوْمِ

(the) people

لُوطٍ

(of) Lut."

٧٠

(70)

فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۚ قَالُوا۟ لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ٧٠

(70) But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. They said, "Fear not. We have been sent to the people of Lot."

وَٱمْرَأَتُهُۥ

And his wife

قَآئِمَةٌ

(was) standing

فَضَحِكَتْ

and she laughed.

فَبَشَّرْنَٰهَا

Then We gave her glad tidings

بِإِسْحَٰقَ

of Ishaq,

وَمِن

and after

وَرَآءِ

إِسْحَٰقَ

Ishaq

يَعْقُوبَ

(of) Yaqub.

٧١

(71)

وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ ٧١

(71) And his Wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Isaac, Jacob.

قَالَتْ

She said,

يَٰوَيْلَتَىٰٓ

"Woe to me

ءَأَلِدُ

Shall I bear a child

وَأَنَا۠

while I am

عَجُوزٌ

an old woman

وَهَٰذَا

and this,

بَعْلِى

my husband,

شَيْخًا

(is) an old man?

صلے

إِنَّ

Indeed,

هَٰذَا

this

لَشَىْءٌ

(is) surely a thing

عَجِيبٌ

amazing."

٧٢

(72)

قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ ٧٢

(72) She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!"

قَالُوٓا۟

They said,

أَتَعْجَبِينَ

"Are you amazed

مِنْ

at

أَمْرِ

(the) decree of Allah?

ٱللَّهِ

ۖ

رَحْمَتُ

The Mercy of Allah

ٱللَّهِ

وَبَرَكَٰتُهُۥ

and His blessings

عَلَيْكُمْ

(be) upon you,

أَهْلَ

people

ٱلْبَيْتِ

(of) the house.

ج

إِنَّهُۥ

Indeed, He

حَمِيدٌ

(is) All-Praiseworthy,

مَّجِيدٌ

All-Glorious."

٧٣

(73)

قَالُوٓا۟ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ ۖ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ ۚ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ ٧٣

(73) They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honorable."

فَلَمَّا

And when

ذَهَبَ

(had) gone away

عَنْ

from

إِبْرَٰهِيمَ

Ibrahim

ٱلرَّوْعُ

the fright,

وَجَآءَتْهُ

and had reached him

ٱلْبُشْرَىٰ

the glad tidings,

يُجَٰدِلُنَا

he argued with Us,

فِى

concerning

قَوْمِ

the people

لُوطٍ

of Lut.

٧٤

(74)

فَلَمَّا ذَهَبَ عَنْ إِبْرَٰهِيمَ ٱلرَّوْعُ وَجَآءَتْهُ ٱلْبُشْرَىٰ يُجَٰدِلُنَا فِى قَوْمِ لُوطٍ ٧٤

(74) And when the fright had left Abraham and the good tidings had reached him, he began to argue with Us concerning the people of Lot.

إِنَّ

Indeed,

إِبْرَٰهِيمَ

Ibrahim

لَحَلِيمٌ

(was) certainly forbearing,

أَوَّٰهٌ

imploring,

مُّنِيبٌ
and oft-returning.

٧٥

(75)

إِنَّ إِبْرَٰهِيمَ لَحَلِيمٌ أَوَّٰهٌ مُّنِيبٌ ٧٥

(75) Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allah].

يَٰٓإِبْرَٰهِيمُ
O Ibrahim

أَعْرِضْ
Turn away

عَنْ
from

هَٰذَآ
this.

صلے

إِنَّهُۥ
Indeed, it

قَدْ
certainly

جَآءَ
has come,

أَمْرُ
(the) Command

رَبِّكَ
(of) your Lord

صلے

وَإِنَّهُمْ
and indeed, [they]

ءَاتِيهِمْ

(will) come (for) them

عَذَابٌ

a punishment

غَيْرُ

(which) cannot

مَرْدُودٍ

(be) repelled.

٧٦

(76)

يَٰٓإِبْرَٰهِيمُ أَعْرِضْ عَنْ هَٰذَآ ۖ إِنَّهُۥ قَدْ جَآءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ ءَاتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ٧٦

(76) [The angels said], "O Abraham, give up this [plea]. Indeed, the command of your Lord has come, and indeed, there will reach them a punishment that cannot be repelled."

وَلَمَّا

And when

جَآءَتْ

came

رُسُلُنَا

Our messengers

لُوطًا

(to) Lut,

سِىٓءَ

he was distressed

بِهِمْ

for them

وَضَاقَ

and felt straitened

بِهِمْ

for them

ذَرْعًا

(and) uneasy,

وَقَالَ

and said,

هَٰذَا

"This

يَوْمٌ

(is) a day

عَصِيبٌ

distressful."

٧٧

(77)

وَلَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَٰذَا يَوْمٌ عَصِيبٌ ٧٧

(77) And when Our messengers, [the angels], came to Lot, he was anguished for them and felt for them great discomfort and said, "This is a trying day."

وَجَآءَهُۥ

And came (to) him

قَوْمُهُۥ

his people

يُهْرَعُونَ

rushing,

إِلَيْهِ

to him,

وَمِن

and before

قَبْلُ
كَانُوا۟
they (had) been
يَعْمَلُونَ
doing
ٱلسَّيِّـَٔاتِ
the evil deeds.
ج

قَالَ
He said,
يَٰقَوْمِ
"O my people
هَٰٓؤُلَآءِ
These
بَنَاتِى
(are) my daughters,
هُنَّ
they
أَطْهَرُ
(are) purer
لَكُمْ
for you.
صلى

فَٱتَّقُوا۟
So fear
ٱللَّهَ
Allah
وَلَا

and (do) not

تُخْزُونِ

disgrace me

فِى

concerning

ضَيْفِىٓ

my guests.

صلے

أَلَيْسَ

Is (there) not

مِنكُمْ

among you

رَجُلٌ

a man

رَّشِيدٌ

right-minded?"

٧٨

(78)

وَجَآءَهُۥ قَوْمُهُۥ يُهْرَعُونَ إِلَيْهِ وَمِن قَبْلُ كَانُوا۟ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ ۚ قَالَ يَٰقَوْمِ هَٰٓؤُلَآءِ بَنَاتِى هُنَّ أَطْهَرُ لَكُمْ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ فِى ضَيْفِىٓ ۖ أَلَيْسَ مِنكُمْ رَجُلٌ رَّشِيدٌ ٧٨

(78) And his people came hastening to him, and before [this] they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear Allah and do not disgrace me concerning my guests. Is there not among you a man of reason?"

قَالُوا۟

They said,

لَقَدْ

"Verily

عَلِمْتَ

you know

مَا

(that) not

لَنَا

we have

فِى

concerning

بَنَاتِكَ

your daughters

مِنْ

any

حَقٍّ

right.

وَإِنَّكَ

And indeed, you

لَتَعْلَمُ

surely know

مَا

what

نُرِيدُ

we want."

٧٩

(79)

قَالُواْ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ٧٩

(79) They said, "You have already known that we have not concerning your daughters any claim, and indeed, you know what we want."

قَالَ
He said,
لَوْ
"If
أَنَّ
that
لِى
I had
بِكُمْ
over you
قُوَّةً
power
أَوْ
or
ءَاوِىٓ
I could take refuge
إِلَىٰ
in
رُكْنٍ
a support
شَدِيدٍ
strong."
٨٠
(80)
قَالَ لَوْ أَنَّ لِى بِكُمْ قُوَّةً أَوْ ءَاوِىٓ إِلَىٰ رُكْنٍ شَدِيدٍ
٨٠
(80) He said, "If only I had against you some power or could take refuge in a strong support."
قَالُوا۟

They said,

يَٰلُوطُ

"O Lut

إِنَّا

Indeed, we

رُسُلُ

(are) messengers

رَبِّكَ

(of) your Lord,

لَن

never

يَصِلُوٓاْ

they will reach

إِلَيْكَ

you.

صلى

فَأَسْرِ

So travel

بِأَهْلِكَ

with your family

بِقِطْعٍ

in a part

مِّنَ

of

ٱلَّيْلِ

the night

وَلَا

and (let) not

يَلْتَفِتْ

look back

مِنكُمْ

anyone of you,

أَحَدٌ

إِلَّا

except

ٱمْرَأَتَكَ

your wife.

صلے

إِنَّهُۥ

Indeed, it

مُصِيبُهَا

will strike her

مَآ

what

أَصَابَهُمْ

will strike them.

ج

إِنَّ

Indeed,

مَوْعِدَهُمُ

their appointed time

ٱلصُّبْحُ

(is) morning

ج

أَلَيْسَ

Is not

ٱلصُّبْحُ

the morning

بِقَرِيبٍ

near?"

٨١

(81)

قَالُوا۟ يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓا۟ إِلَيْكَ ۖ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا ٱمْرَأَتَكَ ۖ إِنَّهُۥ مُصِيبُهَا مَآ أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ ۚ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ٨١

(81) The angels said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night and let not any among you look back - except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?"

فَلَمَّا

So when

جَآءَ

came

أَمْرُنَا

Our Command,

جَعَلْنَا

We made

عَٰلِيَهَا

its upside,

سَافِلَهَا

its downside,

وَأَمْطَرْنَا

and We rained

عَلَيْهَا

upon them

حِجَارَةً

stones

مِّن

of

سِجِّيلٍ

baked clay

مَّنضُودٍ

(in) layers.

٨٢

(82)

فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ ٨٢

(82) So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were]

مُّسَوَّمَةً

Marked

عِندَ

from

رَبِّكَ

your Lord.

صلے

وَمَا

And not

هِىَ

it

مِنَ

(is) from

ٱلظَّٰلِمِينَ
the wrongdoers

بِبَعِيدٍ
far.

٨٣
(83)

مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِىَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ
٨٣

(83) Marked from your Lord. And Allah 's punishment is not from the wrongdoers [very] far.

۞

وَإِلَىٰ
And to

مَدْيَنَ
Madyan,

أَخَاهُمْ
their brother

شُعَيْبًا
Shuaib.
ج

قَالَ
He said,

يَٰقَوْمِ
"O my people

ٱعْبُدُوا۟
Worship

ٱللَّهَ
Allah

مَا

not

لَكُم

(is) for you

مِّنْ

any

إِلَٰهٍ

god

غَيْرُهُۥ

other than Him.

صلے

وَلَا

And (do) not

تَنقُصُواْ

decrease

ٱلْمِكْيَالَ

(from) the measure

وَٱلْمِيزَانَ

and the scale.

ج

إِنِّىٓ

Indeed, I

أَرَىٰكُم

see you

بِخَيْرٍ

in prosperity,

وَإِنِّىٓ

but indeed, I

أَخَافُ

fear

عَلَيْكُمْ

for you

عَذَابَ

punishment

يَوْمٍ

(of) a Day

مُّحِيطٍ

all-encompassing.

٨٤

(84)

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ وَلَا تَنقُصُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ ۚ إِنِّىٓ أَرَىٰكُم بِخَيْرٍ وَإِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ٨٤

(84) And to Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allah; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day.

وَيَٰقَوْمِ

And O my people

أَوْفُوا۟

Give full

ٱلْمِكْيَالَ

measure,

وَٱلْمِيزَانَ

and weight

بِٱلْقِسْطِ

in justice

صلے

وَلَا

and (do) not

تَبْخَسُوا۟

deprive

ٱلنَّاسَ

the people

أَشْيَآءَهُمْ

(of) their things,

وَلَا

and (do) not

تَعْثَوْا۟

act wickedly

فِى

in

ٱلْأَرْضِ

the earth

مُفْسِدِينَ

spreading corruption.

٨٥

(85)

وَيَٰقَوْمِ أَوْفُوا۟ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطِ صلے وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ٨٥

(85) And O my people, give full measure and weight in justice and do not deprive the people of their due and do not commit abuse on the earth, spreading corruption.

بَقِيَّتُ
(What) remains
ٱللَّهِ
(from) Allah
خَيْرٌ
(is) best
لَّكُمْ
for you,
إِن
if
كُنتُم
you are
مُّؤْمِنِينَ
believers.
ج

وَمَآ
And not
أَنَا۠
I am
عَلَيْكُم
over you
بِحَفِيظٍ
a guardian."
٨٦
(86)
بَقِيَّتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ج وَمَآ أَنَا۠ عَلَيْكُم بِحَفِيظٍ ٨٦
(86) What remains [lawful] from Allah is best for you, if you would be believers. But I am not a guardian over you."

قَالُواْ

They said,

يَٰشُعَيْبُ

"O Shuaib

أَصَلَوٰتُكَ

Does your prayer

تَأْمُرُكَ

command you

أَن

that

نَّتْرُكَ

we leave

مَا

what

يَعْبُدُ

worship

ءَابَآؤُنَآ

our forefathers,

أَوْ

or

أَن

that

نَّفْعَلَ

we do

فِىٓ

concerning

أَمْوَٰلِنَا

our wealth

مَا

what

نَشَٰٓؤُا۟

we will?

صلے

إِنَّكَ

Indeed you,

لَأَنتَ

surely you

ٱلْحَلِيمُ

(are) the forbearing,

ٱلرَّشِيدُ

the right-minded."

٨٧

(87)

قَالُوا۟ يَٰشُعَيْبُ أَصَلَوٰتُكَ تَأْمُرُكَ أَن نَّتْرُكَ مَا يَعْبُدُ ءَابَآؤُنَآ أَوْ أَن نَّفْعَلَ فِىٓ أَمْوَٰلِنَا مَا نَشَٰٓؤُا۟ ۖ إِنَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ٨٧

(87) They said, "O Shu'ayb, does your prayer command you that we should leave what our fathers worship or not do with our wealth what we please? Indeed, you are the forbearing, the discerning!"

قَالَ

He said,

يَٰقَوْمِ

"O my people

أَرَءَيْتُمْ

Do you see

إِن

if

كُنتُ

I am

عَلَىٰ

on

بَيِّنَةٍ

a clear evidence

مِّن

from

رَّبِّى

my Lord,

وَرَزَقَنِى

and He has provided me

مِنْهُ

from Himself

رِزْقًا

a good provision?

حَسَنًا

ج

وَمَآ

And not

أُرِيدُ

I intend

أَنْ

that

أُخَالِفَكُمْ

I differ from you

إِلَىٰ

in

مَآ

what

أَنْهَىٰكُمْ

I forbid you

عَنْهُ

from it.

ج

إِنْ

Not

أُرِيدُ

I intend

إِلَّا

except

ٱلْإِصْلَٰحَ

the reform

مَا

as much as I am able.

ٱسْتَطَعْتُ

ج

وَمَا

And not

تَوْفِيقِىٓ

(is) my success

إِلَّا

except

بِٱللَّهِ

with Allah.

ج

عَلَيْهِ

Upon Him

تَوَكَّلْتُ

I trust

وَإِلَيْهِ

and to Him

أُنِيبُ

I turn.

٨٨

(88)

قَالَ يَٰقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّى وَرَزَقَنِى مِنْهُ رِزْقًا حَسَنًا ۚ وَمَآ أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَىٰكُمْ عَنْهُ ۚ إِنْ أُرِيدُ إِلَّا ٱلْإِصْلَٰحَ مَا ٱسْتَطَعْتُ ۚ وَمَا تَوْفِيقِىٓ إِلَّا بِٱللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ٨٨

(88) He said, "O my people, have you considered: if I am upon clear evidence from my Lord and He has provided me with a good provision from Him...? And I do not intend to differ from you in that which I have forbidden you; I only intend reform as much as I am able. And my success is not but through Allah. Upon him I have relied, and to Him I return.

وَيَٰقَوْمِ

And O my people

لَا

(Let) not cause you to sin

يَجْرِمَنَّكُمْ

شِقَاقِىٓ

my dissension

أَن

lest

يُصِيبَكُم

befalls you

مِّثْلُ

similar

مَآ

(to) what

أَصَابَ

befell

قَوْمَ

(the) people of Nuh

نُوحٍ

أَوْ

or

قَوْمَ

(the) people of Hud

هُودٍ

أَوْ

or

قَوْمَ

people of Salih.

صَٰلِحٍ ج

وَمَا

And not

قَوْمُ

(are the) people of Lut

لُوطٍ

مِّنكُم

from you

بِبَعِيدٍ
far off.

٨٩

(89)

وَيَٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِىٓ أَن يُصِيبَكُم مِّثْلُ مَآ أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَٰلِحٍ ۚ وَمَا قَوْمُ لُوطٍ مِّنكُم بِبَعِيدٍ ٨٩

(89) And O my people, let not [your] dissension from me cause you to be struck by that similar to what struck the people of Noah or the people of Hud or the people of Salih. And the people of Lot are not from you far away.

وَٱسْتَغْفِرُوا۟
And ask forgiveness

رَبَّكُمْ
(of) your Lord,

ثُمَّ
then

تُوبُوٓا۟
turn in repentance

إِلَيْهِ
to Him.

ۚ

إِنَّ
Indeed,

رَبِّى
my Lord

رَحِيمٌ
(is) Most Merciful,

وَدُودٌ

Most Loving."

٩٠

(90)

وَٱسْتَغْفِرُوا۟ رَبَّكُمْ ثُمَّ تُوبُوٓا۟ إِلَيْهِ ۚ إِنَّ رَبِّى رَحِيمٌ وَدُودٌ ٩٠

(90) And ask forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Affectionate."

قَالُوا۟

They said,

يَٰشُعَيْبُ

"O Shuaib

مَا

Not

نَفْقَهُ

we understand

كَثِيرًا

much

مِّمَّا

of what

تَقُولُ

you say,

وَإِنَّا

and indeed, we

لَنَرَىٰكَ

surely [we] see you

فِينَا

among us

ضَعِيفًا

weak.

صلے

وَلَوْلَا

And if not

رَهْطُكَ

for your family

لَرَجَمْنَٰكَ

surely we would have stoned you,

صلے

وَمَآ

and you are not

أَنتَ

عَلَيْنَا

against us

بِعَزِيزٍ

mighty."

٩١

(91)

قَالُوا۟ يَٰشُعَيْبُ مَا نَفْقَهُ كَثِيرًا مِّمَّا تَقُولُ وَإِنَّا لَنَرَىٰكَ فِينَا ضَعِيفًا ۖ وَلَوْلَا رَهْطُكَ لَرَجَمْنَٰكَ ۖ وَمَآ أَنتَ عَلَيْنَا بِعَزِيزٍ ٩١

(91) They said, "O Shu'ayb, we do not understand much of what you say, and indeed, we consider you among us as weak. And if not for your family, we would have stoned you [to death]; and you are not to us one respected."

قَالَ

He said,

يَٰقَوْمِ

"O my people

أَرَهْطِيٓ

Is my family

أَعَزُّ

mightier

عَلَيْكُم

on you

مِّنَ

than

ٱللَّهِ

Allah?

وَٱتَّخَذْتُمُوهُ

And you have taken Him,

وَرَآءَكُمْ

behind your

ظِهْرِيًّا

backs.

صلے

إِنَّ

Indeed,

رَبِّى

my Lord

بِمَا

of what

تَعْمَلُونَ

you do

مُحِيطٌ

(is) All-Encompassing.

٩٢

(92)

قَالَ يَٰقَوْمِ أَرَهْطِىٓ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ وَٱتَّخَذْتُمُوهُ وَرَآءَكُمْ ظِهْرِيًّا ۖ إِنَّ رَبِّى بِمَا تَعْمَلُونَ مُحِيطٌ ٩٢

(92) He said, "O my people, is my family more respected for power by you than Allah? But you put Him behind your backs [in neglect]. Indeed, my Lord is encompassing of what you do.

وَيَٰقَوْمِ

And O my people

ٱعْمَلُوا۟

Work

عَلَىٰ

(according) to

مَكَانَتِكُمْ

your position,

إِنِّى

indeed, I am

عَٰمِلٌ

working.

ۖ

سَوْفَ

Soon

تَعْلَمُونَ

you will know

مَن

(on) whom

يَأْتِيهِ

will come

عَذَابٌ

a punishment

يُخْزِيهِ

(that will) disgrace him ,

وَمَنْ

and who

هُوَ

[he]

كَٰذِبٌ

(is) a liar.

صلى

وَٱرْتَقِبُوٓا۟

And watch,

إِنِّى

indeed, I am

مَعَكُمْ

with you

رَقِيبٌ

a watcher."

٩٣

(93)

وَيَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ ۖ سَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَٰذِبٌ ۖ وَٱرْتَقِبُوٓا۟ إِنِّى مَعَكُمْ رَقِيبٌ ٩٣

(93) And O my people, work according to your position; indeed, I am working. You are going to know to whom will come a punishment that will disgrace him and who is a liar. So watch; indeed, I am with you a watcher, [awaiting the outcome]."

وَلَمَّا

And when

جَآءَ

came

أَمْرُنَا

Our Command,

نَجَّيْنَا

We saved

شُعَيْبًا

Shuaib

وَٱلَّذِينَ

and those who

ءَامَنُوا۟

believed

مَعَهُۥ

with him

بِرَحْمَةٍ

by a Mercy

مِّنَّا

from Us.

وَأَخَذَتِ

And seized

ٱلَّذِينَ

those who

ظَلَمُوا۟

wronged,

ٱلصَّيْحَةُ

the thunderous blast

فَأَصْبَحُوا۟

then they became

فِى

in

دِيَٰرِهِمْ

their homes

جَٰثِمِينَ

fallen prone.

٩٤

(94)

وَلَمَّا جَآءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ بِرَحْمَةٍ مِّنَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُوا۟ ٱلصَّيْحَةُ فَأَصْبَحُوا۟ فِى دِيَٰرِهِمْ جَٰثِمِينَ ٩٤

(94) And when Our command came, We saved Shu'ayb and those who believed with him, by mercy from Us. And the shriek seized those who had wronged, and they became within their homes [corpses] fallen prone

كَأَن

As if

لَّمْ

not

يَغْنَوْا۟

they (had) prospered

فِيهَآ

therein.

قلے

أَلَا

So,

بُعْدًا

away

لِّمَدْيَنَ

with Madyan

كَمَا

as

بَعِدَتْ

was taken away

ثَمُودُ

the Thamud.

٩٥

(95)

كَأَن لَّمْ يَغْنَوْا۟ فِيهَآ ۗ أَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُودُ ٩٥

(95) As if they had never prospered therein. Then, away with Madyan as Thamud was taken away.

وَلَقَدْ

And certainly

أَرْسَلْنَا

We sent

مُوسَىٰ

Musa

بِـَٔايَٰتِنَا

with Our Signs

وَسُلْطَٰنٍ

and an authority

مُّبِينٍ

clear,

٩٦

(96)

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ٩٦

(96) And We did certainly send Moses with Our signs and a clear authority

إِلَىٰ

To

فِرْعَوْنَ
Firaun
وَمَلَإِيْهِۦ
and his chiefs,
فَٱتَّبَعُوٓاْ
but they followed
أَمْرَ
(the) command of Firaun,
فِرْعَوْنَ
صلے

وَمَآ
and not
أَمْرُ
(the) command of Firaun
فِرْعَوْنَ
بِرَشِيدٍ
was right.
٩٧
(97)
إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَٱتَّبَعُوٓاْ أَمْرَ فِرْعَوْنَ صلے وَمَآ أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ٩٧
(97) To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] discerning.
يَقْدُمُ
He will precede
قَوْمَهُۥ
his people

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

فَأَوْرَدَهُمُ

and lead them

ٱلنَّارَ

(into) the Fire.

صلے

وَبِئْسَ

And wretched

ٱلْوِرْدُ

(is) the place

ٱلْمَوْرُودُ

to which (they are) led.

٩٨

(98)

يَقْدُمُ قَوْمَهُۥ يَوْمَ ٱلْقِيَٰمَةِ فَأَوْرَدَهُمُ ٱلنَّارَ ۖ وَبِئْسَ ٱلْوِرْدُ ٱلْمَوْرُودُ ٩٨

(98) He will precede his people on the Day of Resurrection and lead them into the Fire; and wretched is the place to which they are led.

وَأُتْبِعُوا۟

And they were followed

فِى

in

هَٰذِهِۦ

this

لَعْنَةً

(by) a curse

وَيَوْمَ

and (on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection.

ج

بِئْسَ

Wretched

ٱلرِّفْدُ

(is) the gift

ٱلْمَرْفُودُ

which (will) be given.

٩٩

(99)

وَأُتْبِعُوا۟ فِى هَٰذِهِۦ لَعْنَةً وَيَوْمَ ٱلْقِيَٰمَةِ ۚ بِئْسَ ٱلرِّفْدُ ٱلْمَرْفُودُ ٩٩

(99) And they were followed in this [world] with a curse and on the Day of Resurrection. And wretched is the gift which is given.

ذَٰلِكَ

That

مِنْ

(is) from

أَنۢبَآءِ

(the) news

ٱلْقُرَىٰ

(of) the cities

نَقُصُّهُۥ

(which) We relate

عَلَيْكَ

to you;

صلى

مِنْهَا

of them,

قَآئِمٌ

some are standing

وَحَصِيدٌ

and (some) mown.

١٠٠

(100)

ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْقُرَىٰ نَقُصُّهُۥ عَلَيْكَ ۖ مِنْهَا قَآئِمٌ وَحَصِيدٌ ١٠٠

(100) That is from the news of the cities, which We relate to you; of them, some are [still] standing and some are [as] a harvest [mowed down].

وَمَا

And not

ظَلَمْنَٰهُمْ

We wronged them

وَلَٰكِن

but

ظَلَمُوٓا۟

they wronged

أَنفُسَهُمْ

themselves.

صلى

فَمَآ

So not

أَغْنَتْ

availed

عَنْهُمْ
them
ءَالِهَتُهُمُ
their gods
ٱلَّتِى
which
يَدْعُونَ
they invoked
مِن
other than Allah,
دُونِ
ٱللَّهِ
مِن
any
شَىْءٍ
thing,
لَّمَّا
when
جَآءَ
came
أَمْرُ
(the) command (of) your Lord.
رَبِّكَ
صلے
وَمَا
And not
زَادُوهُمْ
they increased them

غَيْرَ

other than

تَتْبِيبٍ

ruin.

١٠١

(101)

وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن ظَلَمُوٓا۟ أَنفُسَهُمْ ۖ فَمَآ أَغْنَتْ عَنْهُمْ ءَالِهَتُهُمُ ٱلَّتِى يَدْعُونَ مِن دُونِ ٱللَّهِ مِن شَىْءٍ لَّمَّا جَآءَ أَمْرُ رَبِّكَ ۖ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ ١٠١

(101) And We did not wrong them, but they wronged themselves. And they were not availed at all by their gods which they invoked other than Allah when there came the command of your Lord. And they did not increase them in other than ruin.

وَكَذَٰلِكَ

And thus

أَخْذُ

(is) the seizure (of) your Lord

رَبِّكَ

إِذَآ

when

أَخَذَ

He seizes

ٱلْقُرَىٰ

the cities

وَهِىَ

while they

ظَٰلِمَةٌ

(are) doing wrong.

إِنَّ
Indeed,
أَخْذَهُۥٓ
His seizure
أَلِيمٌ
(is) painful,
شَدِيدٌ
(and) severe.
١٠٢
(102)

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَآ أَخَذَ ٱلْقُرَىٰ وَهِىَ ظَٰلِمَةٌ ۚ إِنَّ أَخْذَهُۥٓ أَلِيمٌ شَدِيدٌ ١٠٢

(102) And thus is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe.

إِنَّ
Indeed,
فِى
in
ذَٰلِكَ
that
لَءَايَةً
(is) surely a Sign
لِّمَنْ
for (those) who
خَافَ
fear
عَذَابَ

(the) punishment

ٱلْءَاخِرَةِ

(of) the Hereafter.

ج

ذَٰلِكَ

That

يَوْمٌ

(is) a Day

مَّجْمُوعٌ

(will) be gathered

لَّهُ

on it

ٱلنَّاسُ

the mankind,

وَذَٰلِكَ

and that

يَوْمٌ

(is) a Day

مَّشْهُودٌ

witnessed.

١٠٣

(103)

إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّمَنْ خَافَ عَذَابَ ٱلْءَاخِرَةِ ۚ ذَٰلِكَ يَوْمٌ مَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ

١٠٣

(103) Indeed in that is a sign for those who fear the punishment of the Hereafter. That is a Day for which the people will be collected, and that is a Day [which will be] witnessed.

وَمَا

And not

نُؤَخِّرُهُۥٓ

We delay it

إِلَّا

except

لِأَجَلٍ

for a term

مَّعْدُودٍ

limited.

١٠٤

(104)

وَمَا نُؤَخِّرُهُۥٓ إِلَّا لِأَجَلٍ مَّعْدُودٍ ١٠٤

(104) And We do not delay it except for a limited term.

يَوْمَ

(The) Day

يَأْتِ

(it) comes

لَا

not

تَكَلَّمُ

will speak

نَفْسٌ

a soul

إِلَّا

except

بِإِذْنِهِۦ

by His leave.

ج

فَمِنْهُمْ

Then among them

شَقِىٌّ

(will be the) wretched,

وَسَعِيدٌ

and (the) glad.

١٠٥

(105)

يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِۦ ۚ فَمِنْهُمْ شَقِىٌّ وَسَعِيدٌ ١٠٥

(105) The Day it comes no soul will speak except by His permission. And among them will be the wretched and the prosperous.

فَأَمَّا

As for

ٱلَّذِينَ

those who

شَقُوا۟

were wretched

فَفِى

then (they will be) in

ٱلنَّارِ

the Fire.

لَهُمْ

For them

فِيهَا

therein

زَفِيرٌ

(is) sighing,

وَشَهِيقٌ

and wailing.

١٠٦

(106)

فَأَمَّا ٱلَّذِينَ شَقُوا۟ فَفِى ٱلنَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ١٠٦

(106) As for those who were [destined to be] wretched, they will be in the Fire. For them therein is [violent] exhaling and inhaling.

خَٰلِدِينَ

(Will be) abiding

فِيهَا

therein

مَا

as long as remain

دَامَتِ

ٱلسَّمَٰوَٰتُ

the heavens

وَٱلْأَرْضُ

and the earth,

إِلَّا

except

مَا

what your Lord wills.

شَآءَ

رَبُّكَ

ج

إِنَّ

Indeed,

رَبَّكَ

your Lord

فَعَّالٌ

(is) All-Accomplisher

لِّمَا

of what

يُرِيدُ

He intends.

١٠٧

(107)

خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ١٠٧

(107) [They will be] abiding therein as long as the heavens and the earth endure, except what your Lord should will. Indeed, your Lord is an effecter of what He intends.

وَأَمَّا

And as for

ٱلَّذِينَ

those who

سُعِدُوا۟

were glad

فَفِى

then (they will be) in

ٱلْجَنَّةِ

Paradise,

خَٰلِدِينَ

(will be) abiding

فِيهَا

therein

مَا

as long as remains

دَامَتِ

ٱلسَّمَٰوَٰتُ

the heavens

وَٱلْأَرْضُ

and the earth,

إِلَّا

except

مَا

what your Lord wills -

شَآءَ

رَبُّكَ

صلے

عَطَآءً

a bestowal

غَيْرَ

not

مَجْذُوذٍ

interrupted.

١٠٨

(108)

وَأَمَّا ٱلَّذِينَ سُعِدُواْ فَفِى ٱلْجَنَّةِ خَٰلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَٰوَٰتُ وَٱلْأَرْضُ إِلَّا مَا شَآءَ رَبُّكَ صلے عَطَآءً غَيْرَ مَجْذُوذٍ ١٠٨

(108) And as for those who were [destined to be] prosperous, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a bestowal uninterrupted.

فَلَا

So (do) not
تَكُ
be
فِى
in
مِرْيَةٍ
doubt
مِّمَّا
as to what
يَعْبُدُ
worship
هَٰٓؤُلَآءِ
these (polytheists).
ج

مَا
Not
يَعْبُدُونَ
they worship
إِلَّا
except
كَمَا
as what
يَعْبُدُ
worshipped
ءَابَآؤُهُم
their forefathers
مِّن
before.
قَبْلُ

And indeed, We

ج

وَإِنَّا

will surely pay them in full

لَمُوَفُّوهُمْ

their share

نَصِيبَهُمْ

without

غَيْرَ

being diminished.

مَنقُوصٍ

١٠٩

(109)

فَلَا تَكُ فِى مِرْيَةٍ مِّمَّا يَعْبُدُ هَٰٓؤُلَآءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ ءَابَآؤُهُم مِّن قَبْلُ ۚ وَإِنَّا لَمُوَفُّوهُمْ نَصِيبَهُمْ غَيْرَ مَنقُوصٍ ١٠٩

(109) So do not be in doubt, [O Muhammad], as to what these [polytheists] are worshipping. They worship not except as their fathers worshipped before. And indeed, We will give them their share undiminished.

وَلَقَدْ

And verily

ءَاتَيْنَا

We gave

مُوسَى

Musa

ٱلْكِتَٰبَ

the Book,

فَٱخْتُلِفَ

but differences arose

فِيهِ

therein.

ج

وَلَوْلَا

And if not

كَلِمَةٌ

(for) a Word

سَبَقَتْ

(that) preceded

مِن

from

رَّبِّكَ

your Lord,

لَقُضِىَ

surely would have been judged

بَيْنَهُمْ

between them.

ج

وَإِنَّهُمْ

And indeed, they

لَفِى

surely (are) in

شَكٍّ

doubt

مِّنْهُ

concerning it

مُرِيبٍ

suspicious.

١١٠

(110)

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ١١٠

(110) And We had certainly given Moses the Scripture, but it came under disagreement. And if not for a word that preceded from your Lord, it would have been judged between them. And indeed they are, concerning the Qur'an, in disquieting doubt.

وَإِنَّ

And indeed,

كُلًّا

to each [when]

لَّمَّا

لَيُوَفِّيَنَّهُمْ

surely will pay them in full

رَبُّكَ

your Lord

أَعْمَٰلَهُمْ

their deeds.

ۚ

إِنَّهُۥ

Indeed, He

بِمَا

of what

يَعْمَلُونَ

they do

خَبِيرٌ

(is) All-Aware.

(111)

وَإِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَٰلَهُمْ ۚ إِنَّهُۥ بِمَا يَعْمَلُونَ خَبِيرٌ ١١١

(111) And indeed, each [of the believers and disbelievers] - your Lord will fully compensate them for their deeds. Indeed, He is Acquainted with what they do.

فَٱسْتَقِمْ

So stand firm

كَمَآ

as

أُمِرْتَ

you are commanded

وَمَن

and (those) who

تَابَ

turn (in repentance)

مَعَكَ

with you,

وَلَا

and (do) not

تَطْغَوْاْ

transgress.

ۚ

إِنَّهُۥ

Indeed, He

بِمَا

of what

تَعْمَلُونَ

you do

بَصِيرٌ

(is) All-Seer.

١١٢

(112)

فَٱسْتَقِمْ كَمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْاْ ۚ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ ١١٢

(112) So remain on a right course as you have been commanded, [you] and those who have turned back with you [to Allah], and do not transgress. Indeed, He is Seeing of what you do.

وَلَا

And (do) not

تَرْكَنُوٓاْ

incline

إِلَى

to

ٱلَّذِينَ

those who

ظَلَمُواْ

do wrong

فَتَمَسَّكُمُ

lest touches you

ٱلنَّارُ

the Fire,

وَمَا

and not

لَكُم

(is) for you

مِّن

besides Allah

دُونِ

ٱللَّهِ

any

مِنْ

protectors;

أَوْلِيَآءَ

then

ثُمَّ

not

لَا

you will be helped.

تُنصَرُونَ

١١٣

(113)

وَلَا تَرْكَنُوٓاْ إِلَى ٱلَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ ٱلنَّارُ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِنْ أَوْلِيَآءَ ثُمَّ لَا تُنصَرُونَ ١١٣

(113) And do not incline toward those who do wrong, lest you be touched by the Fire, and you would not have other than Allah any protectors; then you would not be helped.

وَأَقِمِ

And establish

ٱلصَّلَوٰةَ

the prayer

طَرَفَيِ

(at the) two ends

ٱلنَّهَارِ

(of) the day

وَزُلَفًا

and (at) the approach

مِّنَ
of
ٱلَّيْلِ
the night.
ج

إِنَّ
Indeed,
ٱلْحَسَنَٰتِ
the good deeds
يُذْهِبْنَ
remove
ٱلسَّيِّـَٔاتِ
the evil deeds.
ج

ذَٰلِكَ
That
ذِكْرَىٰ
(is) a reminder
لِلذَّٰكِرِينَ
for those who remember.
١١٤
(114)

وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَىِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ ۚ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ ۚ ذَٰلِكَ ذِكْرَىٰ لِلذَّٰكِرِينَ
١١٤

(114) And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

وَٱصْبِرْ

And be patient,

فَإِنَّ

for indeed,

ٱللَّهَ

Allah

لَا

(does) not

يُضِيعُ

let go waste

أَجْرَ

(the) reward

ٱلْمُحْسِنِينَ

(of) the good-doers.

١١٥

(115)

وَٱصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ١١٥

(115) And be patient, for indeed, Allah does not allow to be lost the reward of those who do good.

فَلَوْلَا

So why not

كَانَ

had been

مِنَ

of

ٱلْقُرُونِ

the generations

مِن

before you

قَبْلِكُمْ

أُو۟لُوا۟

those possessing a remnant,

بَقِيَّةٍ

يَنْهَوْنَ

forbidding

عَنِ

from

ٱلْفَسَادِ

the corruption

فِى

in

ٱلْأَرْضِ

the earth

إِلَّا

except

قَلِيلًا

a few

مِّمَّنْ

of those

أَنجَيْنَا

We saved

مِنْهُمْ

among them?

قلے

وَٱتَّبَعَ

But followed

ٱلَّذِينَ

those who

ظَلَمُواْ

did wrong

مَآ

what

أُتْرِفُواْ

luxury they were given

فِيهِ

therein,

وَكَانُواْ

and they were

مُجْرِمِينَ

criminals.

١١٦

(116)

فَلَوْلَا كَانَ مِنَ ٱلْقُرُونِ مِن قَبْلِكُمْ أُوْلُواْ بَقِيَّةٍ يَنْهَوْنَ عَنِ ٱلْفَسَادِ فِى ٱلْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنجَيْنَا مِنْهُمْ ۗ وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُواْ مَآ أُتْرِفُواْ فِيهِ وَكَانُواْ مُجْرِمِينَ ١١٦

(116) So why were there not among the generations before you those of enduring discrimination forbidding corruption on earth - except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals.

وَمَا

And not

كَانَ

would

رَبُّكَ

your Lord,

لِيُهْلِكَ

destroy

ٱلْقُرَىٰ

the cities

بِظُلْمٍ

unjustly

وَأَهْلُهَا

while its people

مُصْلِحُونَ

(were) reformers.

١١٧

(117)

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا مُصْلِحُونَ ١١٧

(117) And your Lord would not have destroyed the cities unjustly while their people were reformers.

وَلَوْ

And if

شَآءَ

your Lord (had) willed

رَبُّكَ

لَجَعَلَ

surely He (could) have made

ٱلنَّاسَ

the mankind

أُمَّةً

one community,

وَٰحِدَةً

صلے

وَلَا

but not

يَزَالُونَ

they will cease

مُخْتَلِفِينَ

to differ.

١١٨

(118)

وَلَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَٰحِدَةًۖ وَلَا يَزَالُونَ مُخْتَلِفِينَ ١١٨

(118) And if your Lord had willed, He could have made mankind one community; but they will not cease to differ.

إِلَّا

Except

مَن

(on) whom

رَّحِمَ

your Lord has bestowed Mercy,

رَبُّكَ

ج

وَلِذَٰلِكَ

and for that

خَلَقَهُمْ

He created them.

قلے

وَتَمَّتْ

And will be fulfilled

كَلِمَةُ

(the) Word of your Lord,

رَبِّكَ

لَأَمْلَأَنَّ

"Surely I will fill

جَهَنَّمَ

Hell

مِنَ

with

ٱلْجِنَّةِ

the Jinn

وَٱلنَّاسِ

and the men

أَجْمَعِينَ

all together."

١١٩

(119)

إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ ۗ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ

١١٩

(119) Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together."

وَكُلًّا

And each,

نَّقُصُّ

We relate

عَلَيْكَ

to you

مِنْ
of
أَنۢبَآءِ
(the) news
ٱلرُّسُلِ
(of) the Messengers
مَا
(for) that
نُثَبِّتُ
We may make firm
بِهِۦ
with it
فُؤَادَكَ
your heart.
ج

وَجَآءَكَ
And has come to you
فِى
in
هَٰذِهِ
this
ٱلْحَقُّ
the truth
وَمَوْعِظَةٌ
and an admonition
وَذِكْرَىٰ
and a reminder
لِلْمُؤْمِنِينَ
for the believers.

١٢٠

(120)

وَكُلًّا نَّقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ ٱلرُّسُلِ مَا نُثَبِّتُ بِهِۦ فُؤَادَكَ ۚ وَجَآءَكَ فِى هَٰذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ١٢٠

(120) And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers.

وَقُل

And say

لِّلَّذِينَ

to those who

لَا

(do) not

يُؤْمِنُونَ

believe,

ٱعْمَلُوا۟

"Work

عَلَىٰ

(according) to

مَكَانَتِكُمْ

your position;

إِنَّا

indeed, we

عَٰمِلُونَ

(are also) working.

١٢١

(121)

وَقُل لِّلَّذِينَ لَا يُؤْمِنُونَ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنَّا عَٰمِلُونَ ١٢١

(121) And say to those who do not believe, "Work according to your position; indeed, we are working.

وَٱنتَظِرُوٓا۟

And wait;

إِنَّا

indeed, we

مُنتَظِرُونَ

(are) ones who wait."

١٢٢

(122)

وَٱنتَظِرُوٓا۟ إِنَّا مُنتَظِرُونَ ١٢٢

(122) And wait, indeed, we are waiting."

وَلِلَّهِ

And for Allah

غَيْبُ

(is the) unseen

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

وَإِلَيْهِ

and to Him

يُرْجَعُ

will be returned

ٱلْأَمْرُ

the matter,

كُلُّهُۥ

all (of) it,

فَٱعْبُدْهُ

so worship Him,

وَتَوَكَّلْ

and put your trust

عَلَيْهِ

upon Him.

ج

وَمَا

And your Lord is not

رَبُّكَ

بِغَٰفِلٍ

unaware

عَمَّا

of what

تَعْمَلُونَ

you do.

١٢٣

(123)

وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَإِلَيْهِ يُرْجَعُ ٱلْأَمْرُ كُلُّهُۥ فَٱعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ١٢٣

(123) And to Allah belong the unseen [aspects] of the heavens and the earth and to Him will be returned the matter, all of it, so worship Him and rely upon Him. And your Lord is not unaware of that which you do.

ءَايَٰتُهَا ١١١

Verses 111

سُورَةُ يُوسُفَ

Chapter 12 Joseph

رُكُوعَاتُهَا ١٢

Rukus 12

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الٓر

Alif Laam Ra.

ج

تِلْكَ

These

ءَايَٰتُ

(are the) Verses

ٱلْكِتَٰبِ

(of) the Book

ٱلْمُبِينِ

[the] clear.

١

(1)

الٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ١

(1) Alif, Lam, Ra. These are the verses of the clear Book.

إِنَّآ

Indeed, We,

أَنزَلْنَٰهُ

We have sent it down,

قُرْءَٰنًا

(as) a Quran in Arabic

عَرَبِيًّا

لَّعَلَّكُمْ

so that you may

تَعْقِلُونَ

understand.

٢

(2)

إِنَّآ أَنزَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ٢

(2) Indeed, We have sent it down as an Arabic Qur'an that you might understand.

نَحْنُ

We

نَقُصُّ

relate

عَلَيْكَ

to you

أَحْسَنَ

(the) best

ٱلْقَصَصِ

(of) the narrations

بِمَآ

in what

أَوْحَيْنَآ

We have revealed

إِلَيْكَ

to you

هَٰذَا

(of) this

ٱلْقُرْءَانَ

the Quran,

وَإِن
although
كُنتَ
you were,
مِن
before it,
قَبْلِهِۦ
لَمِنَ
surely among
ٱلْغَٰفِلِينَ
the unaware.
٣
(3)
نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ ٱلْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هَٰذَا ٱلْقُرْءَانَ وَإِن كُنتَ مِن قَبْلِهِۦ لَمِنَ ٱلْغَٰفِلِينَ ٣
(3) We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware.
إِذْ
When
قَالَ
said
يُوسُفُ
Yusuf
لِأَبِيهِ
to his father,
يَٰٓأَبَتِ
"O my father

إِنِّى

Indeed, I

رَأَيْتُ

I saw

أَحَدَ

eleven

عَشَرَ

كَوْكَبًا

star(s)

وَٱلشَّمْسَ

and the sun

وَٱلْقَمَرَ

and the moon;

رَأَيْتُهُمْ

I saw them

لِى

to me

سَٰجِدِينَ

prostrating."

٤

(4)

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَٰٓأَبَتِ إِنِّى رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِى سَٰجِدِينَ ٤

(4) [Of these stories mention] when Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."

قَالَ

He said,

يَٰبُنَىَّ

"O my son

لَا

(Do) not

تَقْصُصْ

relate

رُءْيَاكَ

your vision

عَلَىٰٓ

to

إِخْوَتِكَ

your brothers

فَيَكِيدُواْ

lest they plan

لَكَ

against you

كَيْدًا

a plot.

صلے

إِنَّ

Indeed,

ٱلشَّيْطَٰنَ

the Shaitaan

لِلْإِنسَٰنِ

(is) to man

عَدُوٌّ

an enemy

مُّبِينٌ

open.

٥

قَالَ يَٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰٓ إِخْوَتِكَ فَيَكِيدُوا۟ لَكَ كَيْدًا ۖ إِنَّ ٱلشَّيْطَٰنَ لِلْإِنسَٰنِ عَدُوٌّ مُّبِينٌ ٥

(5) He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy.

وَكَذَٰلِكَ

And thus

يَجْتَبِيكَ

will choose you

رَبُّكَ

your Lord

وَيُعَلِّمُكَ

and will teach you

مِن

of

تَأْوِيلِ

(the) interpretation

ٱلْأَحَادِيثِ

(of) the narratives

وَيُتِمُّ

and complete

نِعْمَتَهُۥ

His Favor

عَلَيْكَ

on you

وَعَلَىٰٓ

and on

ءَال

(the) family

يَعْقُوبَ

(of) Yaqub

كَمَآ

as

أَتَمَّهَا

He completed it

عَلَىٰٓ

on

أَبَوَيْكَ

your two forefathers

مِن

before -

قَبْلُ

إِبْرَٰهِيمَ

Ibrahim

وَإِسْحَٰقَ

and Ishaq.

ج

إِنَّ

Indeed,

رَبَّكَ

your Lord

عَلِيمٌ

(is) All-Knower,

حَكِيمٌ

All-Wise."

٦

(6)

وَكَذَٰلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ ٱلْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُۥ عَلَيْكَ وَعَلَىٰٓ ءَالِ يَعْقُوبَ كَمَآ أَتَمَّهَا عَلَىٰٓ أَبَوَيْكَ مِن قَبْلُ إِبْرَٰهِيمَ وَإِسْحَٰقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ٦

(6) And thus will your Lord choose you and teach you the interpretation of narratives and complete His favor upon you and upon the family of Jacob, as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise."

۞

لَّقَدْ

Certainly

كَانَ

were

فِى

in

يُوسُفَ

Yusuf

وَإِخْوَتِهِۦٓ

and his brothers

ءَايَٰتٌ

signs

لِّلسَّآئِلِينَ

for those who ask.

٧

(7)

۞ لَّقَدْ كَانَ فِى يُوسُفَ وَإِخْوَتِهِۦٓ ءَايَٰتٌ

لِّلسَّآئِلِينَ ٧

(7) Certainly were there in Joseph and his brothers signs for those who ask,

إِذْ

When

قَالُواْ

they said,

لَيُوسُفُ

"Surely Yusuf

وَأَخُوهُ

and his brother

أَحَبُّ

(are) more beloved

إِلَىٰٓ

to

أَبِينَا

our father

مِنَّا

than we,

وَنَحْنُ

while we

عُصْبَةٌ

(are) a group.

إِنَّ

Indeed,

أَبَانَا

our father

لَفِى

(is) surely in

ضَلَٰلٍ
an error
مُّبِينٍ
clear.
٨
(8)
إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِى ضَلَٰلٍ مُّبِينٍ ٨
(8) When they said, "Joseph and his brother are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error.
ٱقْتُلُوا۟
Kill
يُوسُفَ
Yusuf
أَوِ
or
ٱطْرَحُوهُ
cast him
أَرْضًا
(to) a land
يَخْلُ
so will be free
لَكُمْ
for you
وَجْهُ
(the) face
أَبِيكُمْ
(of) your father,
وَتَكُونُوا۟

and you will be

مِن

after that

بَعْدِهِۦ

قَوْمًا

a people

صَٰلِحِينَ

righteous."

٩

(9)

ٱقْتُلُوا۟ يُوسُفَ أَوِ ٱطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا۟ مِن بَعْدِهِۦ قَوْمًا صَٰلِحِينَ ٩

(9) Kill Joseph or cast him out to [another] land; the countenance of your father will [then] be only for you, and you will be after that a righteous people."

قَالَ

Said

قَآئِلٌ

a speaker

مِّنْهُمْ

among them,

لَا

"(Do) not

تَقْتُلُوا۟

kill

يُوسُفَ

Yusuf

وَأَلْقُوهُ

but throw him

فِى
in
غَيَٰبَتِ
the bottom
ٱلْجُبِّ
(of) the well,
يَلْتَقِطْهُ
will pick him
بَعْضُ
some
ٱلسَّيَّارَةِ
[the] caravan
إِن
if
كُنتُمْ
you are
فَٰعِلِينَ
doing."
١٠
(10)
قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُواْ يُوسُفَ وَأَلْقُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِن كُنتُمْ فَٰعِلِينَ ١٠
(10) Said a speaker among them, "Do not kill Joseph but throw him into the bottom of the well; some travelers will pick him up - if you would do [something]."
قَالُواْ
They said,
يَٰٓأَبَانَا

"O our father

مَا

Why

لَكَ

(do) you

لَا

not

تَأْمَ۫نَّا

trust us

عَلَىٰ

with

يُوسُفَ

Yusuf,

وَإِنَّا

while indeed, we

لَهُۥ

(are) for him

لَنَٰصِحُونَ

surely well-wishers?

١١

(11)

قَالُواْ يَٰٓأَبَانَا مَا لَكَ لَا تَأْمَ۫نَّا عَلَىٰ يُوسُفَ وَإِنَّا لَهُۥ لَنَٰصِحُونَ ١١

(11) They said, "O our father, why do you not entrust us with Joseph while indeed, we are to him sincere counselors?

أَرْسِلْهُ

Send him

مَعَنَا

with us

غَدًا

tomorrow,

يَرْتَعْ

(to) enjoy

وَيَلْعَبْ

and play.

وَإِنَّا

And indeed, we

لَهُۥ

will surely be his guardians."

لَحَٰفِظُونَ

١٢

(12)

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ

١٢

(12) Send him with us tomorrow that he may eat well and play. And indeed, we will be his guardians.

قَالَ

He said,

إِنِّى

"Indeed, [I]

لَيَحْزُنُنِىٓ

it surely saddens me

أَن

that

تَذْهَبُوا۟

you should take him

بِهِۦ

وَأَخَافُ

and I fear

أَن

that

يَأْكُلَهُ

would eat him

ٱلذِّئْبُ

a wolf

وَأَنتُمْ

while you

عَنْهُ

of him

غَٰفِلُونَ

(are) unaware."

١٣

(13)

قَالَ إِنِّى لَيَحْزُنُنِىٓ أَن تَذْهَبُوا۟ بِهِۦ وَأَخَافُ أَن يَأْكُلَهُ ٱلذِّئْبُ وَأَنتُمْ عَنْهُ غَٰفِلُونَ ١٣

(13) [Jacob] said, "Indeed, it saddens me that you should take him, and I fear that a wolf would eat him while you are of him unaware."

قَالُوا۟

They said,

لَئِنْ

"If

أَكَلَهُ

eats him

ٱلذِّئْبُ

the wolf

وَنَحْنُ

while we

عُصْبَةٌ

(are) a group,

إِنَّآ

indeed, we

إِذًا

then

لَّخَٰسِرُونَ

surely (would be) losers."

١٤

(14)

قَالُواْ لَئِنْ أَكَلَهُ ٱلذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّآ إِذًا لَّخَٰسِرُونَ ١٤

(14) They said, "If a wolf should eat him while we are a [strong] clan, indeed, we would then be losers."

فَلَمَّا

So when

ذَهَبُواْ

they took him

بِهِۦ

وَأَجْمَعُوٓاْ

and agreed

أَن

that

يَجْعَلُوهُ

they put him

فِى

in

غَيَٰبَتِ

(the) bottom

ٱلْجُبِّ

(of) the well.

ج

وَأَوْحَيْنَآ

But We inspired

إِلَيْهِ

to him,

لَتُنَبِّئَنَّهُم

"Surely, you will inform them

بِأَمْرِهِمْ

about this affair,

هَٰذَا

وَهُمْ

while they

لَا

(do) not

يَشْعُرُونَ

perceive."

١٥

(15)

فَلَمَّا ذَهَبُوا۟ بِهِۦ وَأَجْمَعُوٓا۟ أَن يَجْعَلُوهُ فِى غَيَٰبَتِ ٱلْجُبِّ ۚ وَأَوْحَيْنَآ إِلَيْهِ لَتُنَبِّئَنَّهُم بِأَمْرِهِمْ هَٰذَا وَهُمْ لَا يَشْعُرُونَ ١٥

(15) So when they took him [out] and agreed to put him into the bottom of the well... But We inspired to him, "You will surely inform them [someday] about this affair of theirs while they do not perceive [your identity]."

وَجَآءُوٓ

And they came

أَبَاهُمْ

(to) their father

عِشَآءً

early at night

يَبْكُونَ

weeping.

١٦

(16)

وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ١٦

(16) And they came to their father at night, weeping.

قَالُوا۟

They said,

يَٰٓأَبَانَآ

"O our father

إِنَّا

Indeed, we

ذَهَبْنَا

[we] went

نَسْتَبِقُ

racing each other

وَتَرَكْنَا

and we left

يُوسُفَ

Yusuf

عِندَ

with

مَتَٰعِنَا

our possessions,

فَأَكَلَهُ

and ate him

ٱلذِّئْبُ

the wolf.

صلے

وَمَآ

But not

أَنتَ

you

بِمُؤْمِنٍ

(will) believe

لَّنَا

us,

وَلَوْ

even if

كُنَّا

we are

صَٰدِقِينَ

truthful."

١٧

(17)

قَالُواْ يَٰٓأَبَانَآ إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِندَ مَتَٰعِنَا فَأَكَلَهُ ٱلذِّئْبُ صلے وَمَآ أَنتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَٰدِقِينَ ١٧

(17) They said, "O our father, indeed we went racing each other and left Joseph with our possessions, and a wolf ate him. But you would not believe us, even if we were truthful."

وَجَآءُو

And they brought

عَلَىٰ

upon

قَمِيصِهِۦ

his shirt

بِدَمٍ

with false blood.

كَذِبٍ

ج

قَالَ

He said,

بَلْ

"Nay,

سَوَّلَتْ

has enticed you

لَكُمْ

أَنفُسُكُمْ

your souls

أَمْرًا

(to) a matter,

صلے

فَصَبْرٌ

so patience

جَمِيلٌ

(is) beautiful.

صلے

وَٱللَّهُ

And Allah

ٱلْمُسْتَعَانُ
(is) the One sought for help
عَلَىٰ
against
مَا
what
تَصِفُونَ
you describe."
١٨
(18)
وَجَآءُو عَلَىٰ قَمِيصِهِۦ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ١٨
(18) And they brought upon his shirt false blood. [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. And Allah is the one sought for help against that which you describe."
وَجَآءَتْ
And there came
سَيَّارَةٌ
a caravan
فَأَرْسَلُوا۟
and they sent
وَارِدَهُمْ
their water drawer
فَأَدْلَىٰ
then he let down
دَلْوَهُۥ
his bucket.
ۖ

قَالَ

He said,

يَٰبُشْرَىٰ

"O good news

هَٰذَا

This

غُلَٰمٌ

(is) a boy."

ج

وَأَسَرُّوهُ

And they hid him

بِضَٰعَةً

(as) a merchandise.

ج

وَٱللَّهُ

And Allah

عَلِيمٌ

(is) All- Knower

بِمَا

of what

يَعْمَلُونَ

they do.

١٩

(19)

وَجَآءَتْ سَيَّارَةٌ فَأَرْسَلُوا۟ وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُۥ ۖ قَالَ يَٰبُشْرَىٰ هَٰذَا غُلَٰمٌ ۚ وَأَسَرُّوهُ بِضَٰعَةً ۚ وَٱللَّهُ عَلِيمٌۢ بِمَا يَعْمَلُونَ ١٩

(19) And there came a company of travelers; then they sent their water

drawer, and he let down his bucket. He said, "Good news! Here is a boy." And they concealed him, [taking him] as merchandise; and Allah was knowing of what they did.

وَشَرَوْهُ

And they sold him

بِثَمَنٍ

for a price

بَخْسٍ

very low,

دَرَٰهِمَ

dirhams

مَعْدُودَةٍ

few,

وَكَانُوا۟

and they were

فِيهِ

about him

مِنَ

of

ٱلزَّٰهِدِينَ

those keen to give up.

٢٠

(20)

وَشَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَٰهِمَ مَعْدُودَةٍ وَكَانُوا۟ فِيهِ مِنَ ٱلزَّٰهِدِينَ ٢٠

(20) And they sold him for a reduced price - a few dirhams - and they were, concerning him, of those content with little.

وَقَالَ

And said

ٱلَّذِى

the one who

ٱشْتَرَىٰهُ

bought him

مِن

of

مِّصْرَ

Egypt

لِٱمْرَأَتِهِۦٓ

to his wife,

أَكْرِمِى

"Make comfortable

مَثْوَىٰهُ

his stay.

عَسَىٰٓ

Perhaps

أَن

that

يَنفَعَنَآ

(he) will benefit us

أَوْ

or

نَتَّخِذَهُۥ

we will take him

وَلَدًا

(as) a son."

ج

وَكَذَٰلِكَ

And thus

مَكَّنَّا

We established

لِيُوسُفَ

Yusuf

فِى

in

ٱلْأَرْضِ

the land

وَلِنُعَلِّمَهُۥ

that We might teach him

مِن

(the) interpretation of

تَأْوِيلِ

ٱلْأَحَادِيثِ

the events.

ج

وَٱللَّهُ

And Allah

غَالِبٌ

(is) Predominant

عَلَىٰٓ

over

أَمْرِهِۦ

His affairs,

وَلَٰكِنَّ

but

أَكْثَرَ

most

ٱلنَّاسِ

(of) the people

لَا

(do) not

يَعْلَمُونَ

know.

٢١

(21)

وَقَالَ ٱلَّذِى ٱشْتَرَىٰهُ مِن مِّصْرَ لِٱمْرَأَتِهِۦٓ أَكْرِمِى مَثْوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا ۚ وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ وَلِنُعَلِّمَهُۥ مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِۦ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٢١

(21) And the one from Egypt who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son." And thus, We established Joseph in the land that We might teach him the interpretation of events. And Allah is predominant over His affair, but most of the people do not know.

وَلَمَّا

And when

بَلَغَ

he reached

أَشُدَّهُۥٓ

his maturity,

ءَاتَيْنَٰهُ

We gave him

حُكْمًا

wisdom

وَعِلْمًا

and knowledge.

ج

وَكَذَٰلِكَ

And thus

نَجْزِى

We reward

ٱلْمُحْسِنِينَ

the good-doers.

٢٢

(22)

وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ٢٢

(22) And when Joseph reached maturity, We gave him judgment and knowledge. And thus We reward the doers of good.

وَرَٰوَدَتْهُ

And sought to seduce him

ٱلَّتِى

she who,

هُوَ

he (was)

فِى

in

بَيْتِهَا

her house

عَن

from

نَّفْسِهِۦ

his self.

وَغَلَّقَتِ

And she closed

ٱلْأَبْوَٰبَ

the doors

وَقَالَتْ

and she said,

هَيْتَ

"Come on

لَكَ

you."

ج

قَالَ

He said,

مَعَاذَ

"I seek refuge in Allah.

ٱللَّهِ

صلے

إِنَّهُۥ

Indeed, he

رَبِّىٓ

(is) my lord

أَحْسَنَ

(who has) made good

مَثْوَاىَ

my stay.

صلے

إِنَّهُۥ

Indeed,

لَا

not

يُفْلِحُ

will succeed

ٱلظَّٰلِمُونَ

the wrongdoers."

٢٣

(23)

وَرَٰوَدَتْهُ ٱلَّتِى هُوَ فِى بَيْتِهَا عَن نَّفْسِهِۦ وَغَلَّقَتِ ٱلْأَبْوَٰبَ وَقَالَتْ هَيْتَ لَكَ ۚ قَالَ مَعَاذَ ٱللَّهِ ۖ إِنَّهُۥ رَبِّىٓ أَحْسَنَ مَثْوَاىَ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ٢٣

(23) And she, in whose house he was, sought to seduce him. She closed the doors and said, "Come, you." He said, "[I seek] the refuge of Allah. Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

وَلَقَدْ

And certainly

هَمَّتْ

she did desire

بِهِۦ

him,

ۖ

وَهَمَّ

and he would have desired

بِهَا

her,

لَوْلَآ

if not

أَن

that

رَّءَا

he saw

بُرْهَٰنَ
the proof
رَبِّهِۦ
(of) his Lord.
ج

كَذَٰلِكَ
Thus,
لِنَصْرِفَ
that We might avert
عَنْهُ
from him
ٱلسُّوٓءَ
the evil
وَٱلْفَحْشَآءَ
and the immorality.
ج

إِنَّهُۥ
Indeed, he
مِنْ
(was) of
عِبَادِنَا
Our slaves
ٱلْمُخْلَصِينَ
the sincere.
٢٤
(24)

وَلَقَدْ هَمَّتْ بِهِۦ ۖ وَهَمَّ بِهَا لَوْلَآ أَن رَّءَا بُرْهَٰنَ رَبِّهِۦ ۚ كَذَٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ

عِبَادِنَا ٱلْمُخْلَصِينَ ٢٤

(24) And she certainly determined [to seduce] him, and he would have inclined to her had he not seen the proof of his Lord. And thus [it was] that We should avert from him evil and immorality. Indeed, he was of Our chosen servants.

وَٱسْتَبَقَا

And they both raced

ٱلْبَابَ

(to) the door

وَقَدَّتْ

and she tore

قَمِيصَهُۥ

his shirt

مِن

from

دُبُرٍ

the back,

وَأَلْفَيَا

and they both found

سَيِّدَهَا

her husband

لَدَا

at

ٱلْبَابِ

the door.

ج

قَالَتْ

She said,

مَا

"What

جَزَآءُ

(is) the recompense

مَنْ

(of one) who

أَرَادَ

intended

بِأَهْلِكَ

for your wife

سُوٓءًا

evil

إِلَّآ

except

أَن

that

يُسْجَنَ

he be imprisoned

أَوْ

or

عَذَابٌ

a punishment

أَلِيمٌ

painful?"

٢٥

(25)

وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ۚ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ٢٥

(25) And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, "What is the

recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?"

قَالَ
He said,

هِىَ
"She

رَٰوَدَتْنِى
sought to seduce me

عَن
about

نَّفْسِى
myself."

ج

وَشَهِدَ
And testified

شَاهِدٌ
a witness

مِّنْ
of

أَهْلِهَآ
her family

إِن
"If

كَانَ
[is]

قَمِيصُهُۥ
his shirt

قُدَّ
(is) torn

مِن

from

قُبُلٍ

the front

فَصَدَقَتْ

then she has spoken the truth,

وَهُوَ

and he

مِنَ

(is) of

ٱلْكَٰذِبِينَ

the liars.

٢٦

(26)

قَالَ هِىَ رَٰوَدَتْنِى عَن نَّفْسِى ۚ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَٰذِبِينَ ٢٦

(26) [Joseph] said, "It was she who sought to seduce me." And a witness from her family testified. "If his shirt is torn from the front, then she has told the truth, and he is of the liars.

وَإِن

But if

كَانَ

[is]

قَمِيصُهُۥ

his shirt

قُدَّ

(is) torn

مِن

from

دُبُرٍ

(the) back

فَكَذَبَتْ

then she has lied

وَهُوَ

and he

مِنَ

(is) of

ٱلصَّٰدِقِينَ

the truthful."

٢٧

(27)

وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّٰدِقِينَ ٢٧

(27) But if his shirt is torn from the back, then she has lied, and he is of the truthful."

فَلَمَّا

So when

رَءَا

he saw

قَمِيصَهُۥ

his shirt

قُدَّ

torn

مِن

from

دُبُرٍ

(the) back

قَالَ

he said,

إِنَّهُۥ

"Indeed, it

مِن

(is) of

كَيْدِكُنَّ

your plot.

صلے

إِنَّ

Indeed,

كَيْدَكُنَّ

your plot

عَظِيمٌ

(is) great.

٢٨

(28)

فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ ۖ إِنَّ كَيْدَكُنَّ عَظِيمٌ ٢٨

(28) So when her husband saw his shirt torn from the back, he said, "Indeed, it is of the women's plan. Indeed, your plan is great.

يُوسُفُ

Yusuf,

أَعْرِضْ

turn away

عَنْ

from

هَٰذَا

this.

ج

وَٱسْتَغْفِرِى

And ask forgiveness

لِذَنبِكِ

for your sin.

صلے

إِنَّكِ

Indeed, you

كُنتِ

are

مِنَ

of

ٱلْخَاطِـِٔينَ

the sinful."

٢٩

(29)

يُوسُفُ أَعْرِضْ عَنْ هَٰذَا ۚ وَٱسْتَغْفِرِى لِذَنبِكِ ۖ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِـِٔينَ ٢٩

(29) Joseph, ignore this. And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful."

۞

وَقَالَ

And said

نِسْوَةٌ

women

فِى

in

ٱلْمَدِينَةِ

the city,

ٱمْرَأَتُ

"The wife of

ٱلْعَزِيزِ

Aziz

تُرَٰوِدُ

(is) seeking to seduce

فَتَىٰهَا

her slave boy

عَن

about

نَّفْسِهِۦ

himself;

صلے

قَدْ

indeed,

شَغَفَهَا

he has impassioned her

حُبًّا

(with) love.

صلے

إِنَّا

Indeed, we

لَنَرَىٰهَا

[we] surely see her

فِى

in

ضَلَٰلٍ

an error

مُّبِينٍ
clear."

٣٠

(30)

وَقَالَ نِسْوَةٌ فِى ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ ۖ قَدْ شَغَفَهَا حُبًّا ۖ إِنَّا لَنَرَىٰهَا فِى ضَلَٰلٍ مُّبِينٍ ٣٠

(30) And women in the city said, "The wife of al-'Azeez is seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error."

فَلَمَّا
So when

سَمِعَتْ
she heard

بِمَكْرِهِنَّ
of their scheming,

أَرْسَلَتْ
she sent

إِلَيْهِنَّ
for them

وَأَعْتَدَتْ
and she prepared

لَهُنَّ
for them

مُتَّكَـًٔا
a banquet

وَءَاتَتْ
and she gave

كُلَّ

each

وَٰحِدَةٍ

one

مِّنْهُنَّ

of them

سِكِّينًا

a knife

وَقَالَتِ

and she said,

ٱخْرُجْ

"Come out

عَلَيْهِنَّ

before them."

صلے

فَلَمَّا

Then when

رَأَيْنَهُۥٓ

they saw him

أَكْبَرْنَهُۥ

they greatly admired him,

وَقَطَّعْنَ

and cut

أَيْدِيَهُنَّ

their hands,

وَقُلْنَ

they said,

حَٰشَ

"Forbid

لِلَّهِ

Allah,

مَا

not

هَٰذَا

(is) this

بَشَرًا

a man

إِنْ

not

هَٰذَآ

(is) this

إِلَّا

but

مَلَكٌ

an angel

كَرِيمٌ

noble."

٣١

(31)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ ٣١

(31) So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Joseph], "Come out before them." And when they saw him, they greatly admired him and cut their hands and said, "Perfect is Allah! This is not a man; this is none but a noble angel."

قَالَتْ

She said,

فَذَٰلِكُنَّ

"That

ٱلَّذِى

(is) the one,

لُمْتُنَّنِى

you blamed me

فِيهِ

about him.

صلى

وَلَقَدْ

And certainly

رَٰوَدتُّهُۥ

I sought to seduce him,

عَن

[from]

نَّفْسِهِۦ

[himself]

فَٱسْتَعْصَمَ

but he saved himself,

صلى

وَلَئِن

and if

لَّمْ

not

يَفْعَلْ

he does

مَآ

what

ءَامُرُهُۥ

I order him,

لَيُسْجَنَنَّ

surely, he will be imprisoned

وَلَيَكُونًا

and certainly will be

مِّنَ

of

ٱلصَّٰغِرِينَ

those who are disgraced."

٣٢

(32)

قَالَتْ فَذَٰلِكُنَّ ٱلَّذِى لُمْتُنَّنِى فِيهِ ۖ وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ ۖ وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ ٣٢

(32) She said, "That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased."

قَالَ

He said,

رَبِّ

"My Lord,

ٱلسِّجْنُ

the prison

أَحَبُّ

(is) dearer

إِلَىَّ
to me
مِمَّا
than what
يَدْعُونَنِىٓ
they invite me
إِلَيْهِ
to it.
صلے

وَإِلَّا
And unless
تَصْرِفْ
You turn away
عَنِّى
from me
كَيْدَهُنَّ
their plot
أَصْبُ
I might incline
إِلَيْهِنَّ
towards them
وَأَكُن
and [I] be
مِّنَ
of
ٱلْجَٰهِلِينَ
the ignorant."
٣٣
(33)

قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِيٓ إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ ٱلْجَٰهِلِينَ ٣٣

(33) He said, "My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."

فَٱسْتَجَابَ

So responded

لَهُۥ

to him

رَبُّهُۥ

his Lord,

فَصَرَفَ

and turned away

عَنْهُ

from him

كَيْدَهُنَّ

their plot.

ج

إِنَّهُۥ

Indeed, [He]

هُوَ

He

ٱلسَّمِيعُ

(is) All-Hearer,

ٱلْعَلِيمُ

All-Knower.

٣٤

(34)

فَٱسْتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٣٤

(34) So his Lord responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing.

ثُمَّ

Then

بَدَا

(it) appeared

لَهُم

to them

مِّن

after

بَعْدِ

[what]

مَا

they had seen

رَأَوُا۟

the signs,

ٱلْءَايَٰتِ

surely they should imprison him

لَيَسْجُنُنَّهُۥ

until

حَتَّىٰ

a time.

حِينٍ

٣٥

(35)

ثُمَّ بَدَا لَهُم مِّن بَعْدِ مَا رَأَوُا۟ ٱلْءَايَٰتِ لَيَسْجُنُنَّهُۥ

حَتَّىٰ حِينٍ ٣٥

(35) Then it appeared to them after they had seen the signs that al-'Azeez should surely imprison him for a time.

وَدَخَلَ

And entered

مَعَهُ

with him

ٱلسِّجْنَ

(in) the prison

فَتَيَانِ

two young men.

صلے

قَالَ

Said

أَحَدُهُمَآ

one of them,

إِنِّىٓ

"Indeed, I

أَرَىٰنِىٓ

[I] see myself

أَعْصِرُ

pressing

خَمْرًا

wine."

صلے

وَقَالَ

And said

ٱلْءَاخَرُ

the other,

إِنِّىٓ
"Indeed, I
أَرَىٰنِىٓ
[I] see myself
أَحْمِلُ
[I am] carrying
فَوْقَ
over
رَأْسِى
my head
خُبْزًا
bread,
تَأْكُلُ
(were) eating
ٱلطَّيْرُ
the birds
مِنْهُ
from it.
صلے

نَبِّئْنَا
Inform us
بِتَأْوِيلِهِۦٓ
of its interpretation;
صلے

إِنَّا
indeed, we
نَرَىٰكَ
[we] see you

مِنَ

of

ٱلْمُحْسِنِينَ

the good-doers."

٣٦

(36)

وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ ۖ قَالَ أَحَدُهُمَآ إِنِّىٓ أَرَىٰنِىٓ أَعْصِرُ خَمْرًا ۖ وَقَالَ ٱلْءَاخَرُ إِنِّىٓ أَرَىٰنِىٓ أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ ۖ نَبِّئْنَا بِتَأْوِيلِهِۦٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ٣٦

(36) And there entered the prison with him two young men. One of them said, "Indeed, I have seen myself [in a dream] pressing wine." The other said, "Indeed, I have seen myself carrying upon my head [some] bread, from which the birds were eating. Inform us of its interpretation; indeed, we see you to be of those who do good."

قَالَ

He said,

لَا

"Not

يَأْتِيكُمَا

(will) come to both of you

طَعَامٌ

food

تُرْزَقَانِهِۦٓ

you are provided with

إِلَّا

but

نَبَّأْتُكُمَا

I will inform both of you

بِتَأْوِيلِهِۦ

of its interpretation,

قَبْلَ

before

أَن

[that]

يَأْتِيَكُمَا

[it] comes to both of you.

ج

ذَٰلِكُمَا

That

مِمَّا

(is) of what

عَلَّمَنِى

has taught me

رَبِّىٓ

my Lord.

ج

إِنِّى

Indeed, I

تَرَكْتُ

[I] abandon

مِلَّةَ

(the) religion

قَوْمٍ

(of) a people,

لَّا

not

يُؤْمِنُونَ

they believe

بِٱللَّهِ

in Allah,

وَهُم

and they

بِٱلْءَاخِرَةِ

in the Hereafter

هُمْ

[they]

كَٰفِرُونَ

(are) disbelievers.

٣٧

(37)

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِۦٓ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِۦ قَبْلَ أَن يَأْتِيَكُمَا ۚ ذَٰلِكُمَا مِمَّا عَلَّمَنِى رَبِّىٓ ۚ إِنِّى تَرَكْتُ مِلَّةَ قَوْمٍ لَّا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ٣٧

(37) He said, "You will not receive food that is provided to you except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in Allah, and they, in the Hereafter, are disbelievers.

وَٱتَّبَعْتُ

And I follow

مِلَّةَ

(the) religion

ءَابَآءِىٓ

(of) my forefathers,

إِبْرَٰهِيمَ
Ibrahim,
وَإِسْحَٰقَ
and Ishaq
وَيَعْقُوبَ
and Yaqub.
ج

مَا
Not
كَانَ
was
لَنَآ
for us
أَن
that
نُّشْرِكَ
we associate
بِٱللَّهِ
with Allah
مِن
any
شَىْءٍ
thing.
ج

ذَٰلِكَ
That
مِن
(is) from

فَضْلِ

(the) Grace

ٱللَّهِ

(of) Allah

عَلَيْنَا

upon us,

وَعَلَى

and upon

ٱلنَّاسِ

the mankind

وَلَٰكِنَّ

but

أَكْثَرَ

most

ٱلنَّاسِ

(of) the men

لَا

(are) not

يَشْكُرُونَ

grateful.

٣٨

(38)

وَٱتَّبَعْتُ مِلَّةَ ءَابَآءِىٓ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَآ أَن نُّشْرِكَ بِٱللَّهِ مِن شَىْءٍ ۚ ذَٰلِكَ مِن فَضْلِ ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ٣٨

(38) And I have followed the religion of my fathers, Abraham, Isaac and Jacob. And it was not for us to associate anything with Allah. That is from the favor of Allah upon us and upon the people, but most of the

people are not grateful.

يَٰصَٰحِبَيِ

O my two companions

ٱلسِّجْنِ

(of) the prison

ءَأَرْبَابٌ

Are lords

مُّتَفَرِّقُونَ

separate

خَيْرٌ

better

أَمِ

or

ٱللَّهُ

Allah,

ٱلْوَٰحِدُ

the One

ٱلْقَهَّارُ

the Irresistible?

٣٩

(39)

يَٰصَٰحِبَيِ ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ٣٩

(39) O [my] two companions of prison, are separate lords better or Allah, the One, the Prevailing?

مَا

Not

تَعْبُدُونَ

you worship

مِن
besides Him
دُونِهِۦٓ
إِلَّآ
but
أَسْمَآءً
names
سَمَّيْتُمُوهَآ
which you have named them,
أَنتُمْ
you
وَءَابَآؤُكُم
and your forefathers,
مَّآ
not
أَنزَلَ
(has) sent down
ٱللَّهُ
Allah
بِهَا
for it
مِن
any
سُلْطَٰنٍ
authority.
ج
إِنِ
Not

ٱلْحُكْمُ

(is) the command

إِلَّا

but

لِلَّهِ

for Allah.

ج

أَمَرَ

He has commanded

أَلَّا

that not

تَعْبُدُوٓا۟

you worship

إِلَّآ

but

إِيَّاهُ

Him Alone.

ج

ذَٰلِكَ

That

ٱلدِّينُ

(is) the religion

ٱلْقَيِّمُ

the right,

وَلَٰكِنَّ

but

أَكْثَرَ

most

ٱلنَّاسِ

[the] men

لَا

(do) not

يَعْلَمُونَ

know.

٤٠

(40)

مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٤٠

(40) You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know.

يَٰصَٰحِبَىِ

O my two companions

ٱلسِّجْنِ

(of) the prison

أَمَّآ

As for

أَحَدُكُمَا

one of you

فَيَسْقِى

he will give drink

رَبَّهُۥ

(to) his master

خَمْرًا
wine;
صلى

وَأَمَّا
and as for
ٱلْءَاخَرُ
the other
فَيُصْلَبُ
he will be crucified,
فَتَأْكُلُ
and will eat
ٱلطَّيْرُ
the birds
مِن
from
رَّأْسِهِۦ
his head.
ج

قُضِىَ
Has been decreed
ٱلْأَمْرُ
the matter
ٱلَّذِى
about which
فِيهِ
تَسْتَفْتِيَانِ
you both inquire."
٤١

يَٰصَٰحِبَيِ ٱلسِّجْنِ أَمَّآ أَحَدُكُمَا فَيَسْقِى رَبَّهُۥ خَمْرًا ۖ وَأَمَّا ٱلْءَاخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ مِن رَّأْسِهِۦ ۚ قُضِىَ ٱلْأَمْرُ ٱلَّذِى فِيهِ تَسْتَفْتِيَانِ ٤١

(41) O two companions of prison, as for one of you, he will give drink to his master of wine; but as for the other, he will be crucified, and the birds will eat from his head. The matter has been decreed about which you both inquire."

وَقَالَ

And he said

لِلَّذِى

to the one whom

ظَنَّ

he thought

أَنَّهُۥ

that he

نَاجٍ

(would be) saved

مِّنْهُمَا

of both of them,

ٱذْكُرْنِى

"Mention me

عِندَ

to

رَبِّكَ

your master."

فَأَنسَىٰهُ

But made him forget

ٱلشَّيْطَٰنُ

the Shaitaan

ذِكْرَ

(the) mention

رَبِّهِۦ

(to) his master,

فَلَبِثَ

so he remained

فِى

in

ٱلسِّجْنِ

the prison

بِضْعَ

several

سِنِينَ

years.

٤٢

(42)

وَقَالَ لِلَّذِى ظَنَّ أَنَّهُۥ نَاجٍ مِّنْهُمَا ٱذْكُرْنِى عِندَ رَبِّكَ فَأَنسَىٰهُ ٱلشَّيْطَٰنُ ذِكْرَ رَبِّهِۦ فَلَبِثَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ ٤٢

(42) And he said to the one whom he knew would go free, "Mention me before your master." But Satan made him forget the mention [to] his master, and Joseph remained in prison several years.

وَقَالَ

And said

ٱلْمَلِكُ

the king,

إِنِّىٓ

"Indeed, I

أَرَىٰ

[I] have seen

سَبْعَ

seven

بَقَرَٰتٍ

cows

سِمَانٍ

fat,

يَأْكُلُهُنَّ

eating them

سَبْعٌ

seven

عِجَافٌ

lean ones,

وَسَبْعَ

and seven

سُنبُلَٰتٍ

ears (of corn)

خُضْرٍ

green,

وَأُخَرَ

and other

يَابِسَٰتٍ

dry.

صلى

يَٰٓأَيُّهَا

O

ٱلْمَلَأُ

chiefs

أَفْتُونِى

Explain to me

فِى

about

رُءْيَٰيَ

my vision

إِن

if

كُنتُمْ

you can

لِلرُّءْيَا

of visions

تَعْبُرُونَ

interpret."

٤٣

(43)

وَقَالَ ٱلْمَلِكُ إِنِّىٓ أَرَىٰ سَبْعَ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ ۖ يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَٰيَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ ٤٣

(43) And [subsequently] the king said, "Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry. O eminent ones, explain to me my vision, if you should interpret visions."

قَالُوٓا۟

They said,

أَضْغَٰثُ

"Confused

أَحْلَٰمٍ

dreams,

صلے

وَمَا
and not
نَحْنُ
we
بِتَأْوِيلِ
(are) in the interpretation
ٱلْأَحْلَٰمِ
(of) the dreams
بِعَٰلِمِينَ
learned."
٤٤
(44)
قَالُوٓاْ أَضْغَٰثُ أَحْلَٰمٍ ۖ وَمَا نَحْنُ بِتَأْوِيلِ ٱلْأَحْلَٰمِ بِعَٰلِمِينَ ٤٤
(44) They said, "[It is but] a mixture of false dreams, and we are not learned in the interpretation of dreams."
وَقَالَ
But said
ٱلَّذِى
the one who
نَجَا
was saved
مِنْهُمَا
of the two
وَٱدَّكَرَ
and remembered
بَعْدَ
after

أُمَّةٍ

a period,

أَنَا۠

"I

أُنَبِّئُكُم

[I] will inform you

بِتَأْوِيلِهِۦ

of its interpretation

فَأَرْسِلُونِ

so send me forth.

٤٥

(45)

وَقَالَ ٱلَّذِى نَجَا مِنْهُمَا وَٱدَّكَرَ بَعْدَ أُمَّةٍ أَنَا۠ أُنَبِّئُكُم بِتَأْوِيلِهِۦ فَأَرْسِلُونِ ٤٥

(45) But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth."

يُوسُفُ

Yusuf,

أَيُّهَا

O

ٱلصِّدِّيقُ

the truthful one

أَفْتِنَا

Explain to us

فِى

about

سَبْعِ

(the) seven

بَقَرَٰتٍ

cows

سِمَانٍ

fat

يَأْكُلُهُنَّ

eating them

سَبْعٌ

seven

عِجَافٌ

lean ones,

وَسَبْعِ

and seven

سُنبُلَٰتٍ

ears (of corn)

خُضْرٍ

green

وَأُخَرَ

and other

يَابِسَٰتٍ

dry,

لَّعَلِّىٓ

that I may

أَرْجِعُ

return

إِلَى

to

ٱلنَّاسِ

the people

لَعَلَّهُمْ

so that they may

يَعْلَمُونَ

know."

٤٦

(46)

يُوسُفُ أَيُّهَا ٱلصِّدِّيقُ أَفْتِنَا فِى سَبْعِ بَقَرَٰتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنۢبُلَٰتٍ خُضْرٍ وَأُخَرَ يَابِسَٰتٍ لَّعَلِّىٓ أَرْجِعُ إِلَى ٱلنَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ٤٦

(46) [He said], "Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry - that I may return to the people; perhaps they will know [about you]."

قَالَ

He said,

تَزْرَعُونَ

"You will sow

سَبْعَ

(for) seven

سِنِينَ

years,

دَأَبًا

as usual,

فَمَا

and that which

حَصَدتُّمْ

you reap

فَذَرُوهُ

so leave it

فِى

in

سُنۢبُلِهِۦٓ

its ears

إِلَّا

except

قَلِيلًا

a little

مِّمَّا

from which

تَأْكُلُونَ

you (will) eat.

٤٧

(47)

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدتُّمْ فَذَرُوهُ فِى سُنۢبُلِهِۦٓ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ٤٧

(47) [Joseph] said, "You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you will eat.

ثُمَّ

Then

يَأْتِى

will come

مِن

after

بَعْدِ

ذَٰلِكَ

that

سَبْعٌ

seven

شِدَادٌ

hard (years)

يَأْكُلْنَ

(which will) consume

مَا

what

قَدَّمْتُمْ

you advanced

لَهُنَّ

for them,

إِلَّا

except

قَلِيلًا

a little

مِّمَّا

of what

تُحْصِنُونَ

you (will) store.

٤٨

(48)

ثُمَّ يَأْتِى مِن بَعْدِ ذَٰلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُحْصِنُونَ ٤٨

(48) Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you will store.

ثُمَّ

Then

يَأْتِى

will come

مِن

after

بَعْدِ

ذَٰلِكَ

that

عَامٌ

a year

فِيهِ

in it

يُغَاثُ

will be given abundant rain

ٱلنَّاسُ

the people

وَفِيهِ

and in it

يَعْصِرُونَ

they will press."

٤٩

(49)

ثُمَّ يَأْتِى مِنۢ بَعْدِ ذَٰلِكَ عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ ٤٩

(49) Then will come after that a year in which the people will be given rain and in which they will press [olives and grapes]."

وَقَالَ

And said

ٱلْمَلِكُ

the king,

ٱئْتُونِى

"Bring him to me."

بِهِۦ

ﺻﻠﮯ

فَلَمَّا

But when

جَآءَهُ

came to him

ٱلرَّسُولُ

the messenger,

قَالَ

he said,

ٱرْجِعْ

"Return

إِلَىٰ

to

رَبِّكَ

your lord,

فَسْـَٔلْهُ

and ask him

مَا

what

بَالُ

(is the) case

ٱلنِّسْوَةِ

(of) the women

ٱلَّٰتِى

who

قَطَّعْنَ

cut

أَيْدِيَهُنَّ

their hands.

ج

إِنَّ
Indeed,
رَبِّى
my Lord
بِكَيْدِهِنَّ
of their plot
عَلِيمٌ
(is) All-Knower."
٥٠
(50)

وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦ ۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرْجِعْ إِلَىٰ رَبِّكَ فَسْـَٔلْهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّٰتِى قَطَّعْنَ أَيْدِيَهُنَّ ۚ إِنَّ رَبِّى بِكَيْدِهِنَّ عَلِيمٌ ٥٠

(50) And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan."

قَالَ
He said,
مَا
"What
خَطْبُكُنَّ
(was) your affair
إِذْ
when
رَٰوَدتُّنَّ
you sought to seduce
يُوسُفَ

Yusuf

عَن

from

نَّفْسِهِۦ

himself?"

ج

قُلْنَ

They said,

حَٰشَ

"Allah forbid

لِلَّهِ

مَا

Not

عَلِمْنَا

we know

عَلَيْهِ

about him

مِن

any

سُوٓءٍ

evil."

ج

قَالَتِ

Said

ٱمْرَأَتُ

(the) wife

ٱلْعَزِيزِ

(of) Aziz,

ٱلْـَٔـٰنَ

"Now

حَصْحَصَ

(is) manifest

ٱلْحَقُّ

the truth.

أَنَا۠

I

رَٰوَدتُّهُۥ

sought to seduce him

عَن

from

نَّفْسِهِۦ

himself,

وَإِنَّهُۥ

and indeed, he

لَمِنَ

(is) surely of

ٱلصَّـٰدِقِينَ

the truthful.

٥١

(51)

قَالَ مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦ ۚ قُلْنَ حَـٰشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍ ۚ قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٔـٰنَ حَصْحَصَ ٱلْحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّـٰدِقِينَ ٥١

(51) Said [the king to the women], "What was your condition when you sought to seduce Joseph?" They said, "Perfect is Allah! We know about him no evil." The wife of al-'Azeez said, "Now the truth has become

evident. It was I who sought to seduce him, and indeed, he is of the truthful.

ذَٰلِكَ

That

لِيَعْلَمَ

he may know

أَنِّى

that I

لَمْ

not

أَخُنْهُ

[I] betray him

بِٱلْغَيْبِ

in secret,

وَأَنَّ

and that

ٱللَّهَ

Allah

لَا

(does) not

يَهْدِى

guide

كَيْدَ

(the) plan

ٱلْخَآئِنِينَ

(of) the betrayers."

٥٢

(52)

ذَٰلِكَ لِيَعْلَمَ أَنِّى لَمْ أَخُنْهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا

يَهْدِى كَيْدَ ٱلْخَآئِنِينَ ٥٢

(52) That is so al-'Azeez will know that I did not betray him in [his] absence and that Allah does not guide the plan of betrayers.

۞

وَمَآ

"And not

أُبَرِّئُ

I absolve

نَفْسِىٓ

myself.

ج

إِنَّ

Indeed,

ٱلنَّفْسَ

the soul

لَأَمَّارَةٌۢ

(is) a certain enjoiner

بِٱلسُّوٓءِ

of evil,

إِلَّا

unless

مَا

[that]

رَحِمَ

bestows Mercy

رَبِّىٓ

my Lord.

ج

إِنَّ

Indeed,

رَبِّى

my Lord

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful."

٥٣

(53)

وَمَآ أُبَرِّئُ نَفْسِىٓ ۚ إِنَّ ٱلنَّفْسَ لَأَمَّارَةٌۢ بِٱلسُّوٓءِ ۞
إِلَّا مَا رَحِمَ رَبِّىٓ ۚ إِنَّ رَبِّى غَفُورٌ رَّحِيمٌ ٥٣

(53) And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful."

وَقَالَ

And said

ٱلْمَلِكُ

the king,

ٱئْتُونِى

"Bring him to me;

بِهِۦٓ

أَسْتَخْلِصْهُ

I will select him

لِنَفْسِى

for myself."

ۖ

فَلَمَّا

Then when

كَلَّمَهُۥ

he spoke to him,

قَالَ

he said,

إِنَّكَ

"Indeed, you

ٱلْيَوْمَ

(are) today

لَدَيْنَا

with us

مَكِينٌ

firmly established

أَمِينٌ

(and) trusted."

٥٤

(54)

وَقَالَ ٱلْمَلِكُ ٱئْتُونِى بِهِۦٓ أَسْتَخْلِصْهُ لِنَفْسِى ۖ فَلَمَّا كَلَّمَهُۥ قَالَ إِنَّكَ ٱلْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ٥٤

(54) And the king said, "Bring him to me; I will appoint him exclusively for myself." And when he spoke to him, he said, "Indeed, you are today established [in position] and trusted."

قَالَ

He said,

ٱجْعَلْنِى

"Appoint me

عَلَىٰ

over

خَزَآئِنِ

(the) treasuries

ٱلْأَرْضِ
(of) the land.
صلے

إِنِّى
Indeed, I
حَفِيظٌ
(will be) a guardian
عَلِيمٌ
knowing."
٥٥
(55)
قَالَ ٱجْعَلْنِى عَلَىٰ خَزَآئِنِ ٱلْأَرْضِ ۖ إِنِّى حَفِيظٌ عَلِيمٌ ٥٥
(55) [Joseph] said, "Appoint me over the storehouses of the land. Indeed, I will be a knowing guardian."
وَكَذَٰلِكَ
And thus
مَكَّنَّا
We established
لِيُوسُفَ
[to] Yusuf
فِى
in
ٱلْأَرْضِ
the land
يَتَبَوَّأُ
to settle
مِنْهَا
therein

حَيْثُ

where ever

يَشَآءُ

he willed.

ج

نُصِيبُ

We bestow

بِرَحْمَتِنَا

Our Mercy

مَن

(on) whom

نَّشَآءُ

We will.

صلے

وَلَا

And not

نُضِيعُ

We let go waste

أَجْرَ

(the) reward

ٱلْمُحْسِنِينَ

(of) the good-doers.

٥٦

(56)

وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِى ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا
حَيْثُ يَشَآءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَآءُ ۖ وَلَا
نُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ٥٦

(56) And thus We established Joseph in the land to settle therein

wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of those who do good.

وَلَأَجْرُ

And surely (the) reward

ٱلْـَٔاخِرَةِ

(of) the Hereafter

خَيْرٌ

(is) better

لِّلَّذِينَ

for those who

ءَامَنُواْ

believe

وَكَانُواْ

and are

يَتَّقُونَ

God conscious.

٥٧

(57)

وَلَأَجْرُ ٱلْـَٔاخِرَةِ خَيْرٌ لِّلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ٥٧

(57) And the reward of the Hereafter is better for those who believed and were fearing Allah.

وَجَآءَ

And came

إِخْوَةُ

(the) brothers

يُوسُفَ

(of) Yusuf

فَدَخَلُواْ

and they entered

عَلَيْهِ

upon him;

فَعَرَفَهُمْ

and he recognized them,

وَهُمْ

but they

لَهُۥ

knew him not.

مُنكِرُونَ

٥٨

(58)

وَجَآءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا۟ عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُۥ مُنكِرُونَ ٥٨

(58) And the brothers of Joseph came [seeking food], and they entered upon him; and he recognized them, but he was to them unknown.

وَلَمَّا

And when

جَهَّزَهُم

he had furnished them

بِجَهَازِهِمْ

with their supplies,

قَالَ

he said,

ٱئْتُونِى

"Bring to me

بِأَخٍ

a brother

لَّكُم

of yours,

مِّنْ

from

أَبِيكُمْ

your father.

ج

أَلَا

Do not

تَرَوْنَ

you see

أَنِّىٓ

that I

أُوفِى

[I] give full

ٱلْكَيْلَ

[the] measure,

وَأَنَا۠

and that I am

خَيْرُ

(the) best

ٱلْمُنزِلِينَ

(of) the hosts?

٥٩

(59)

وَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ قَالَ ٱئْتُونِى بِأَخٍ لَّكُم مِّنْ أَبِيكُمْ ج أَلَا تَرَوْنَ أَنِّىٓ أُوفِى ٱلْكَيْلَ وَأَنَا۠ خَيْرُ ٱلْمُنزِلِينَ ٥٩

(59) And when he had furnished them with their supplies, he said, "Bring me a brother of yours from your father. Do not you see that I give full measure and that I am the best of accommodators?

فَإِن
But if
لَّمْ
not
تَأْتُونِى
you bring him to me
بِهِۦ
فَلَا
then (there will be) no
كَيْلَ
measure
لَكُمْ
for you
عِندِى
from me,
وَلَا
and not
تَقْرَبُونِ
you will come near me."
٦٠
(60)
فَإِن لَّمْ تَأْتُونِى بِهِۦ فَلَا كَيْلَ لَكُمْ عِندِى وَلَا تَقْرَبُونِ ٦٠
(60) But if you do not bring him to me, no measure will there be [hereafter] for you from me, nor will you approach me."
قَالُوا۟
They said,
سَنُرَٰوِدُ
"We will try to get permission

عَنْهُ

for him

أَبَاهُ

(from) his father,

وَإِنَّا

and indeed we,

لَفَٰعِلُونَ

surely will do."

٦١

(61)

قَالُواْ سَنُرَٰوِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَٰعِلُونَ ٦١

(61) They said, "We will attempt to dissuade his father from [keeping] him, and indeed, we will do [it]."

وَقَالَ

And he said

لِفِتْيَٰنِهِ

to his servants,

ٱجْعَلُواْ

"Put

بِضَٰعَتَهُمْ

their merchandise

فِى

in

رِحَالِهِمْ

their saddlebags

لَعَلَّهُمْ

so that they

يَعْرِفُونَهَآ

may recognize it

إِذَا

when

ٱنقَلَبُوٓاْ

they go back

إِلَىٰٓ

to

أَهْلِهِمْ

their people

لَعَلَّهُمْ

so that they may

يَرْجِعُونَ

return."

٦٢

(62)

وَقَالَ لِفِتْيَٰنِهِ ٱجْعَلُواْ بِضَٰعَتَهُمْ فِى رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَآ إِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ

٦٢

(62) And [Joseph] said to his servants, "Put their merchandise into their saddlebags so they might recognize it when they have gone back to their people that perhaps they will [again] return."

فَلَمَّا

So when

رَجَعُوٓاْ

they returned

إِلَىٰٓ

to

أَبِيهِمْ

their father,

قَالُواْ

they said,

يَٰٓأَبَانَا

"O our father

مُنِعَ

Has been denied

مِنَّا

to us

ٱلْكَيْلُ

the measure,

فَأَرْسِلْ

so send

مَعَنَآ

with us

أَخَانَا

our brother

نَكْتَلْ

(that) we will get measure.

وَإِنَّا

And indeed, we

لَهُۥ

for him

لَحَٰفِظُونَ

(will) surely (be) guardians."

٦٣

(63)

فَلَمَّا رَجَعُوٓا۟ إِلَىٰٓ أَبِيهِمْ قَالُوا۟ يَٰٓأَبَانَا مُنِعَ مِنَّا ٱلْكَيْلُ فَأَرْسِلْ مَعَنَآ أَخَانَا نَكْتَلْ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ٦٣

(63) So when they returned to their father, they said, "O our father, [further] measure has been denied to us, so send with us our brother [that] we will be given measure. And indeed, we will be his guardians."

قَالَ

He said,

هَلْ

"Should

ءَامَنُكُمْ

I entrust you

عَلَيْهِ

with him

إِلَّا

except

كَمَآ

as

أَمِنتُكُمْ

I entrusted you

عَلَىٰٓ

with

أَخِيهِ

his brother

مِن

before?

قَبْلُ

صلى

فَٱللَّهُ

But Allah

خَيْرٌ

(is) the best

حَٰفِظًا

Guardian

صلے

وَهُوَ

and He

أَرْحَمُ

(is the) Most Merciful

ٱلرَّٰحِمِينَ

(of) the merciful."

٦٤

(64)

قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَآ أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن قَبْلُ ۖ فَٱللَّهُ خَيْرٌ حَٰفِظًا ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ

٦٤

(64) He said, "Should I entrust you with him except [under coercion] as I entrusted you with his brother before? But Allah is the best guardian, and He is the most merciful of the merciful."

وَلَمَّا

And when

فَتَحُواْ

they opened

مَتَٰعَهُمْ

their baggage,

وَجَدُواْ

they found

بِضَٰعَتَهُمْ

their merchandise

رُدَّتْ

returned

إِلَيْهِمْ

to them.

صلے

قَالُواْ
They said,
يَٰٓأَبَانَا
"O our father
مَا
What
نَبْغِى
(could) we desire?
صلے

هَٰذِهِۦ
This
بِضَٰعَتُنَا
(is) our merchandise
رُدَّتْ
returned
إِلَيْنَا
to us.
صلے

وَنَمِيرُ
And we will get provision
أَهْلَنَا
(for) our family,
وَنَحْفَظُ
and we will protect
أَخَانَا
our brother
وَنَزْدَادُ

and get an increase

كَيْلَ

measure

بَعِيرٍ

(of) a camel's (load).

صلے

ذَٰلِكَ

That

كَيْلٌ

(is) a measurement

يَسِيرٌ

easy."

٦٥

(65)

وَلَمَّا فَتَحُواْ مَتَٰعَهُمْ وَجَدُواْ بِضَٰعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۖ قَالُواْ يَٰٓأَبَانَا مَا نَبْغِى ۖ هَٰذِهِۦ بِضَٰعَتُنَا رُدَّتْ إِلَيْنَا ۖ وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزْدَادُ كَيْلَ بَعِيرٍ ۖ ذَٰلِكَ كَيْلٌ يَسِيرٌ ٦٥

(65) And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what [more] could we desire? This is our merchandise returned to us. And we will obtain supplies for our family and protect our brother and obtain an increase of a camel's load; that is an easy measurement."

قَالَ

He said,

لَنْ

"Never

أُرْسِلَهُۥ

will I send him

مَعَكُمْ

with you

حَتَّىٰ

until

تُؤْتُونِ

you give to me

مَوْثِقًا

a promise

مِّنَ

by

ٱللَّهِ

Allah

لَتَأْتُنَّنِى

that surely you will bring him to me

بِهِۦٓ

إِلَّآ

unless

أَن

that

يُحَاطَ

you are surrounded."

بِكُمْ

صلى

فَلَمَّآ

And when

ءَاتَوْهُ

they had given him

مَوْثِقَهُمْ

their promise,

قَالَ

he said,

ٱللَّهُ

"Allah

عَلَىٰ

over

مَا

what

نَقُولُ

we say

وَكِيلٌ

(is) a Guardian."

٦٦

(66)

قَالَ لَنْ أُرْسِلَهُۥ مَعَكُمْ حَتَّىٰ تُؤْتُونِ مَوْثِقًا مِّنَ ٱللَّهِ لَتَأْتُنَّنِى بِهِۦٓ إِلَّآ أَن يُحَاطَ بِكُمْ ۖ فَلَمَّآ ءَاتَوْهُ مَوْثِقَهُمْ قَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ٦٦

(66) [Jacob] said, "Never will I send him with you until you give me a promise by Allah that you will bring him [back] to me, unless you should be surrounded by enemies." And when they had given their promise, he said, "Allah, over what we say, is Witness."

وَقَالَ

And he said,

يَٰبَنِىَّ

"O my sons

لَا

(Do) not

تَدْخُلُوا۟

enter

مِن
from
بَابٍ
one gate,
وَٰحِدٍ
وَٱدْخُلُوا۟
but enter
مِنْ
from
أَبْوَٰبٍ
gates
مُّتَفَرِّقَةٍ
different.
صلے

وَمَآ
And not
أُغْنِى
I can avail
عَنكُم
you
مِّنَ
against
ٱللَّهِ
Allah
مِن
any
شَىْءٍ
thing.

صلى

إِنِ
Not
ٱلْحُكْمُ
(is) the decision
إِلَّا
except
لِلَّهِ
with Allah,
صلى

عَلَيْهِ
upon Him
تَوَكَّلْتُ
I put my trust
صلى

وَعَلَيْهِ
and upon Him,
فَلْيَتَوَكَّلِ
let put (their) trust
ٱلْمُتَوَكِّلُونَ
the ones who put trust."
٦٧
(67)

وَقَالَ يَٰبَنِىَّ لَا تَدْخُلُوا۟ مِنۢ بَابٍ وَٰحِدٍ وَٱدْخُلُوا۟ مِنْ أَبْوَٰبٍ مُّتَفَرِّقَةٍ ۖ وَمَآ أُغْنِى عَنكُم مِّنَ ٱللَّهِ مِن شَىْءٍ ۖ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ عَلَيْهِ تَوَكَّلْتُ ۖ وَعَلَيْهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ٦٧

(67) And he said, "O my sons, do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allah at all. The decision is only for Allah; upon Him I have relied, and upon Him let those who would rely [indeed] rely."

وَلَمَّا

And when

دَخَلُوا۟

they entered

مِنْ

from

حَيْثُ

where

أَمَرَهُمْ

ordered them

أَبُوهُم

their father,

مَّا

not

كَانَ

it

يُغْنِى

avail(ed)

عَنْهُم

them

مِّنَ

against

ٱللَّهِ

Allah

مِن

any

شَىْءٍ
thing
إِلَّا
but
حَاجَةً
(it was) a need
فِى
of
نَفْسِ
Yaqub's soul,
يَعْقُوبَ
قَضَىٰهَا
which he carried out.
ج

وَإِنَّهُۥ
And indeed, he
لَذُو
(was) a possessor
عِلْمٍ
(of) knowledge
لِّمَا
because
عَلَّمْنَٰهُ
We had taught him,
وَلَٰكِنَّ
but
أَكْثَرَ
most

ٱلنَّاسِ

(of) the people

لَا

(do) not

يَعْلَمُونَ

know.

٦٨

(68)

وَلَمَّا دَخَلُواْ مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُم مَّا كَانَ يُغْنِى عَنْهُم مِّنَ ٱللَّهِ مِن شَىْءٍ إِلَّا حَاجَةً فِى نَفْسِ يَعْقُوبَ قَضَىٰهَا ۚ وَإِنَّهُۥ لَذُو عِلْمٍ لِّمَا عَلَّمْنَٰهُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٦٨

(68) And when they entered from where their father had ordered them, it did not avail them against Allah at all except [it was] a need within the soul of Jacob, which he satisfied. And indeed, he was a possessor of knowledge because of what We had taught him, but most of the people do not know.

وَلَمَّا

And when

دَخَلُواْ

they entered

عَلَىٰ

upon

يُوسُفَ

Yusuf,

ءَاوَىٰٓ

he took

إِلَيْهِ

to himself

أَخَاهُ

his brother.

صلے

قَالَ

He said,

إِنِّىٓ

"Indeed, I

أَنَا۠

[I] am

أَخُوكَ

your brother

فَلَا

so (do) not

تَبْتَئِسْ

grieve

بِمَا

for what

كَانُوا۟

they used (to)

يَعْمَلُونَ

do."

٦٩

(69)

وَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَخَاهُ ۖ قَالَ إِنِّىٓ أَنَا۠ أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا۟ يَعْمَلُونَ ٦٩

(69) And when they entered upon Joseph, he took his brother to himself; he said, "Indeed, I am your brother, so do not despair over what they used to do [to me]."

فَلَمَّا

So when

جَهَّزَهُم

he had furnished them

بِجَهَازِهِمْ

with their supplies,

جَعَلَ

he put

ٱلسِّقَايَةَ

the drinking cup

فِى

in

رَحْلِ

the bag

أَخِيهِ

(of) his brother.

ثُمَّ

Then

أَذَّنَ

called out

مُؤَذِّنٌ

an announcer

أَيَّتُهَا

"O you

ٱلْعِيرُ

(in) the caravan

إِنَّكُمْ

Indeed, you

لَسَٰرِقُونَ

surely (are) thieves."

٧٠

(70)

فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ ٱلسِّقَايَةَ فِى رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَٰرِقُونَ

٧٠

(70) So when he had furnished them with their supplies, he put the [gold measuring] bowl into the bag of his brother. Then an announcer called out, "O caravan, indeed you are thieves."

قَالُواْ

They said

وَأَقْبَلُواْ

turning towards

عَلَيْهِم

them,

مَّاذَا

"What (is it)

تَفْقِدُونَ

you miss?"

٧١

(71)

قَالُواْ وَأَقْبَلُواْ عَلَيْهِم مَّاذَا تَفْقِدُونَ ٧١

(71) They said while approaching them, "What is it you are missing?"

قَالُواْ

They said,

نَفْقِدُ

"We are missing

صُوَاعَ

(the) cup

ٱلْمَلِكِ

(of) the king.

وَلِمَن

And for (one) who

جَآءَ

brings

بِهِۦ

it,

حِمْلُ

(is) a load

بَعِيرٍ

(of) a camel,

وَأَنَا۠

and I (am)

بِهِۦ

for it

زَعِيمٌ

responsible."

٧٢

(72)

قَالُوا۟ نَفْقِدُ صُوَاعَ ٱلْمَلِكِ وَلِمَن جَآءَ بِهِۦ حِمْلُ بَعِيرٍ وَأَنَا۠ بِهِۦ زَعِيمٌ ٧٢

(72) They said, "We are missing the measure of the king. And for he who produces it is [the reward of] a camel's load, and I am responsible for it."

قَالُوا۟

They said,

تَٱللَّهِ

"By Allah

لَقَدْ

certainly

عَلِمْتُم

you know

مَّا

not

جِئْنَا

we came

لِنُفْسِدَ

that we cause corruption

فِى

in

ٱلْأَرْضِ

the land,

وَمَا

and not

كُنَّا

we are

سَٰرِقِينَ

thieves."

٧٣

(73)

قَالُوا۟ تَٱللَّهِ لَقَدْ عَلِمْتُم مَّا جِئْنَا لِنُفْسِدَ فِى ٱلْأَرْضِ وَمَا كُنَّا سَٰرِقِينَ ٧٣

(73) They said, "By Allah, you have certainly known that we did not come to cause corruption in the land, and we have not been thieves."

قَالُوا۟

They said,

فَمَا

"Then what

جَزَٰٓؤُهُۥٓ

(will be the) recompense (of) it

إِن

if

كُنتُمْ

you are

كَٰذِبِينَ

liars."

٧٤

(74)

قَالُواْ فَمَا جَزَٰٓؤُهُۥٓ إِن كُنتُمْ كَٰذِبِينَ ٧٤

(74) The accusers said, "Then what would be its recompense if you should be liars?"

قَالُواْ

They said,

جَزَٰٓؤُهُۥ

"Its recompense

مَن

(is that one) who,

وُجِدَ

it is found

فِى

in

رَحْلِهِۦ

his bag,

فَهُوَ

then he

جَزَٰٓؤُهُۥ

(will be) his recompense.

ج

كَذَٰلِكَ

Thus

نَجْزِى

(do) we recompense

ٱلظَّٰلِمِينَ

the wrongdoers."

٧٥

(75)

قَالُواْ جَزَٰٓؤُهُۥ مَن وُجِدَ فِى رَحْلِهِۦ فَهُوَ جَزَٰٓؤُهُۥ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ٧٥

(75) [The brothers] said, "Its recompense is that he in whose bag it is found - he [himself] will be its recompense. Thus do we recompense the wrongdoers."

فَبَدَأَ

So he began

بِأَوْعِيَتِهِمْ

with their bags

قَبْلَ

before

وِعَآءِ

(the) bag

أَخِيهِ

(of) his brother;

ثُمَّ

then

ٱسْتَخْرَجَهَا

he brought it out

مِن

from

وِعَآءِ

(the) bag

أَخِيهِ

(of) his brother.

ج

كَذَٰلِكَ

Thus

كِدْنَا

(did) We plan

لِيُوسُفَ

for Yusuf.

صلے

مَا

He could not

كَانَ

لِيَأْخُذَ

take

أَخَاهُ

his brother

فِى

by

دِينِ

the law

ٱلْمَلِكِ

(of) the king,

إِلَّآ

except

أَن

that

يَشَآءَ

Allah willed.

ٱللَّهُ

ج

نَرْفَعُ

We raise

دَرَجَٰتٍ

(in) degrees

مَّن

whom

نَّشَآءُ

We will,

قلے

وَفَوْقَ

but over

كُلِّ

every

ذِى

possessor

عِلْمٍ

(of) knowledge

عَلِيمٌ

(is) the All-Knower.

٧٦

(76)

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ ثُمَّ ٱسْتَخْرَجَهَا مِن وِعَآءِ أَخِيهِ ج كَذَٰلِكَ كِدْنَا لِيُوسُفَ صلے مَا كَانَ

لِيَأْخُذَ أَخَاهُ فِى دِينِ ٱلْمَلِكِ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ نَرْفَعُ دَرَجَٰتٍ مَّن نَّشَآءُ ۗ وَفَوْقَ كُلِّ ذِى عِلْمٍ عَلِيمٌ ٧٦

(76) So he began [the search] with their bags before the bag of his brother; then he extracted it from the bag of his brother. Thus did We plan for Joseph. He could not have taken his brother within the religion of the king except that Allah willed. We raise in degrees whom We will, but over every possessor of knowledge is one [more] knowing.

۞

قَالُوٓا۟

They said,

إِن

"If

يَسْرِقْ

he steals -

فَقَدْ

then verily

سَرَقَ

stole

أَخٌ

a brother

لَّهُۥ

of his

مِن

before."

قَبْلُ ۚ

فَأَسَرَّهَا

But Yusuf kept it secret

يُوسُفُ

فِى
within

نَفْسِهِۦ
himself,

وَلَمْ
and (did) not

يُبْدِهَا
reveal it

لَهُمْ
to them.
ج

قَالَ
He said,

أَنتُمْ
"You

شَرٌّ
(are the) worse

مَّكَانًا
(in) position,
صلے

وَٱللَّهُ
and Allah

أَعْلَمُ
knows best

بِمَا
of what

تَصِفُونَ

you describe."

٧٧

(77)

قَالُوٓاْ إِن يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَّهُۥ مِن قَبْلُ ۚ فَأَسَرَّهَا يُوسُفُ فِى نَفْسِهِۦ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنتُمْ شَرٌّ مَّكَانًا ۖ وَٱللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ٧٧

(77) They said, "If he steals - a brother of his has stolen before." But Joseph kept it within himself and did not reveal it to them. He said, "You are worse in position, and Allah is most knowing of what you describe."

قَالُواْ

They said,

يَٰٓأَيُّهَا

"O

ٱلْعَزِيزُ

Aziz

إِنَّ

Indeed,

لَهُۥٓ

he has

أَبًا

a father

شَيْخًا

old

كَبِيرًا

[great],

فَخُذْ

so take

أَحَدَنَا

one of us

مَكَانَهُۥٓ

(in) his place.

صلے

إِنَّا

Indeed, we

نَرَىٰكَ

[we] see you

مِنَ

of

ٱلْمُحْسِنِينَ

the good-doers."

٧٨

(78)

قَالُوا۟ يَٰٓأَيُّهَا ٱلْعَزِيزُ إِنَّ لَهُۥٓ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُۥٓ ۖ إِنَّا نَرَىٰكَ مِنَ ٱلْمُحْسِنِينَ ٧٨

(78) They said, "O 'Azeez, indeed he has a father [who is] an old man, so take one of us in place of him. Indeed, we see you as a doer of good."

قَالَ

He said,

مَعَاذَ

"Allah forbid

ٱللَّهِ

أَن

that

نَّأْخُذَ

we take

إِلَّا

except

مَن

(one) who,

وَجَدْنَا

we found

مَتَٰعَنَا

our possession

عِندَهُۥٓ

with him.

إِنَّآ

Indeed, we

إِذًا

then

لَّظَٰلِمُونَ

surely (would be) wrongdoers."

٧٩

(79)

قَالَ مَعَاذَ ٱللَّهِ أَن نَّأْخُذَ إِلَّا مَن وَجَدْنَا مَتَٰعَنَا عِندَهُۥٓ إِنَّآ إِذًا لَّظَٰلِمُونَ ٧٩

(79) He said, "[I seek] the refuge of Allah [to prevent] that we take except him with whom we found our possession. Indeed, we would then be unjust."

فَلَمَّا

So when

ٱسْتَيْـَٔسُوا۟

they despaired

مِنْهُ

of him,

خَلَصُوا۟

they secluded themselves

نَجِيًّا

(in) private consultation.

صلے

قَالَ

Said

كَبِيرُهُمْ

the eldest among them,

أَلَمْ

"Do not

تَعْلَمُوٓاْ

you know

أَنَّ

that

أَبَاكُمْ

your father,

قَدْ

has taken

أَخَذَ

عَلَيْكُم

upon you

مَّوْثِقًا

a promise

مِّنَ

by

ٱللَّهِ

Allah,

وَمِن

and before

قَبْلُ
مَا
that
فَرَّطتُمْ
you failed
فِى
concerning
يُوسُفَ
Yusuf?
صلى

فَلَنْ
So never
أَبْرَحَ
will I leave
ٱلْأَرْضَ
the land
حَتَّىٰ
until
يَأْذَنَ
permits
لِىٓ
me
أَبِىٓ
my father
أَوْ
or
يَحْكُمَ
Allah decides

ٱللَّهُ

لِى

for me,

صلے

وَهُوَ

and He

خَيْرُ

(is) the Best

ٱلْحَٰكِمِينَ

(of) the judges.

٨٠

(80)

فَلَمَّا ٱسْتَيْـَٔسُوا۟ مِنْهُ خَلَصُوا۟ نَجِيًّا ۖ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوٓا۟ أَنَّ أَبَاكُم قَدْ أَخَذَ عَلَيْكُم مَّوْثِقًا مِّنَ ٱللَّهِ وَمِن قَبْلُ مَا فَرَّطتُمْ فِى يُوسُفَ ۖ فَلَنْ أَبْرَحَ ٱلْأَرْضَ حَتَّىٰ يَأْذَنَ لِىٓ أَبِىٓ أَوْ يَحْكُمَ ٱللَّهُ لِى ۖ وَهُوَ خَيْرُ ٱلْحَٰكِمِينَ ٨٠

(80) So when they had despaired of him, they secluded themselves in private consultation. The eldest of them said, "Do you not know that your father has taken upon you an oath by Allah and [that] before you failed in [your duty to] Joseph? So I will never leave [this] land until my father permits me or Allah decides for me, and He is the best of judges.

ٱرْجِعُوٓا۟

Return

إِلَىٰٓ

to

أَبِيكُمْ

your father

فَقُولُواْ
and say,
يَٰٓأَبَانَآ
"O our father
إِنَّ
Indeed,
ٱبْنَكَ
your son
سَرَقَ
has stolen,
وَمَا
and not
شَهِدْنَآ
we testify
إِلَّا
except
بِمَا
of what
عَلِمْنَا
we knew.
وَمَا
And not
كُنَّا
we were
لِلْغَيْبِ
of the unseen
حَٰفِظِينَ
guardians.
٨١

(81)

ٱرْجِعُوٓا۟ إِلَىٰٓ أَبِيكُمْ فَقُولُوا۟ يَٰٓأَبَانَآ إِنَّ ٱبْنَكَ سَرَقَ وَمَا شَهِدْنَآ إِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَٰفِظِينَ ٨١

(81) Return to your father and say, "O our father, indeed your son has stolen, and we did not testify except to what we knew. And we were not witnesses of the unseen,

وَسْـَٔلِ

And ask

ٱلْقَرْيَةَ

the town

ٱلَّتِى

where

كُنَّا

we were

فِيهَا

[in it],

وَٱلْعِيرَ

and the caravan

ٱلَّتِىٓ

which

أَقْبَلْنَا

we returned

فِيهَا

[in it].

صلے

وَإِنَّا

And indeed, we

لَصَٰدِقُونَ

surely (are) truthful."

٨٢

(82)

وَسْـَٔلِ ٱلْقَرْيَةَ ٱلَّتِى كُنَّا فِيهَا وَٱلْعِيرَ ٱلَّتِىٓ أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصَـٰدِقُونَ ٨٢

(82) And ask the city in which we were and the caravan in which we came - and indeed, we are truthful,"

قَالَ

He said,

بَلْ

"Nay,

سَوَّلَتْ

have enticed

لَكُمْ

you

أَنفُسُكُمْ

your souls

أَمْرًا

something,

ۖ

فَصَبْرٌ

so patience

جَمِيلٌ

(is) beautiful.

ۖ

عَسَى

Perhaps

ٱللَّهُ

Allah,

أَن
will bring them to me
يَأْتِيَنِى
بِهِمْ
جَمِيعًا
all.
ج

إِنَّهُۥ
Indeed, He
هُوَ
He
ٱلْعَلِيمُ
(is) the All-Knower,
ٱلْحَكِيمُ
All-Wise."
٨٣
(83)
قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ عَسَى ٱللَّهُ أَن يَأْتِيَنِى بِهِمْ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ٨٣
(83) [Jacob] said, "Rather, your souls have enticed you to something, so patience is most fitting. Perhaps Allah will bring them to me all together. Indeed it is He who is the Knowing, the Wise."
وَتَوَلَّىٰ
And he turned away
عَنْهُمْ
from them
وَقَالَ

and said,

يَٰٓأَسَفَىٰ

"Alas, my grief

عَلَىٰ

over

يُوسُفَ

Yusuf "

وَٱبْيَضَّتْ

And became white

عَيْنَاهُ

his eyes

مِنَ

from

ٱلْحُزْنِ

the grief,

فَهُوَ

and he (was)

كَظِيمٌ

a suppressor.

٨٤

(84)

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ ٨٤

(84) And he turned away from them and said, "Oh, my sorrow over Joseph," and his eyes became white from grief, for he was [of that] a suppressor.

قَالُوا۟

They said,

تَٱللَّهِ

"By Allah,

تَفْتَؤُا۟

you will not cease

تَذْكُرُ

remembering

يُوسُفَ

Yusuf

حَتَّىٰ

until

تَكُونَ

you become

حَرَضًا

fatally ill

أَوْ

or

تَكُونَ

become

مِنَ

of

ٱلْهَٰلِكِينَ

those who perish."

٨٥

(85)

قَالُوا۟ تَٱللَّهِ تَفْتَؤُا۟ تَذْكُرُ يُوسُفَ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ ٱلْهَٰلِكِينَ ٨٥

(85) They said, "By Allah, you will not cease remembering Joseph until you become fatally ill or become of those who perish."

قَالَ

He said,

إِنَّمَآ

"Only

أَشْكُواْ

I complain

بَثِّى

(of) my suffering

وَحُزْنِىٓ

and my grief

إِلَى

to

ٱللَّهِ

Allah,

وَأَعْلَمُ

and I know

مِنَ

from

ٱللَّهِ

Allah

مَا

what

لَا

not

تَعْلَمُونَ

you know.

٨٦

(86)

قَالَ إِنَّمَآ أَشْكُواْ بَثِّى وَحُزْنِىٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ٨٦

(86) He said, "I only complain of my suffering and my grief to Allah, and I know from Allah that which you do not know.

يَٰبَنِىَّ

O my sons

ٱذْهَبُوا۟

Go

فَتَحَسَّسُوا۟

and inquire

مِن

about

يُوسُفَ

Yusuf

وَأَخِيهِ

and his brother,

وَلَا

and not

تَا۟يْـَٔسُوا۟

despair

مِن

of

رَّوْحِ

(the) Mercy of Allah.

ٱللَّهِ

صلے

إِنَّهُۥ

Indeed,

لَا

none

يَا۟يْـَٔسُ

despairs

مِن

of

رَّوْحِ

(the) Mercy of Allah

ٱللَّهِ

إِلَّا

except

ٱلْقَوْمُ

the people

ٱلْكَٰفِرُونَ

the disbelievers."

٨٧

(87)

يَٰبَنِيَّ ٱذْهَبُواْ فَتَحَسَّسُواْ مِن يُوسُفَ وَأَخِيهِ وَلَا تَاْيْـَٔسُواْ مِن رَّوْحِ ٱللَّهِ ۖ إِنَّهُۥ لَا يَاْيْـَٔسُ مِن رَّوْحِ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَٰفِرُونَ ٨٧

(87) O my sons, go and find out about Joseph and his brother and despair not of relief from Allah. Indeed, no one despairs of relief from Allah except the disbelieving people."

فَلَمَّا

So when

دَخَلُواْ

they entered

عَلَيْهِ

upon him

قَالُواْ

they said,

يَٰٓأَيُّهَا

"O Aziz

ٱلْعَزِيزُ
مَسَّنَا
Has touched us
وَأَهْلَنَا
and our family
ٱلضُّرُّ
the adversity,
وَجِئْنَا
and we have come
بِبِضَٰعَةٍ
with goods
مُّزْجَىٰةٍ
(of) little value,
فَأَوْفِ
but pay (in) full
لَنَا
to us
ٱلْكَيْلَ
the measure
وَتَصَدَّقْ
and be charitable
عَلَيْنَآ
to us.
صلى

إِنَّ
Indeed,
ٱللَّهَ
Allah

يَجْزِى
rewards

ٱلْمُتَصَدِّقِينَ
the charitable."

٨٨
(88)

فَلَمَّا دَخَلُوا۟ عَلَيْهِ قَالُوا۟ يَٰٓأَيُّهَا ٱلْعَزِيزُ مَسَّنَا وَأَهْلَنَا ٱلضُّرُّ وَجِئْنَا بِبِضَٰعَةٍ مُّزْجَىٰةٍ فَأَوْفِ لَنَا ٱلْكَيْلَ وَتَصَدَّقْ عَلَيْنَآ ۖ إِنَّ ٱللَّهَ يَجْزِى ٱلْمُتَصَدِّقِينَ ٨٨

(88) So when they entered upon Joseph, they said, "O 'Azeez, adversity has touched us and our family, and we have come with goods poor in quality, but give us full measure and be charitable to us. Indeed, Allah rewards the charitable."

قَالَ
He said,

هَلْ
"Do

عَلِمْتُم
you know

مَّا
what

فَعَلْتُم
you did

بِيُوسُفَ
with Yusuf

وَأَخِيهِ
and his brother,

إِذْ
when

أَنتُمْ

you were

جَٰهِلُونَ

ignorant?"

٨٩

(89)

قَالَ هَلْ عَلِمْتُم مَّا فَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُمْ جَٰهِلُونَ ٨٩

(89) He said, "Do you know what you did with Joseph and his brother when you were ignorant?"

قَالُوٓاْ

They said,

أَءِنَّكَ

"Are you indeed,

لَأَنتَ

[surely you],

يُوسُفُ

Yusuf?"

صلى

قَالَ

He said,

أَنَا۠

"I am

يُوسُفُ

Yusuf

وَهَٰذَآ

and this

أَخِى

(is) my brother.

صلے

قَدْ

Indeed,

مَنَّ

Allah has been gracious

ٱللَّهُ

عَلَيْنَآ

to us.

صلے

إِنَّهُۥ

Indeed, he

مَن

who

يَتَّقِ

fears Allah

وَيَصْبِرْ

and (is) patient,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

لَا

(does) not

يُضِيعُ

let go waste

أَجْرَ

(the) reward

ٱلْمُحْسِنِينَ

(of) the good-doers.

٩٠

(90)

قَالُوٓا۟ أَءِنَّكَ لَأَنتَ يُوسُفُ ۖ قَالَ أَنَا۠ يُوسُفُ وَهَٰذَآ أَخِى ۖ قَدْ مَنَّ ٱللَّهُ عَلَيْنَآ ۖ إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ٩٠

(90) They said, "Are you indeed Joseph?" He said "I am Joseph, and this is my brother. Allah has certainly favored us. Indeed, he who fears Allah and is patient, then indeed, Allah does not allow to be lost the reward of those who do good."

قَالُوا۟

They said,

تَٱللَّهِ

"By Allah,

لَقَدْ

certainly

ءَاثَرَكَ

Allah has preferred you

ٱللَّهُ

عَلَيْنَا

over us

وَإِن

and indeed,

كُنَّا

we have been

لَخَٰطِـِٔينَ

sinners."

٩١

(91)

قَالُوا۟ تَٱللَّهِ لَقَدْ ءَاثَرَكَ ٱللَّهُ عَلَيْنَا وَإِن كُنَّا لَخَـٰطِـِٔينَ

٩١

(91) They said, "By Allah, certainly has Allah preferred you over us, and indeed, we have been sinners."

قَالَ

He said,

لَا

"No

تَثْرِيبَ

blame

عَلَيْكُمُ

upon you

ٱلْيَوْمَ

today.

صلے

يَغْفِرُ

Allah will forgive

ٱللَّهُ

لَكُمْ

you,

صلے

وَهُوَ

and He

أَرْحَمُ

(is) the Most Merciful

ٱلرَّٰحِمِينَ

(of) those who show mercy.

٩٢

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ ٱلْيَوْمَ ۖ يَغْفِرُ ٱللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ ٱلرَّٰحِمِينَ ٩٢

(92) He said, "No blame will there be upon you today. Allah will forgive you; and He is the most merciful of the merciful."

ٱذْهَبُوا۟

Go

بِقَمِيصِى

with this shirt of mine

هَٰذَا

فَأَلْقُوهُ

and cast it

عَلَىٰ

over

وَجْهِ

(the) face

أَبِى

(of) my father,

يَأْتِ

he will regain sight.

بَصِيرًا

وَأْتُونِى

And bring to me

بِأَهْلِكُمْ

your family

أَجْمَعِينَ

all together."

٩٣

ٱذْهَبُوا۟ بِقَمِيصِى هَـٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِى يَأْتِ بَصِيرًا وَأْتُونِى بِأَهْلِكُمْ أَجْمَعِينَ ٩٣

(93) Take this, my shirt, and cast it over the face of my father; he will become seeing. And bring me your family, all together."

وَلَمَّا

And when

فَصَلَتِ

departed

ٱلْعِيرُ

the caravan,

قَالَ

their father said,

أَبُوهُمْ

إِنِّى

"Indeed, I

لَأَجِدُ

[I] find

رِيحَ

(the) smell

يُوسُفَ

(of) Yusuf,

صلے

لَوْلَآ

if not

أَن

that

تُفَنِّدُونِ

you think me weakened in mind."

٩٤

(94)

وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّى لَأَجِدُ رِيحَ يُوسُفَ ۖ لَوْلَآ أَن تُفَنِّدُونِ ٩٤

(94) And when the caravan departed [from Egypt], their father said, "Indeed, I find the smell of Joseph [and would say that he was alive] if you did not think me weakened in mind."

قَالُوا۟

They said,

تَٱللَّهِ

"By Allah

إِنَّكَ

indeed, you

لَفِى

surely (are) in

ضَلَٰلِكَ

your error

ٱلْقَدِيمِ

old."

٩٥

(95)

قَالُوا۟ تَٱللَّهِ إِنَّكَ لَفِى ضَلَٰلِكَ ٱلْقَدِيمِ ٩٥

(95) They said, "By Allah, indeed you are in your [same] old error."

فَلَمَّآ

Then when

أَن

[that]

جَآءَ

arrived

ٱلْبَشِيرُ

the bearer of glad tidings,

أَلْقَىٰهُ

he cast it

عَلَىٰ

over

وَجْهِهِۦ

his face,

فَٱرْتَدَّ

then returned (his) sight.

بَصِيرًا

صلے

قَالَ

He said,

أَلَمْ

"Did not

أَقُل

I say

لَّكُمْ

to you,

إِنِّىٓ

indeed, I

أَعْلَمُ

[I] know

مِنَ

from

ٱللَّهِ

Allah

مَا

what

لَا

not

تَعْلَمُونَ

you know?"

٩٦

(96)

فَلَمَّآ أَن جَآءَ ٱلْبَشِيرُ أَلْقَىٰهُ عَلَىٰ وَجْهِهِۦ فَٱرْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُل لَّكُمْ إِنِّىٓ أَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ٩٦

(96) And when the bearer of good tidings arrived, he cast it over his face, and he returned [once again] seeing. He said, "Did I not tell you that I know from Allah that which you do not know?"

قَالُوا۟

They said,

يَٰٓأَبَانَا

"O our father

ٱسْتَغْفِرْ

Ask forgiveness

لَنَا

for us

ذُنُوبَنَآ

(of) our sins.

إِنَّا

Indeed, we

كُنَّا

have been

خَٰطِـِٔينَ

sinners."

٩٧

(97)

قَالُوا۟ يَٰٓأَبَانَا ٱسْتَغْفِرْ لَنَا ذُنُوبَنَآ إِنَّا كُنَّا خَٰطِـِٔينَ ٩٧

(97) They said, "O our father, ask for us forgiveness of our sins; indeed, we have been sinners."

قَالَ

He said,

سَوْفَ

"Soon

أَسْتَغْفِرُ

I will ask forgiveness

لَكُمْ

for you

رَبِّىٓ

(from) my Lord.

ۖ

إِنَّهُۥ

Indeed, He,

هُوَ

He

ٱلْغَفُورُ

(is) the Oft-Forgiving,

ٱلرَّحِيمُ

the Most Merciful."

٩٨

(98)

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّىٓ ۖ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ٩٨

(98) He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."

فَلَمَّا

Then when

دَخَلُوا۟

they entered

عَلَىٰ

upon

يُوسُفَ

Yusuf,

ءَاوَىٰٓ

he took

إِلَيْهِ

to himself

أَبَوَيْهِ

his parents

وَقَالَ

and said,

ٱدْخُلُوا۟

"Enter

مِصْرَ

Egypt

إِن

if

شَآءَ

Allah wills,

ٱللَّهُ

ءَامِنِينَ

safe."

٩٩

(99)

فَلَمَّا دَخَلُوا۟ عَلَىٰ يُوسُفَ ءَاوَىٰٓ إِلَيْهِ أَبَوَيْهِ وَقَالَ ٱدْخُلُوا۟ مِصْرَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ ٩٩

(99) And when they entered upon Joseph, he took his parents to himself and said, "Enter Egypt, Allah willing, safe [and secure]."

وَرَفَعَ

And he raised

أَبَوَيْهِ

his parents

عَلَى

upon

ٱلْعَرْشِ

the throne

وَخَرُّوا۟

and they fell down

لَهُۥ

to him

سُجَّدًا

prostrate.

صلے

وَقَالَ

And he said,

يَٰٓأَبَتِ

"O my father

هَٰذَا

This

تَأْوِيلُ

(is the) interpretation

رُءْيَٰىَ

(of) my dream,

مِن

(of) before.

قَبْلُ

قَدْ

Verily,

جَعَلَهَا

has made it

رَبِّى

my Lord

حَقًّا

true.

صلے

وَقَدْ

And indeed,

أَحْسَنَ

He was good

بِىٓ

to me

إِذْ

when

أَخْرَجَنِى

He took me out

مِنَ

of

ٱلسِّجْنِ

the prison,

وَجَآءَ

and brought

بِكُم

you

مِّنَ

from

ٱلْبَدْوِ

the bedouin life

مِن

after

بَعْدِ

أَن

[that]

نَّزَغَ

had caused discord

ٱلشَّيْطَٰنُ

the Shaitaan

بَيْنِى

between me

وَبَيْنَ

and between

إِخْوَتِىٓ

my brothers.

ج

إِنَّ

Indeed,

رَبِّى

my Lord

لَطِيفٌ

(is) Most Subtle

لِّمَا

to what

يَشَآءُ

He wills.

ج

إِنَّهُۥ

Indeed, He,

هُوَ

He

ٱلْعَلِيمُ

(is) the All-Knower,

ٱلْحَكِيمُ

the All-Wise.

١٠٠

(100)

وَرَفَعَ أَبَوَيْهِ عَلَى ٱلْعَرْشِ وَخَرُّوا۟ لَهُۥ سُجَّدًا ۖ وَقَالَ يَٰٓأَبَتِ هَٰذَا تَأْوِيلُ رُءْيَٰىَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّى حَقًّا ۖ وَقَدْ أَحْسَنَ بِىٓ إِذْ أَخْرَجَنِى مِنَ ٱلسِّجْنِ وَجَآءَ بِكُم مِّنَ ٱلْبَدْوِ مِن بَعْدِ أَن نَّزَغَ ٱلشَّيْطَٰنُ بَيْنِى وَبَيْنَ إِخْوَتِىٓ ۚ إِنَّ رَبِّى لَطِيفٌ لِّمَا يَشَآءُ ۚ إِنَّهُۥ هُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ١٠٠

(100) And he raised his parents upon the throne, and they bowed to him in prostration. And he said, "O my father, this is the explanation of my vision of before. My Lord has made it reality. And He was certainly good to me when He took me out of prison and brought you [here] from bedouin life after Satan had induced [estrangement] between me and my brothers. Indeed, my Lord is Subtle in what He wills. Indeed, it

is He who is the Knowing, the Wise.

۞

رَبِّ

My Lord,

قَدْ

indeed,

ءَاتَيْتَنِى

you have given on me

مِنَ

of

ٱلْمُلْكِ

the sovereignty

وَعَلَّمْتَنِى

and taught me

مِن

of

تَأْوِيلِ

the interpretation

ٱلْأَحَادِيثِ

of the events.

ج

فَاطِرَ

Creator

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

أَنتَ

You

وَلِىِّۦ

(are) my Protector,

فِى

in

ٱلدُّنْيَا

the world

وَٱلْءَاخِرَةِ

and the Hereafter.

صلے

تَوَفَّنِى

Cause me to die

مُسْلِمًا

(as) a Muslim,

وَأَلْحِقْنِى

and join me

بِٱلصَّٰلِحِينَ

with the righteous."

١٠١

(101)

رَبِّ قَدْ ءَاتَيْتَنِى مِنَ ٱلْمُلْكِ وَعَلَّمْتَنِى مِن تَأْوِيلِ ٱلْأَحَادِيثِ ۚ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَنتَ وَلِىِّۦ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۖ تَوَفَّنِى مُسْلِمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ١٠١

(101) My Lord, You have given me [something] of sovereignty and taught me of the interpretation of dreams. Creator of the heavens and earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous."

ذَٰلِكَ

That

مِنْ
(is) from
أَنۢبَآءِ
the news
ٱلْغَيْبِ
(of) the unseen
نُوحِيهِ
which We reveal
إِلَيْكَ
to you.
صلى

وَمَا
And not
كُنتَ
you were
لَدَيْهِمْ
with them
إِذْ
when
أَجْمَعُوٓا۟
they put together
أَمْرَهُمْ
their plan
وَهُمْ
while they
يَمْكُرُونَ
(were) plotting.
١٠٢
(102)

ذَٰلِكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنتَ لَدَيْهِمْ إِذْ أَجْمَعُوٓا۟ أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ١٠٢

(102) That is from the news of the unseen which We reveal, [O Muhammad], to you. And you were not with them when they put together their plan while they conspired.

وَمَآ

And not

أَكْثَرُ

most

ٱلنَّاسِ

(of) the mankind,

وَلَوْ

even though

حَرَصْتَ

you desire,

بِمُؤْمِنِينَ

(will be) believers.

١٠٣

(103)

وَمَآ أَكْثَرُ ٱلنَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ١٠٣

(103) And most of the people, although you strive [for it], are not believers.

وَمَا

And not

تَسْـَٔلُهُمْ

you ask them

عَلَيْهِ

for it

مِنْ

any

أَجْرٍ
reward.
ج

إِنْ
Not
هُوَ
(is) it
إِلَّا
but
ذِكْرٌ
a reminder
لِّلْعَٰلَمِينَ
to the worlds.
١٠٤
(104)
وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ١٠٤
(104) And you do not ask of them for it any payment. It is not except a reminder to the worlds.
وَكَأَيِّن
And how many
مِّنْ
of
ءَايَةٍ
a Sign
فِى
in
ٱلسَّمَٰوَٰتِ
the heavens

وَٱلْأَرْضِ
and the earth
يَمُرُّونَ
they pass
عَلَيْهَا
over it,
وَهُمْ
while they
عَنْهَا
(are) from them
مُعْرِضُونَ
the ones who turn away.
١٠٥
(105)
وَكَأَيِّن مِّنْ ءَايَةٍ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ١٠٥
(105) And how many a sign within the heavens and earth do they pass over while they, therefrom, are turning away.
وَمَا
And not
يُؤْمِنُ
believe
أَكْثَرُهُم
most of them
بِٱللَّهِ
in Allah
إِلَّا
except
وَهُم

while they

مُّشْرِكُونَ

associate partners with Him.

١٠٦

(106)

وَمَا يُؤْمِنُ أَكْثَرُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ١٠٦

(106) And most of them believe not in Allah except while they associate others with Him.

أَفَأَمِنُوٓا۟

Do they then feel secure

أَن

(against) that

تَأْتِيَهُمْ

comes to them

غَٰشِيَةٌ

an overwhelming

مِّنْ

[of]

عَذَابِ

punishment

ٱللَّهِ

(of) Allah,

أَوْ

or

تَأْتِيَهُمُ

comes to them

ٱلسَّاعَةُ

the Hour

بَغْتَةً

suddenly

وَهُمْ

while they

لَا

(do) not

يَشْعُرُونَ

perceive?

١٠٧

(107)

أَفَأَمِنُوٓاْ أَن تَأْتِيَهُمْ غَٰشِيَةٌ مِّنْ عَذَابِ ٱللَّهِ أَوْ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ١٠٧

(107) Then do they feel secure that there will not come to them an overwhelming [aspect] of the punishment of Allah or that the Hour will not come upon them suddenly while they do not perceive?

قُلْ

Say,

هَٰذِهِۦ

"This

سَبِيلِىٓ

(is) my way;

أَدْعُوٓاْ

I invite

إِلَى

to

ٱللَّهِ

Allah,

ج

عَلَىٰ

with

بَصِيرَةٍ

insight,

أَنَا۠

I

وَمَنِ

and whoever

ٱتَّبَعَنِى

follows me.

صلے

وَسُبْحَٰنَ

And Glory be

ٱللَّهِ

(to) Allah

وَمَآ

and not

أَنَا۠

I am

مِنَ

of

ٱلْمُشْرِكِينَ

the polytheists."

١٠٨

(108)

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ

١٠٨

(108) Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him."

وَمَآ

And not

أَرْسَلْنَا

We sent

مِن

before you,

قَبْلِكَ

إِلَّا

but

رِجَالًا

men

نُّوحِىٓ

We revealed

إِلَيْهِم

to them

مِّنْ

from (among)

أَهْلِ

(the) people

ٱلْقُرَىٰٓ

(of) the townships.

قلے

أَفَلَمْ

So have not

يَسِيرُوا۟

they traveled

فِى

in

ٱلْأَرْضِ

the earth

فَيَنظُرُواْ

and seen

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

(the) end

ٱلَّذِينَ

(of) those who

مِن

(were) before them?

قَبْلِهِمْ

قلے

وَلَدَارُ

And surely the home

ٱلْءَاخِرَةِ

(of) the Hereafter

خَيْرٌ

(is) best

لِّلَّذِينَ

for those who

ٱتَّقَوْاْ

fear Allah.

قلے

أَفَلَا

Then will not

تَعْقِلُونَ

you use reason?

١٠٩

(109)

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِم مِّنْ أَهْلِ ٱلْقُرَىٰٓ ۗ أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۗ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ لِّلَّذِينَ ٱتَّقَوْا۟ ۗ أَفَلَا تَعْقِلُونَ ١٠٩

(109) And We sent not before you [as messengers] except men to whom We revealed from among the people of cities. So have they not traveled through the earth and observed how was the end of those before them? And the home of the Hereafter is best for those who fear Allah; then will you not reason?

حَتَّىٰٓ

Until

إِذَا

when

ٱسْتَيْـَٔسَ

gave up hope

ٱلرُّسُلُ

the Messengers,

وَظَنُّوٓا۟

and thought

أَنَّهُمْ

that they

قَدْ

certainly

كُذِبُوا۟

were denied,

جَآءَهُمْ

then came to them

نَصْرُنَا

Our help,

فَنُجِّىَ

and was saved

مَن

whom

نَّشَآءُ

We willed.

صلے

وَلَا

And not

يُرَدُّ

(can) be repelled

بَأْسُنَا

Our punishment

عَنِ

from

ٱلْقَوْمِ

the people

ٱلْمُجْرِمِينَ

(who are) criminals.

١١٠

(110)

حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓاْ أَنَّهُمْ قَدْ كُذِبُواْ جَآءَهُمْ نَصْرُنَا فَنُجِّىَ مَن نَّشَآءُ ۖ وَلَا يُرَدُّ بَأْسُنَا عَنِ ٱلْقَوْمِ ٱلْمُجْرِمِينَ ١١٠

(110) [They continued] until, when the messengers despaired and were certain that they had been denied, there came to them Our victory, and whoever We willed was saved. And Our punishment cannot be repelled

from the people who are criminals.

لَقَدْ

Verily,

كَانَ

(there) is

فِى

in

قَصَصِهِمْ

their stories

عِبْرَةٌ

a lesson

لِّأُو۟لِى

for men

ٱلْأَلْبَٰبِ

(of) understanding.

قلے

مَا

Not

كَانَ

(it) is

حَدِيثًا

a narration

يُفْتَرَىٰ

invented,

وَلَٰكِن

but

تَصْدِيقَ

a confirmation

ٱلَّذِى

(of that) which

بَيْنَ

(was) before it

يَدَيْهِ

وَتَفْصِيلَ

and a detailed explanation

كُلِّ

(of) all

شَىْءٍ

things,

وَهُدًى

and a guidance

وَرَحْمَةً

and mercy

لِّقَوْمٍ

for a people

يُؤْمِنُونَ

who believe.

١١١

(111)

لَقَدْ كَانَ فِى قَصَصِهِمْ عِبْرَةٌ لِّأُو۟لِى ٱلْأَلْبَٰبِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ١١١

(111) There was certainly in their stories a lesson for those of understanding. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.

ءَايَٰتُهَا ٤٣

Verses 43

سُورَةُ ٱلرَّعْدِ

Chapter 13 The Thunder

رُكُوعَاتُهَا ٦

Rukus 6

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الٓمٓر

Alif Laam Mim Ra.

ج

تِلْكَ

These

ءَايَٰتُ

(are the) Verses

ٱلْكِتَٰبِ

(of) the Book.

قلے

وَٱلَّذِىٓ

And that which

أُنزِلَ

has been revealed

إِلَيْكَ

to you

مِن

from

رَّبِّكَ

your Lord

ٱلْحَقُّ

(is) the truth,

وَلَٰكِنَّ

but

أَكْثَرَ

most

ٱلنَّاسِ

(of) the mankind

لَا

(do) not

يُؤْمِنُونَ

believe.

١

(1)

الٓمٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ۗ وَٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ١

(1) Alif, Lam, Meem, Ra. These are the verses of the Book; and what has been revealed to you from your Lord is the truth, but most of the people do not believe.

ٱللَّهُ

Allah

ٱلَّذِى

(is) the One Who

رَفَعَ

raised

ٱلسَّمَٰوَٰتِ

the heavens

بِغَيْرِ

without

عَمَدٍ

pillars

تَرَوْنَهَا

that you see,

صلے

ثُمَّ

then

ٱسْتَوَىٰ

He established

عَلَى

on

ٱلْعَرْشِ

the Throne

صلے

وَسَخَّرَ

and subjected

ٱلشَّمْسَ

the sun

وَٱلْقَمَرَ

and the moon

صلے

كُلٌّ

each

يَجْرِى

running

لِأَجَلٍ

for a term

مُّسَمًّى

appointed,

ج

يُدَبِّرُ

He arranges

ٱلْأَمْرَ

the matter;

يُفَصِّلُ

He details

ٱلْـَٔايَٰتِ

the Signs

لَعَلَّكُم

so that you may

بِلِقَآءِ

in the meeting

رَبِّكُمْ

(with) your Lord

تُوقِنُونَ

believe with certainty.

٢

(2)

ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ ٱلْأَمْرَ يُفَصِّلُ ٱلْـَٔايَٰتِ لَعَلَّكُم بِلِقَآءِ رَبِّكُمْ تُوقِنُونَ ٢

(2) It is Allah who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain.

وَهُوَ

And He

ٱلَّذِى
(is) the One Who
مَدَّ
spread
ٱلْأَرْضَ
the earth,
وَجَعَلَ
and placed
فِيهَا
in it
رَوَٰسِىَ
firm mountains
وَأَنْهَٰرًا
and rivers,
صلے

وَمِن
and from
كُلِّ
all
ٱلثَّمَرَٰتِ
(of) the fruits
جَعَلَ
He made
فِيهَا
in it
زَوْجَيْنِ
pairs
ٱثْنَيْنِ
two.

صلے

يُغْشِى

He covers

ٱلَّيْلَ

the night

ٱلنَّهَارَ

(with) the day.

ج

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَٰتٍ

surely (are) Signs

لِّقَوْمٍ

for a people

يَتَفَكَّرُونَ

who ponder.

٣

(3)

وَهُوَ ٱلَّذِى مَدَّ ٱلْأَرْضَ وَجَعَلَ فِيهَا رَوَٰسِىَ وَأَنْهَٰرًا ۖ وَمِن كُلِّ ٱلثَّمَرَٰتِ جَعَلَ فِيهَا زَوْجَيْنِ ٱثْنَيْنِ ۖ يُغْشِى ٱلَّيْلَ ٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ٣

(3) And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two

mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought.

وَفِى
And in

ٱلْأَرْضِ
the earth

قِطَعٌ
are tracks

مُّتَجَٰوِرَٰتٌ
neighboring,

وَجَنَّٰتٌ
and gardens

مِّنْ
of

أَعْنَٰبٍ
grapevines

وَزَرْعٌ
and crops

وَنَخِيلٌ
and date-palms

صِنْوَانٌ
trees (growing) from a single root

وَغَيْرُ
and trees not (growing) from a single root.

صِنْوَانٍ

يُسْقَىٰ
watered

بِمَآءٍ
with one water;

وَٰحِدٍ

وَنُفَضِّلُ

but We cause to exceed

بَعْضَهَا

some of them

عَلَىٰ

over

بَعْضٍ

others

فِى

in

ٱلْأُكُلِ

the fruit.

ج

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَٰتٍ

surely (are) Signs

لِّقَوْمٍ

for a people

يَعْقِلُونَ

who use reason.

٤

(4)

وَفِى ٱلْأَرْضِ قِطَعٌ مُّتَجَٰوِرَٰتٌ وَجَنَّٰتٌ مِّنْ أَعْنَٰبٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَىٰ بِمَآءٍ وَٰحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِى ٱلْأُكُلِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ٤

(4) And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.

وَإِن

And if

تَعْجَبْ

you (are) astonished,

فَعَجَبٌ

then astonishing

قَوْلُهُمْ

(is) their saying,

أَءِذَا

"When

كُنَّا

we are

تُرَٰبًا

dust,

أَءِنَّا

will we

لَفِى

(be) indeed, in

خَلْقٍ

a creation

جَدِيدٍ

new?"

قلے

أُو۟لَٰٓئِكَ

Those

ٱلَّذِينَ

(are) the ones who

كَفَرُوا۟

disbelieved

بِرَبِّهِمْ

in their Lord,

صلے

وَأُو۟لَٰٓئِكَ

and those

ٱلْأَغْلَٰلُ

the iron chains

فِىٓ

(will be) in

أَعْنَاقِهِمْ

their necks,

صلے

وَأُو۟لَٰٓئِكَ

those

أَصْحَٰبُ

(are the) companions

ٱلنَّارِ

(of) the Fire,

صلے

هُمْ

they

فِيهَا

in it

خَٰلِدُونَ

(will) abide forever.

٥

(5)

وَإِن تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ أَءِذَا كُنَّا تُرَٰبًا أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ ۗ أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ ٱلْأَغْلَٰلُ فِىٓ أَعْنَاقِهِمْ ۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ٥

(5) And if you are astonished, [O Muhammad] - then astonishing is their saying, "When we are dust, will we indeed be [brought] into a new creation?" Those are the ones who have disbelieved in their Lord, and those will have shackles upon their necks, and those are the companions of the Fire; they will abide therein eternally.

وَيَسْتَعْجِلُونَكَ

And they ask you to hasten

بِٱلسَّيِّئَةِ

the evil

قَبْلَ

before

ٱلْحَسَنَةِ

the good

وَقَدْ

and verily

خَلَتْ

has occurred

مِن

before them

قَبْلِهِمُ

ٱلْمَثُلَٰتُ

[the] similar punishments.

قلے

وَإِنَّ

And indeed,

رَبَّكَ

your Lord

لَذُو

(is) Full of Forgiveness

مَغْفِرَةٍ

لِّلنَّاسِ

for mankind

عَلَىٰ

for

ظُلْمِهِمْ

their wrongdoing,

صلے

وَإِنَّ

and indeed,

رَبَّكَ

your Lord

لَشَدِيدُ

(is) severe

ٱلْعِقَابِ

(in) the penalty.

٦

(6)

وَيَسْتَعْجِلُونَكَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلِهِمُ ٱلْمَثُلَٰتُ ۗ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ ۖ وَإِنَّ رَبَّكَ لَشَدِيدُ ٱلْعِقَابِ ٦

(6) They impatiently urge you to bring about evil before good, while there has already occurred before them similar punishments [to what they demand]. And indeed, your Lord is full of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.

وَيَقُولُ

And say

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved,

لَوْلَآ

"Why not

أُنزِلَ

has been sent down

عَلَيْهِ

to him

ءَايَةٌ

a sign

مِّن

from

رَّبِّهِۦٓ

his Lord?"

ۗ

إِنَّمَآ

Only

أَنتَ

you

مُنذِرٌ

(are) a warner,

صلے

وَلِكُلِّ

and for every

قَوْمٍ

people

هَادٍ

(is) a guide.

٧

(7)

وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦٓ ۗ إِنَّمَآ أَنتَ مُنذِرٌ ۖ وَلِكُلِّ قَوْمٍ هَادٍ ٧

(7) And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" You are only a warner, and for every people is a guide.

ٱللَّهُ

Allah

يَعْلَمُ

knows

مَا

what

تَحْمِلُ

carries

كُلُّ

every

أُنثَىٰ

female,

وَمَا

and what

تَغِيضُ

fall short

ٱلْأَرْحَامُ

the womb,

وَمَا

and what

تَزْدَادُ

they exceed.

صلے

وَكُلُّ

And every

شَىْءٍ

thing

عِندَهُۥ

with Him

بِمِقْدَارٍ

(is) in due proportion.

٨

(8)

ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ ٱلْأَرْحَامُ
وَمَا تَزْدَادُ ۖ وَكُلُّ شَىْءٍ عِندَهُۥ بِمِقْدَارٍ ٨

(8) Allah knows what every female carries and what the wombs lose [prematurely] or exceed. And everything with Him is by due measure.

عَٰلِمُ

Knower

ٱلْغَيْبِ

(of) the unseen

وَٱلشَّهَٰدَةِ

and the witnessed,

ٱلْكَبِيرُ

the Most Great,

ٱلْمُتَعَالِ

the Most High.

٩

(9)

عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْكَبِيرُ ٱلْمُتَعَالِ ٩

(9) [He is] Knower of the unseen and the witnessed, the Grand, the Exalted.

سَوَآءٌ

(It is) same (to Him)

مِّنكُم

[of you]

مَّنْ

(one) who

أَسَرَّ

conceals

ٱلْقَوْلَ

the speech

وَمَن

or (one) who

جَهَرَ

publicizes it

بِهِۦ

وَمَنْ

and (one) who

هُوَ

[he]

مُسْتَخْفٍ

(is) hidden

بِٱلَّيْلِ

by night

وَسَارِبٌ

or goes freely

بِٱلنَّهَارِ

by day.

١٠

(10)

سَوَآءٌ مِّنكُم مَّنْ أَسَرَّ ٱلْقَوْلَ وَمَن جَهَرَ بِهِۦ وَمَنْ هُوَ مُسْتَخْفٍ بِٱلَّيْلِ وَسَارِبٌ بِٱلنَّهَارِ ١٠

(10) It is the same [to Him] concerning you whether one conceals [his] speech or one publicizes it and whether one is hidden by night or conspicuous [among others] by day.

لَهُۥ

For him

مُعَقِّبَٰتٌ

(are) successive (Angels)

مِّن

before him

بَيْنِ

يَدَيْهِ

and behind him,

وَمِنْ

خَلْفِهِۦ

who guard him

يَحْفَظُونَهُۥ

by

مِنْ

(the) Command of Allah.

أَمْرِ

ٱللَّهِ

Indeed,

قلے

إِنَّ

Allah

ٱللَّهَ

(does) not

لَا

change

يُغَيِّرُ

the condition of a people,

مَا

بِقَوْمٍ

until

حَتَّىٰ

they change

يُغَيِّرُوا۟

what

مَا

(is) in themselves.

بِأَنفُسِهِمْ

And when
قلے

وَإِذَآ
Allah wills
أَرَادَ
ٱللَّهُ
for a people
بِقَوْمٍ
misfortune,
سُوٓءًا
then (there is) no
فَلَا
turning away
مَرَدَّ
of it,
لَهُۥ
and not
ج

وَمَا
for them
لَهُم
besides Him
مِّن
any
دُونِهِۦ
protector.
مِن
وَالٍ

١١

(11)

لَهُۥ مُعَقِّبَٰتٌ مِّنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ يَحْفَظُونَهُۥ مِنْ أَمْرِ ٱللَّهِ ۗ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا۟ مَا بِأَنفُسِهِمْ ۗ وَإِذَآ أَرَادَ ٱللَّهُ بِقَوْمٍ سُوٓءًا فَلَا مَرَدَّ لَهُۥ ۚ وَمَا لَهُم مِّن دُونِهِۦ مِن وَالٍ

١١

(11) For each one are successive [angels] before and behind him who protect him by the decree of Allah. Indeed, Allah will not change the condition of a people until they change what is in themselves. And when Allah intends for a people ill, there is no repelling it. And there is not for them besides Him any patron.

هُوَ

He

ٱلَّذِى

(is) the One Who

يُرِيكُمُ

shows you

ٱلْبَرْقَ

the lightning,

خَوْفًا

a fear

وَطَمَعًا

and a hope

وَيُنشِئُ

and brings up

ٱلسَّحَابَ

the heavy clouds.

ٱلثِّقَالَ

١٢

(12)

هُوَ ٱلَّذِى يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ ٱلسَّحَابَ ٱلثِّقَالَ ١٢

(12) It is He who shows you lightening, [causing] fear and aspiration, and generates the heavy clouds.

وَيُسَبِّحُ

And glorifies

ٱلرَّعْدُ

the thunder

بِحَمْدِهِۦ

[with] His praise

وَٱلْمَلَٰٓئِكَةُ

and the Angels

مِنْ

for

خِيفَتِهِۦ

fear of Him.

وَيُرْسِلُ

And He sends

ٱلصَّوَٰعِقَ

the thunderbolts

فَيُصِيبُ

and strikes

بِهَا

with it

مَن

whom

يَشَآءُ

He wills,

وَهُمْ

yet they

يُجَٰدِلُونَ

dispute

فِى

about

ٱللَّهِ

Allah.

وَهُوَ

And He

شَدِيدُ

(is) Mighty

ٱلْمِحَالِ

(in) Strength.

١٣

(13)

وَيُسَبِّحُ ٱلرَّعْدُ بِحَمْدِهِۦ وَٱلْمَلَٰٓئِكَةُ مِنْ خِيفَتِهِۦ وَيُرْسِلُ ٱلصَّوَٰعِقَ فَيُصِيبُ بِهَا مَن يَشَآءُ وَهُمْ يُجَٰدِلُونَ فِى ٱللَّهِ وَهُوَ شَدِيدُ ٱلْمِحَالِ ١٣

(13) And the thunder exalts [Allah] with praise of Him - and the angels [as well] from fear of Him - and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allah; and He is severe in assault.

لَهُۥ

To Him

دَعْوَةُ

(is) supplication

ٱلْحَقِّ

(of) the truth.

صلے

وَٱلَّذِينَ
And those whom
يَدْعُونَ
they invoke
مِن
besides Him
دُونِهِۦ
لَا
not
يَسْتَجِيبُونَ
they respond
لَهُم
to them
بِشَىْءٍ
with a thing
إِلَّا
except
كَبَٰسِطِ
like one who stretches
كَفَّيْهِ
his hands
إِلَى
towards
ٱلْمَآءِ
water
لِيَبْلُغَ
to reach

فَاهُ

his mouth,

وَمَا

but not

هُوَ

it

بِبَٰلِغِهِۦ

reaches it.

ج

وَمَا

And not

دُعَآءُ

(is) the supplication

ٱلْكَٰفِرِينَ

(of) the disbelievers

إِلَّا

but

فِى

in

ضَلَٰلٍ

error.

١٤

(14)

لَهُۥ دَعْوَةُ ٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَسْتَجِيبُونَ لَهُم بِشَىْءٍ إِلَّا كَبَٰسِطِ كَفَّيْهِ إِلَى ٱلْمَآءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَٰلِغِهِۦ ۚ وَمَا دُعَآءُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ١٤

(14) To Him [alone] is the supplication of truth. And those they call

upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the disbelievers is not but in error [i.e. futility].

وَلِلَّهِ

And to Allah

يَسْجُدُ

prostrates

مَن

whoever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth,

طَوْعًا

willingly

وَكَرْهًا

or unwillingly,

وَظِلَٰلُهُم

and (so do) their shadows

بِٱلْغُدُوِّ

in the mornings

وَٱلْءَاصَالِ

and in the afternoons.

۩

١٥

(15)

وَلِلَّهِ يَسْجُدُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ طَوْعًا

وَكَرْهًا وَظِلَٰلُهُم بِٱلْغُدُوِّ وَٱلْءَاصَالِ ۩ ١٥

(15) And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.

قُلْ

Say,

مَن

"Who

رَّبُّ

(is) the Lord

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth?"

قُلِ

Say,

ٱللَّهُ

"Allah."

ج

قُلْ

Say,

أَفَٱتَّخَذْتُم

"Have you then taken

مِّن

besides Him,

دُونِهِۦٓ

protectors,

أَوْلِيَآءَ

not

لَا
they have power
يَمْلِكُونَ
for themselves
لِأَنفُسِهِمْ
(to) benefit
نَفْعًا
and not
وَلَا
(to) harm?"
ضَرًّا
Say,
ج
قُلْ
"Is
هَلْ
equal
يَسْتَوِى
the blind
ٱلْأَعْمَىٰ
and the seeing?
وَٱلْبَصِيرُ
Or
أَمْ
is
هَلْ
equal
تَسْتَوِى
the darkness[es]

ٱلظُّلُمَٰتُ

and the light?

وَٱلنُّورُ

Or

قلے

أَمْ

they attribute

جَعَلُواْ

to Allah

لِلَّهِ

partners

شُرَكَآءَ

who created

خَلَقُواْ

like His creation,

كَخَلْقِهِۦ

so that seemed alike

فَتَشَٰبَهَ

the creation

ٱلْخَلْقُ

to them?"

عَلَيْهِمْ

Say,

ج

قُلِ

"Allah

ٱللَّهُ

(is) the Creator

خَٰلِقُ

of all

كُلِّ

things,

شَىْءٍ

and He

وَهُوَ

(is) the One

ٱلْوَٰحِدُ

the Irresistible."

ٱلْقَهَّٰرُ

١٦

(16)

قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قُلِ ٱللَّهُ ۚ قُلْ أَفَٱتَّخَذْتُم مِّن دُونِهِۦٓ أَوْلِيَآءَ لَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ أَمْ هَلْ تَسْتَوِى ٱلظُّلُمَٰتُ وَٱلنُّورُ ۗ أَمْ جَعَلُوا۟ لِلَّهِ شُرَكَآءَ خَلَقُوا۟ كَخَلْقِهِۦ فَتَشَٰبَهَ ٱلْخَلْقُ عَلَيْهِمْ ۚ قُلِ ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ وَهُوَ ٱلْوَٰحِدُ ٱلْقَهَّٰرُ ١٦

(16) Say, "Who is Lord of the heavens and earth?" Say, "Allah." Say, "Have you then taken besides Him allies not possessing [even] for themselves any benefit or any harm?" Say, "Is the blind equivalent to the seeing? Or is darkness equivalent to light? Or have they attributed to Allah partners who created like His creation so that the creation [of each] seemed similar to them?" Say, "Allah is the Creator of all things, and He is the One, the Prevailing."

أَنزَلَ

He sends down

مِنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water

فَسَالَتْ

and flows

أَوْدِيَةٌۢ

the valleys

بِقَدَرِهَا

according to their measure,

فَٱحْتَمَلَ

and carries

ٱلسَّيْلُ

the torrent

زَبَدًا

a foam

رَّابِيًا

rising.

ج

وَمِمَّا

And from what

يُوقِدُونَ

they heat

عَلَيْهِ

[on] it

فِى

in

ٱلنَّارِ

the fire

ٱبْتِغَآءَ

in order to make

حِلْيَةٍ

ornaments

أَوْ

or

مَتَٰعٍ

utensils,

زَبَدٌ

a foam

مِّثْلُهُۥ

like it.

ج

كَذَٰلِكَ

Thus

يَضْرِبُ

Allah sets forth

ٱللَّهُ

ٱلْحَقَّ

the truth

وَٱلْبَٰطِلَ

and the falsehood.

ج

فَأَمَّا

Then as for

ٱلزَّبَدُ

the foam

فَيَذْهَبُ
it passes away
جُفَآءً
(as) scum,
صلے

وَأَمَّا
and as for
مَا
what
يَنفَعُ
benefits
ٱلنَّاسَ
the mankind,
فَيَمْكُثُ
remains
فِى
in
ٱلْأَرْضِ
the earth.
ج

كَذَٰلِكَ
Thus
يَضْرِبُ
Allah sets forth
ٱللَّهُ
ٱلْأَمْثَالَ
the examples.
١٧

(17)

أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَالَتْ أَوْدِيَةٌۢ بِقَدَرِهَا فَٱحْتَمَلَ ٱلسَّيْلُ زَبَدًا رَّابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِى ٱلنَّارِ ٱبْتِغَآءَ حِلْيَةٍ أَوْ مَتَٰعٍ زَبَدٌ مِّثْلُهُۥ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْحَقَّ وَٱلْبَٰطِلَ ۚ فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُ جُفَآءً ۖ وَأَمَّا مَا يَنفَعُ ٱلنَّاسَ فَيَمْكُثُ فِى ٱلْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ ١٧

(17) He sends down from the sky, rain, and valleys flow according to their capacity, and the torrent carries a rising foam. And from that [ore] which they heat in the fire, desiring adornments and utensils, is a foam like it. Thus Allah presents [the example of] truth and falsehood. As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.

لِلَّذِينَ

For those who

ٱسْتَجَابُوا۟

responded

لِرَبِّهِمُ

to their Lord

ٱلْحُسْنَىٰ

(is) the bliss.

ۚ

وَٱلَّذِينَ

And for those who

لَمْ

(did) not

يَسْتَجِيبُوا۟

respond

لَهُۥ

to Him,

لَوْ

if

أَنَّ

that

لَهُم

they had

مَّا

whatever

فِى

(is) in

ٱلْأَرْضِ

the earth

جَمِيعًا

all

وَمِثْلَهُۥ

and like of it

مَعَهُۥ

with it,

لَٱفْتَدَوْا۟

surely they would offer ransom

بِهِۦٓ

with it.

ج

أُو۟لَٰٓئِكَ

Those

لَهُمْ

for them

سُوٓءُ
(is) a terrible
ٱلْحِسَابِ
reckoning,
وَمَأْوَىٰهُمْ
and their abode
جَهَنَّمُ
(is) Hell,
صلے

وَبِئْسَ
and wretched
ٱلْمِهَادُ
(is) the resting place.
١٨
(18)
لِلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمُ ٱلْحُسْنَىٰ ۚ وَٱلَّذِينَ لَمْ يَسْتَجِيبُوا۟ لَهُۥ لَوْ أَنَّ لَهُم مَّا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦٓ ۚ أُو۟لَٰٓئِكَ لَهُمْ سُوٓءُ ٱلْحِسَابِ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمِهَادُ ١٨
(18) For those who have responded to their Lord is the best [reward], but those who did not respond to Him - if they had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby. Those will have the worst account, and their refuge is Hell, and wretched is the resting place.

أَفَمَن
Then is (he) who
يَعْلَمُ
knows

أَنَّمَآ

that which

أُنزِلَ

has been revealed

إِلَيْكَ

to you

مِن

from

رَّبِّكَ

your Lord

ٱلْحَقُّ

(is) the truth

كَمَنْ

like (one) who

هُوَ

[he]

أَعْمَىٰٓ

is blind?

ج

إِنَّمَا

Only

يَتَذَكَّرُ

pay heed

أُو۟لُوا۟

men

ٱلْأَلْبَٰبِ

(of) understanding.

١٩

(19)

أَفَمَن يَعْلَمُ أَنَّمَآ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ ٱلْحَقُّ ۞ كَمَنْ هُوَ أَعْمَىٰٓ ۚ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ١٩

(19) Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding -

ٱلَّذِينَ

Those who

يُوفُونَ

fulfill

بِعَهْدِ

the Covenant of Allah

ٱللَّهِ

وَلَا

and not

يَنقُضُونَ

they break

ٱلْمِيثَٰقَ

the contract,

٢٠

(20)

ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيثَٰقَ ٢٠

(20) Those who fulfill the covenant of Allah and do not break the contract,

وَٱلَّذِينَ

And those who

يَصِلُونَ

join

مَآ

what

أَمَرَ

Allah has commanded

ٱللَّهُ

بِهِۦٓ

[for it]

أَن

to

يُوصَلَ

be joined,

وَيَخْشَوْنَ

and fear

رَبَّهُمْ

their Lord

وَيَخَافُونَ

and are afraid

سُوٓءَ

(of) the evil

ٱلْحِسَابِ

the account,

٢١

(21)

وَٱلَّذِينَ يَصِلُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوٓءَ ٱلْحِسَابِ ٢١

(21) And those who join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account,

وَٱلَّذِينَ

And those who

صَبَرُوا۟

(are) patient,

ٱبْتِغَآءَ

seeking

وَجْهِ

(the) Face

رَبِّهِمْ

(of) their Lord

وَأَقَامُواْ

and establish

ٱلصَّلَوٰةَ

the prayer

وَأَنفَقُواْ

and spend

مِمَّا

from what

رَزَقْنَٰهُمْ

We have provided them,

سِرًّا

secretly

وَعَلَانِيَةً

and publicly

وَيَدْرَءُونَ

and they repel

بِٱلْحَسَنَةِ

with the good

ٱلسَّيِّئَةَ

the evil -

أُوْلَٰٓئِكَ

those

لَهُمْ

for them

عُقْبَى

(is) the final attainment

ٱلدَّارِ

(of) the Home -

٢٢

(22)

وَٱلَّذِينَ صَبَرُوا۟ ٱبْتِغَآءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَنفَقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ أُو۟لَٰٓئِكَ لَهُمْ عُقْبَى ٱلدَّارِ ٢٢

(22) And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home -

جَنَّٰتُ

Gardens

عَدْنٍ

of Eden,

يَدْخُلُونَهَا

they will enter them

وَمَن

and whoever

صَلَحَ

(were) righteous

مِنْ

among

ءَابَآئِهِمْ

their fathers

وَأَزْوَٰجِهِمْ

and their spouses,

وَذُرِّيَّٰتِهِمْ

and their offsprings.

صلے

وَٱلْمَلَٰٓئِكَةُ

And the Angels

يَدْخُلُونَ

will enter

عَلَيْهِم

upon them

مِّن

from

كُلِّ

every

بَابٍ

gate,

٢٣

(23)

جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۖ وَٱلْمَلَٰٓئِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ ٢٣

(23) Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, [saying],

سَلَٰمٌ

(Saying), "Peace

عَلَيْكُم

(be) upon you

بِمَا

for what

صَبَرْتُمْ

you patiently endured.

ج

فَنِعْمَ

And excellent

عُقْبَى

(is) the final attainment

ٱلدَّارِ

(of) the Home.

٢٤

(24)

سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى ٱلدَّارِ ٢٤

(24) "Peace be upon you for what you patiently endured. And excellent is the final home."

وَٱلَّذِينَ

And those who

يَنقُضُونَ

break

عَهْدَ

the Covenant of Allah

ٱللَّهِ

مِن

after

بَعْدِ

مِيثَٰقِهِۦ

contracting it,

وَيَقْطَعُونَ
and sever
مَآ
what
أَمَرَ
Allah has commanded
ٱللَّهُ
بِهِۦٓ
for it
أَن
to
يُوصَلَ
be joined
وَيُفْسِدُونَ
and spread corruption
فِى
in
ٱلْأَرْضِ
the earth.
لا
أُو۟لَٰٓئِكَ
Those -
لَهُمُ
for them
ٱللَّعْنَةُ
(is) the curse,
وَلَهُمْ
and for them

سُوٓءُ

(is) an evil

ٱلدَّارِ

home.

٢٥

(25)

وَٱلَّذِينَ يَنقُضُونَ عَهْدَ ٱللَّهِ مِن بَعْدِ مِيثَٰقِهِۦ وَيَقْطَعُونَ مَآ أَمَرَ ٱللَّهُ بِهِۦٓ أَن يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ ۙ أُو۟لَٰٓئِكَ لَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ

٢٥

(25) But those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and spread corruption on earth - for them is the curse, and they will have the worst home.

ٱللَّهُ

Allah

يَبْسُطُ

extends

ٱلرِّزْقَ

the provision

لِمَن

for whom

يَشَآءُ

He wills

وَيَقْدِرُ

and restricts.

ج

وَفَرِحُوا۟

And they rejoice

بِٱلْحَيَوٰةِ

in the life

ٱلدُّنْيَا

(of) the world

وَمَا

and nothing

ٱلْحَيَوٰةُ

(is) the life

ٱلدُّنْيَا

of the world

فِى

in (comparison to)

ٱلْءَاخِرَةِ

the Hereafter,

إِلَّا

except

مَتَٰعٌ

an enjoyment.

٢٦

(26)

ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ وَفَرِحُوا۟ بِٱلْحَيَوٰةِ ٱلدُّنْيَا وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا فِى ٱلْءَاخِرَةِ إِلَّا مَتَٰعٌ ٢٦

(26) Allah extends provision for whom He wills and restricts [it]. And they rejoice in the worldly life, while the worldly life is not, compared to the Hereafter, except [brief] enjoyment.

وَيَقُولُ

And say

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieved,

لَوْلَآ

"Why has not

أُنزِلَ

been sent down

عَلَيْهِ

upon him

ءَايَةٌ

a Sign

مِّن

from

رَّبِّهِۦ

his Lord?"

قلے

قُلْ

Say,

إِنَّ

"Indeed,

ٱللَّهَ

Allah

يُضِلُّ

lets go astray

مَن

whom

يَشَآءُ

He wills

وَيَهْدِىٓ

and guides

إِلَيْهِ

to Himself

مَنْ

whoever

أَنَابَ

turns back,

٢٧

(27)

وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّبِّهِۦ ۚ قُلْ إِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَنْ أَنَابَ ٢٧

(27) And those who disbelieved say, "Why has a sign not been sent down to him from his Lord?" Say, [O Muhammad], "Indeed, Allah leaves astray whom He wills and guides to Himself whoever turns back [to Him] -

ٱلَّذِينَ

Those who

ءَامَنُوا۟

believed

وَتَطْمَئِنُّ

and find satisfaction

قُلُوبُهُم

their hearts

بِذِكْرِ

in the remembrance

ٱللَّهِ

(of) Allah.

ۗ

أَلَا

No doubt,

بِذِكْرِ

in the remembrance of Allah

ٱللَّهِ

تَطْمَئِنُّ

find satisfaction

ٱلْقُلُوبُ

the hearts.

٢٨

(28)

ٱلَّذِينَ ءَامَنُوا۟ وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ ٱللَّهِ ۗ أَلَا بِذِكْرِ ٱللَّهِ تَطْمَئِنُّ ٱلْقُلُوبُ ٢٨

(28) Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured."

ٱلَّذِينَ

Those who

ءَامَنُوا۟

believed

وَعَمِلُوا۟

and did

ٱلصَّٰلِحَٰتِ

righteous deeds,

طُوبَىٰ

blessedness

لَهُمْ

(is) for them

وَحُسْنُ

and a beautiful

مَـَٔابٍ

place of return.

٢٩

(29)

ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ ٢٩

(29) Those who have believed and done righteous deeds - a good state is theirs and a good return.

كَذَٰلِكَ

Thus

أَرْسَلْنَـٰكَ

We have sent you

فِىٓ

to

أُمَّةٍ

a nation

قَدْ

verily

خَلَتْ

have passed away

مِن

before it

قَبْلِهَآ

أُمَمٌ

nations,

لِّتَتْلُوَا۟

so that you might recite

عَلَيْهِمُ

to them

ٱلَّذِىٓ

what

أَوْحَيْنَآ

We revealed

إِلَيْكَ

to you,

وَهُمْ

while they

يَكْفُرُونَ

disbelieve

بِٱلرَّحْمَٰنِ

in the Most Gracious.

ج

قُلْ

Say,

هُوَ

"He

رَبِّى

(is) my Lord,

لَآ

(there is) no

إِلَٰهَ

god

إِلَّا

except

هُوَ

Him.

عَلَيْهِ

Upon Him

تَوَكَّلْتُ

I put my trust

وَإِلَيْهِ

and to Him

مَتَابِ

(is) my return."

٣٠

(30)

كَذَٰلِكَ أَرْسَلْنَٰكَ فِىٓ أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَآ أُمَمٌ لِّتَتْلُوَا۟ عَلَيْهِمُ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَهُمْ يَكْفُرُونَ بِٱلرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّى لَآ إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ٣٠

(30) Thus have We sent you to a community before which [other] communities have passed on so you might recite to them that which We revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no deity except Him. Upon Him I rely, and to Him is my return."

وَلَوْ

And if

أَنَّ

that was

قُرْءَانًا

any Quran,

سُيِّرَتْ

could be moved

بِهِ

by it

ٱلْجِبَالُ

the mountains,

أَوْ

or

قُطِّعَتْ

could be cloven asunder

بِهِ

by it

ٱلْأَرْضُ

the earth,

أَوْ

or

كُلِّمَ

could be made to speak

بِهِ

by it

ٱلْمَوْتَىٰ

the dead.

قلے

بَل

Nay,

لِّلَّهِ

with Allah

ٱلْأَمْرُ

(is) the command

جَمِيعًا

all.

قلے

أَفَلَمْ

Then do not

يَاْيْـَٔسِ

know

ٱلَّذِينَ

those who

ءَامَنُوٓاْ

believe

أَن

that

لَّوْ

if

يَشَآءُ

Allah had willed

ٱللَّهُ

لَهَدَى

surely, He would have guided

ٱلنَّاسَ

all of the mankind?

جَمِيعًا

قلے

وَلَا

And not

يَزَالُ

will cease

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieve

تُصِيبُهُم

to strike them

بِمَا

for what

صَنَعُواْ

they did

قَارِعَةٌ

a disaster,

أَوْ

or

تَحُلُّ

it settles

قَرِيبًا

close

مِّن

from

دَارِهِمْ

their homes

حَتَّىٰ

until

يَأْتِيَ

comes

وَعْدُ

(the) Promise of Allah.

ٱللَّهِ

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(will) not

يُخْلِفُ

fail

ٱلْمِيعَادَ

(in) the Promise.

٣١

(31)

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ ٱلْجِبَالُ أَوْ قُطِّعَتْ بِهِ ٱلْأَرْضُ أَوْ كُلِّمَ بِهِ ٱلْمَوْتَىٰ ۗ بَل لِّلَّهِ ٱلْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَا۟يْـَٔسِ ٱلَّذِينَ ءَامَنُوٓا۟ أَن لَّوْ يَشَآءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ تُصِيبُهُم بِمَا صَنَعُوا۟ قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّىٰ يَأْتِىَ وَعْدُ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِيعَادَ ٣١

(31) And if there was any qur'an by which the mountains would be removed or the earth would be broken apart or the dead would be made to speak, [it would be this Qur'an], but to Allah belongs the affair entirely. Then have those who believed not accepted that had Allah willed, He would have guided the people, all of them? And those who disbelieve do not cease to be struck, for what they have done, by calamity - or it will descend near their home - until there comes the promise of Allah. Indeed, Allah does not fail in [His] promise.

وَلَقَدِ

And certainly,

ٱسْتُهْزِئَ

were mocked

بِرُسُلٍ

Messengers

مِّن

before you,

قَبْلِكَ

but I granted respite

فَأَمْلَيْتُ

to those who

لِلَّذِينَ

disbelieved;

كَفَرُوا۟

then

ثُمَّ

I seized them,

أَخَذْتُهُمْ

and how

صلے

فَكَيْفَ

was

كَانَ

My penalty.

عِقَابِ

٣٢

(32)

وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُوا۟ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ٣٢

(32) And already were [other] messengers ridiculed before you, and I extended the time of those who disbelieved; then I seized them, and how [terrible] was My penalty.

أَفَمَنْ

Is then He Who

هُوَ
قَآئِمٌ
(is) a Maintainer
عَلَىٰ
of
كُلِّ
every
نَفْسٍ
soul
بِمَا
for what
كَسَبَتْ
it has earned?
قلے

وَجَعَلُواْ
Yet they ascribe
لِلَّهِ
to Allah
شُرَكَآءَ
partners.
قُلْ
Say,
سَمُّوهُمْ
"Name them.
ج

أَمْ
Or
تُنَبِّـُٔونَهُۥ

(do) you inform Him

بِمَا

of what

لَا

not

يَعْلَمُ

He knows

فِى

in

ٱلْأَرْضِ

the earth

أَم

or

بِظَٰهِرٍ

of the apparent

مِّنَ

of

ٱلْقَوْلِ

the words?"

قلے

بَلْ

Nay,

زُيِّنَ

(is) made fair-seeming

لِلَّذِينَ

to those who

كَفَرُوا۟

disbelieve

مَكْرُهُمْ

their plotting,

وَصُدُّوا۟

and they are hindered

عَنِ

from

ٱلسَّبِيلِ

the Path.

قلے

وَمَن

And whoever

يُضْلِلِ

Allah lets go astray

ٱللَّهُ

فَمَا

then not

لَهُۥ

for him

مِنْ

any

هَادٍ

guide.

٣٣

(33)

أَفَمَنْ هُوَ قَآئِمٌ عَلَىٰ كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۗ وَجَعَلُوا۟ لِلَّهِ شُرَكَآءَ قُلْ سَمُّوهُمْ ۚ أَمْ تُنَبِّـُٔونَهُۥ بِمَا لَا يَعْلَمُ فِى ٱلْأَرْضِ أَم بِظَـٰهِرٍ مِّنَ ٱلْقَوْلِ ۗ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا۟ مَكْرُهُمْ وَصُدُّوا۟ عَنِ ٱلسَّبِيلِ ۗ وَمَن

يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ٣٣

(33) Then is He who is a maintainer of every soul, [knowing] what it has earned, [like any other]? But to Allah they have attributed partners. Say, "Name them. Or do you inform Him of that which He knows not upon the earth or of what is apparent of speech?" Rather, their [own] plan has been made attractive to those who disbelieve, and they have been averted from the way. And whomever Allah leaves astray - there will be for him no guide.

لَّهُمْ

For them

عَذَابٌ

(is) a punishment

فِى

in

ٱلْحَيَوٰةِ

the life

ٱلدُّنْيَا

(of) the world

صلے

وَلَعَذَابُ

and surely the punishment

ٱلْءَاخِرَةِ

(of) the Hereafter

أَشَقُّ

(is) harder.

صلے

وَمَا

And not

لَهُم

for them

مِّنَ

against

ٱللَّهِ

Allah

مِن

any

وَاقٍ

defender.

٣٤

(34)

لَّهُمْ عَذَابٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَقُّ ۖ وَمَا لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ٣٤

(34) For them will be punishment in the life of [this] world, and the punishment of the Hereafter is more severe. And they will not have from Allah any protector.

مَّثَلُ

The example

ٱلْجَنَّةِ

of Paradise

ٱلَّتِى

which

وُعِدَ

(is) promised

ٱلْمُتَّقُونَ

(to) the righteous,

ۖ

تَجْرِى

flows

مِن
from
تَحْتِهَا
underneath it
ٱلْأَنْهَٰرُ
the rivers.
صلے

أُكُلُهَا
Its food
دَآئِمٌ
(is) everlasting,
وَظِلُّهَا
and its shade.
ج

تِلْكَ
This
عُقْبَى
(is the) end
ٱلَّذِينَ
(of) those who
ٱتَّقَواْ
(are) righteous,
صلے

وَّعُقْبَى
and (the) end
ٱلْكَٰفِرِينَ
(of) the disbelievers
ٱلنَّارُ

(is) the Fire.

٣٥

(35)

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ أُكُلُهَا دَآئِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى ٱلَّذِينَ ٱتَّقَوا۟ ۖ وَّعُقْبَى ٱلْكَٰفِرِينَ ٱلنَّارُ ٣٥

(35) The example of Paradise, which the righteous have been promised, is [that] beneath it rivers flow. Its fruit is lasting, and its shade. That is the consequence for the righteous, and the consequence for the disbelievers is the Fire.

وَٱلَّذِينَ

And those (to) whom

ءَاتَيْنَٰهُمُ

We have given them

ٱلْكِتَٰبَ

the Book,

يَفْرَحُونَ

rejoice

بِمَآ

at what

أُنزِلَ

has been revealed

إِلَيْكَ

to you,

ۖ

وَمِنَ

but among

ٱلْأَحْزَابِ

the groups

مَن
(those) who
يُنكِرُ
deny
بَعْضَهُۥ
a part of it.
ج

قُلْ
Say,
إِنَّمَآ
"Only
أُمِرْتُ
I have been commanded
أَنْ
that
أَعْبُدَ
I worship
ٱللَّهَ
Allah,
وَلَآ
and not
أُشْرِكَ
I associate partners
بِهِۦٓ
with Him.
ج

إِلَيْهِ
To Him

أَدْعُواْ

I call

وَإِلَيْهِ

and to Him

مَـَٔابِ

(is) my return."

٣٦

(36)

وَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يَفْرَحُونَ بِمَآ أُنزِلَ إِلَيْكَ ۖ وَمِنَ ٱلْأَحْزَابِ مَن يُنكِرُ بَعْضَهُۥ ۚ قُلْ إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ وَلَآ أُشْرِكَ بِهِۦٓ ۚ إِلَيْهِ أَدْعُواْ وَإِلَيْهِ مَـَٔابِ ٣٦

(36) And [the believers among] those to whom We have given the [previous] Scripture rejoice at what has been revealed to you, [O Muhammad], but among the [opposing] factions are those who deny part of it. Say, "I have only been commanded to worship Allah and not associate [anything] with Him. To Him I invite, and to Him is my return."

وَكَذَٰلِكَ

And thus

أَنزَلْنَٰهُ

We have revealed it

حُكْمًا

(to be) a judgment of authority

عَرَبِيًّا

(in) Arabic.

ج

وَلَئِنِ

And if

ٱتَّبَعْتَ

you follow

أَهْوَآءَهُم

their desires

بَعْدَمَا

after

جَآءَكَ

what

مِنَ

came to you

ٱلْعِلْمِ

of

مَا

the knowledge,

لَكَ

not

مِنَ

for you

ٱللَّهِ

against

مِن

Allah

وَلِىٍّ

any

وَلَا

protector

وَاقٍ

and not

٣٧

وَكَذَٰلِكَ أَنزَلْنَٰهُ حُكْمًا عَرَبِيًّا ۚ وَلَئِنِ ٱتَّبَعْتَ أَهْوَآءَهُم بَعْدَمَا جَآءَكَ مِنَ ٱلْعِلْمِ مَا لَكَ مِنَ ٱللَّهِ مِن وَلِىٍّ وَلَا وَاقٍ ٣٧

(37) And thus We have revealed it as an Arabic legislation. And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector.

وَلَقَدْ

And certainly,

أَرْسَلْنَا

We sent

رُسُلًا

Messengers

مِّن

before you

قَبْلِكَ

and We made

وَجَعَلْنَا

for them

لَهُمْ

wives

أَزْوَٰجًا

and offspring.

وَذُرِّيَّةً

And not

ۚ

وَمَا

was

كَانَ

for a Messenger

لِرَسُولٍ

that

أَن

he comes

يَأْتِىَ

with a sign

بِـَٔايَةٍ

except

إِلَّا

by the leave

بِإِذْنِ

(of) Allah.

ٱللَّهِ

For everything

ۗ

لِكُلِّ

(is) a time

أَجَلٍ

prescribed.

كِتَابٌ

٣٨

(38)

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَٰجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ ٣٨

(38) And We have already sent messengers before you and assigned to them wives and descendants. And it was not for a messenger to come with a sign except by permission of Allah. For every term is a decree.

يَمْحُواْ

Allah eliminates

ٱللَّهُ

مَا

what

يَشَآءُ

He wills,

وَيُثْبِتُ

and confirms,

صلے

وَعِندَهُۥٓ

and with Him

أُمُّ

(is) the Mother (of) the Book.

ٱلْكِتَٰبِ

٣٩

(39)

يَمْحُواْ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ ۖ وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ

٣٩

(39) Allah eliminates what He wills or confirms, and with Him is the Mother of the Book.

وَإِن

And whether

مَّا

نُرِيَنَّكَ

We show you

بَعْضَ

a part

ٱلَّذِى

(of) what

نَعِدُهُمْ

We have promised them

أَوْ

or

نَتَوَفَّيَنَّكَ

We cause you to die,

فَإِنَّمَا

so only

عَلَيْكَ

on you

ٱلْبَلَٰغُ

(is) the conveyance,

وَعَلَيْنَا

and on Us

ٱلْحِسَابُ

(is) the reckoning.

٤٠

(40)

وَإِن مَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ وَعَلَيْنَا ٱلْحِسَابُ ٤٠

(40) And whether We show you part of what We promise them or take you in death, upon you is only the [duty of] notification, and upon Us is the account.

أَوَلَمْ

Did not

يَرَوْا۟

they see

أَنَّا

that We

نَأْتِى

come

ٱلْأَرْضَ

(to) the land,

نَنقُصُهَا

reducing it

مِنْ

from

أَطْرَافِهَا

its borders?

ج

وَٱللَّهُ

And Allah

يَحْكُمُ

judges;

لَا

(there is) no

مُعَقِّبَ

adjuster

لِحُكْمِهِۦ

(of) His Judgment.

ج

وَهُوَ

And He

سَرِيعُ

(is) Swift

ٱلْحِسَابِ

(in) the reckoning.

٤١

(41)

أَوَلَمْ يَرَوْا۟ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ وَٱللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِۦ ۚ وَهُوَ سَرِيعُ ٱلْحِسَابِ ٤١

(41) Have they not seen that We set upon the land, reducing it from its borders? And Allah decides; there is no adjuster of His decision. And He is swift in account.

وَقَدْ

And certainly

مَكَرَ

plotted

ٱلَّذِينَ

those who

مِن

(were) before them,

قَبْلِهِمْ

فَلِلَّهِ

but for Allah

ٱلْمَكْرُ

(is) the plot

جَمِيعًا

all.

صلے

يَعْلَمُ

He knows

مَا

what

تَكْسِبُ

earns

كُلُّ

every

نَفْسٍ

soul,

قلے

وَسَيَعْلَمُ

and will know

ٱلْكُفَّٰرُ

the disbelievers

لِمَنْ

for whom

عُقْبَى

(is) the final

ٱلدَّارِ

the home.

٤٢

(42)

وَقَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَلِلَّهِ ٱلْمَكْرُ جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ ٱلْكُفَّٰرُ لِمَنْ عُقْبَى ٱلدَّارِ ٤٢

(42) And those before them had plotted, but to Allah belongs the plan entirely. He knows what every soul earns, and the disbelievers will know for whom is the final home.

وَيَقُولُ

And say

ٱلَّذِينَ
those who
كَفَرُوا۟
disbelieve,
لَسْتَ
"You are not
مُرْسَلًا
a Messenger."
ج

قُلْ
Say,
كَفَىٰ
"Sufficient
بِٱللَّهِ
(is) Allah
شَهِيدًۢا
(as) a Witness
بَيْنِى
between me
وَبَيْنَكُمْ
and between you,
وَمَنْ
and whoever
عِندَهُۥ
[he] has
عِلْمُ
knowledge
ٱلْكِتَٰبِ
(of) the Book."

٤٣

(43)

وَيَقُولُ ٱلَّذِينَ كَفَرُوا۟ لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَمَنْ عِندَهُۥ عِلْمُ ٱلْكِتَٰبِ ٤٣

(43) And those who have disbelieved say, "You are not a messenger." Say, [O Muhammad], "Sufficient is Allah as Witness between me and you, and [the witness of] whoever has knowledge of the Scripture."

ءَايَٰتُهَا ٥٢

Verses 52

سُورَةُ إِبْرَٰهِيمَ

Chapter 14 Abraham

رُكُوعَاتُهَا ٧

Rukus 7

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الٓر

Alif Laam Ra.

ج

كِتَٰبٌ

A Book

أَنزَلْنَٰهُ

which We have revealed

إِلَيْكَ

to you,

لِتُخْرِجَ

so that you may bring out

ٱلنَّاسَ

the mankind

مِنَ

from

ٱلظُّلُمَٰتِ

the darkness[es]

إِلَى

to

ٱلنُّورِ

the light

بِإِذْنِ

by the permission

رَبِّهِمْ
(of) their Lord,
إِلَىٰ
to
صِرَٰطِ
the Path
ٱلْعَزِيزِ
(of) the All-Mighty,
ٱلْحَمِيدِ
the Praiseworthy.
١
(1)
الٓر ۚ كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِ رَبِّهِمْ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ١
(1) Alif, Lam, Ra. [This is] a Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy -
ٱللَّهِ
Allah
ٱلَّذِى
(is) the One
لَهُۥ
to Him (belongs)
مَا
whatever
فِى
(is) in
ٱلسَّمَٰوَٰتِ
the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth.

قلے

وَوَيْلٌ

And woe

لِّلْكَٰفِرِينَ

to the disbelievers

مِنْ

from

عَذَابٍ

the punishment

شَدِيدٍ

severe.

٢

(2)

ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَوَيْلٌ لِّلْكَٰفِرِينَ مِنْ عَذَابٍ شَدِيدٍ ٢

(2) Allah, to whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers from a severe punishment

ٱلَّذِينَ

Those who

يَسْتَحِبُّونَ

love more

ٱلْحَيَوٰةَ

the life

ٱلدُّنْيَا

(of) the world

عَلَى

than

ٱلْءَاخِرَةِ

the Hereafter,

وَيَصُدُّونَ

and hinder

عَن

from

سَبِيلِ

(the) Path

ٱللَّهِ

(of) Allah,

وَيَبْغُونَهَا

and seek in it

عِوَجًا

crookedness,

ج

أُو۟لَٰٓئِكَ

those

فِى

[in]

ضَلَٰلٍۭ

(are) far astray.

بَعِيدٍ

٣

(3)

ٱلَّذِينَ يَسْتَحِبُّونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍۭ بَعِيدٍ ٣

(3) The ones who prefer the worldly life over the Hereafter and avert [people] from the way of Allah, seeking to make it (seem) deviant. Those are in extreme error.

وَمَآ

And not

أَرْسَلْنَا

We sent

مِن

any

رَّسُولٍ

Messenger

إِلَّا

except

بِلِسَانِ

with the language

قَوْمِهِۦ

(of) his people

لِيُبَيِّنَ

so that he might make clear

لَهُمْ

for them.

ۖ

فَيُضِلُّ

Then Allah lets go astray

ٱللَّهُ

مَن
whom
يَشَآءُ
He wills
وَيَهْدِى
and guides
مَن
whom
يَشَآءُ
He wills.
ج

وَهُوَ
And He
ٱلْعَزِيزُ
(is) the All-Mighty,
ٱلْحَكِيمُ
the All-Wise.
٤
(4)
وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِۦ لِيُبَيِّنَ لَهُمْ ۖ فَيُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٤
(4) And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.
وَلَقَدْ
And verily
أَرْسَلْنَا

We sent

مُوسَىٰ

Musa

بِـَٔايَٰتِنَآ

with Our Signs,

أَنْ

that

أَخْرِجْ

"Bring out

قَوْمَكَ

your people

مِنَ

from

ٱلظُّلُمَٰتِ

the darkness[es]

إِلَى

to

ٱلنُّورِ

the light.

وَذَكِّرْهُم

And remind them

بِأَيَّىٰمِ

of the days

ٱللَّهِ

(of) Allah."

ج

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَٰتٍ

surely (are) the signs

لِّكُلِّ

for everyone

صَبَّارٍ

patient

شَكُورٍ

and thankful.

٥

(5)

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ أَنْ أَخْرِجْ قَوْمَكَ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ وَذَكِّرْهُم بِأَيَّىٰمِ ٱللَّهِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ٥

(5) And We certainly sent Moses with Our signs, [saying], "Bring out your people from darknesses into the light and remind them of the days of Allah." Indeed in that are signs for everyone patient and grateful.

وَإِذْ

And when

قَالَ

said

مُوسَىٰ

Musa

لِقَوْمِهِ

to his people,

ٱذْكُرُوا۟

"Remember

نِعْمَةَ

(the) Favor of Allah

ٱللَّهِ

عَلَيْكُمْ

upon you,

إِذْ

when

أَنجَىٰكُم

He saved you

مِّنْ

from

ءَالِ

(the) people

فِرْعَوْنَ

(of) Firaun,

يَسُومُونَكُمْ

they were afflicting you

سُوٓءَ

(with) evil

ٱلْعَذَابِ

torment

وَيُذَبِّحُونَ

and were slaughtering

أَبْنَآءَكُمْ

your sons

وَيَسْتَحْيُونَ

and letting live

نِسَآءَكُمْ

your women.

وَفِى

And in

ذَٰلِكُم

that

بَلَآءٌ

(was) a trial

مِّن

from

رَّبِّكُمْ

your Lord

عَظِيمٌ

great.

٦

(6)

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ أَنجَىٰكُم مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ وَيُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِى ذَٰلِكُم بَلَآءٌ مِّن رَّبِّكُمْ عَظِيمٌ ٦

(6) And [recall, O Children of Israel], when Moses said to His people, "Remember the favor of Allah upon you when He saved you from the people of Pharaoh, who were afflicting you with the worst torment and were slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.

وَإِذْ

And when

تَأَذَّنَ

proclaimed

رَبُّكُمْ

your Lord,

لَئِن

"If

شَكَرْتُمْ

you are thankful,

لَأَزِيدَنَّكُمْ

surely I will increase you;

صلے

وَلَئِن

but if

كَفَرْتُمْ

you are ungrateful

إِنَّ

indeed,

عَذَابِى

My punishment

لَشَدِيدٌ

(is) surely severe.'"

٧

(7)

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ ٧

(7) And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.' "

وَقَالَ

And said

مُوسَىٰٓ

Musa,

إِن

"If

تَكْفُرُوٓا۟

you disbelieve,

أَنتُمْ

you

وَمَن

and whoever

فِى

(is) in

ٱلْأَرْضِ

the earth

جَمِيعًا

all,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

لَغَنِىٌّ

certainly (is) Free of need,

حَمِيدٌ

Praiseworthy."

٨

(8)

وَقَالَ مُوسَىٰٓ إِن تَكْفُرُوٓا۟ أَنتُمْ وَمَن فِى ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنِىٌّ حَمِيدٌ ٨

(8) And Moses said, "If you should disbelieve, you and whoever is on the earth entirely - indeed, Allah is Free of need and Praiseworthy."

أَلَمْ

Has not

يَأْتِكُمْ

come to you

نَبَؤُا۟

(the) news

ٱلَّذِينَ

(of) those who

مِن

(were) before you,

قَبْلِكُمْ

قَوْمِ

the people

نُوحٍ

of Nuh,

وَعَادٍ

and Aad

وَثَمُودَ

and Thamud

ۛ

وَٱلَّذِينَ

and those who

مِن

(were) after them?

بَعْدِهِمْ

ۛ

لَا

None

يَعْلَمُهُمْ

knows them

إِلَّا

except

ٱللَّهُ

Allah.

ج

جَآءَتْهُمْ

Came to them

رُسُلُهُم

their Messengers

بِٱلْبَيِّنَٰتِ

with clear proofs

فَرَدُّوٓا۟

but they returned

أَيْدِيَهُمْ

their hands

فِىٓ

in

أَفْوَٰهِهِمْ

their mouths

وَقَالُوٓا۟

and they said,

إِنَّا

"Indeed we

كَفَرْنَا

[we] disbelieve

بِمَآ

in what

أُرْسِلْتُم

you have been sent

بِهِۦ

with [it],

وَإِنَّا

and indeed, we

لَفِى

(are) surely in

شَكٍّ

doubt

مِّمَّا

about what

تَدْعُونَنَآ

you invite us

إِلَيْهِ

to it

مُرِيبٍ

suspicious."

٩

(9)

أَلَمْ يَأْتِكُمْ نَبَؤُا۟ ٱلَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ ۛ وَٱلَّذِينَ مِنۢ بَعْدِهِمْ ۛ لَا يَعْلَمُهُمْ إِلَّا ٱللَّهُ ۚ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرَدُّوٓا۟ أَيْدِيَهُمْ فِىٓ أَفْوَٰهِهِمْ وَقَالُوٓا۟ إِنَّا كَفَرْنَا بِمَآ أُرْسِلْتُم بِهِۦ وَإِنَّا لَفِى شَكٍّ مِّمَّا تَدْعُونَنَآ إِلَيْهِ مُرِيبٍ ٩

(9) Has there not reached you the news of those before you - the people of Noah and 'Aad and Thamud and those after them? No one knows them but Allah. Their messengers brought them clear proofs, but they returned their hands to their mouths and said, "Indeed, we disbelieve in that with which you have been sent, and indeed we are, about that to which you invite us, in disquieting doubt."

قَالَتْ

Said

رُسُلُهُمْ

their Messengers,

أَفِى

"Can (there) be about

ٱللَّهِ

Allah

شَكٌّ

any doubt,

فَاطِرِ

(the) Creator

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth?

صلے

يَدْعُوكُمْ

He invites you,

لِيَغْفِرَ

so that He may forgive

لَكُم

for you

مِّن

[of]

ذُنُوبِكُمْ

your sins,

وَيُؤَخِّرَكُمْ
and give you respite
إِلَىٰٓ
for
أَجَلٍ
a term
مُّسَمًّى
appointed."
ج

قَالُوٓاْ
They said,
إِنْ
"Not
أَنتُمْ
you
إِلَّا
(are) but
بَشَرٌ
a human
مِّثْلُنَا
like us,
تُرِيدُونَ
you wish
أَن
to
تَصُدُّونَا
hinder us
عَمَّا
from what

كَانَ
used to
يَعْبُدُ
worship
ءَابَآؤُنَا
our forefathers.
فَأْتُونَا
So bring us
بِسُلْطَٰنٍ
an authority
مُّبِينٍ
clear."
١٠
(10)
قَالَتْ رُسُلُهُمْ أَفِى ٱللَّهِ شَكٌّ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ قَالُوٓا۟ إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا بِسُلْطَٰنٍ مُّبِينٍ ١٠
(10) Their messengers said, "Can there be doubt about Allah, Creator of the heavens and earth? He invites you that He may forgive you of your sins, and He delays your death for a specified term." They said, "You are not but men like us who wish to avert us from what our fathers were worshipping. So bring us a clear authority."
قَالَتْ
Said
لَهُمْ
to them
رُسُلُهُمْ

their Messengers,

إِن

"Not

نَّحْنُ

we (are)

إِلَّا

but

بَشَرٌ

a human

مِّثْلُكُمْ

like you,

وَلَٰكِنَّ

but

ٱللَّهَ

Allah

يَمُنُّ

bestows His Grace

عَلَىٰ

on

مَن

whom

يَشَآءُ

He wills

مِنْ

of

عِبَادِهِۦ

His slaves.

صلے

وَمَا

And not

كَانَ

is

لَنَآ

for us

أَن

that

نَّأْتِيَكُم

we bring you

بِسُلْطَٰنٍ

an authority

إِلَّا

except

بِإِذْنِ

by the permission of Allah.

ٱللَّهِ

ج

وَعَلَى

And upon

ٱللَّهِ

Allah

فَلْيَتَوَكَّلِ

so let put (their) trust

ٱلْمُؤْمِنُونَ

the believers.

١١

(11)

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلَّا بَشَرٌ مِّثْلُكُمْ وَلَٰكِنَّ

ٱللَّهَ يَمُنُّ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَمَا كَانَ لَنَآ أَن نَّأْتِيَكُم بِسُلْطَٰنٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ١١

(11) Their messengers said to them, "We are only men like you, but Allah confers favor upon whom He wills of His servants. It has never been for us to bring you evidence except by permission of Allah. And upon Allah let the believers rely.

وَمَا

And what

لَنَآ

(is) for us

أَلَّا

that not

نَتَوَكَّلَ

we put our trust

عَلَى

upon

ٱللَّهِ

Allah,

وَقَدْ

while certainly

هَدَىٰنَا

He has guided us

سُبُلَنَا

to our ways?

ۚ

وَلَنَصْبِرَنَّ

And surely we will bear with patience

عَلَىٰ

on

مَآ

what

ءَاذَيْتُمُونَا

harm you may cause us.

ج

وَعَلَى

And upon

ٱللَّهِ

Allah

فَلْيَتَوَكَّلِ

so let put (their) trust

ٱلْمُتَوَكِّلُونَ

the ones who put (their) trust."

١٢

(12)

وَمَا لَنَآ أَلَّا نَتَوَكَّلَ عَلَى ٱللَّهِ وَقَدْ هَدَىٰنَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَىٰ مَآ ءَاذَيْتُمُونَا ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُتَوَكِّلُونَ ١٢

(12) And why should we not rely upon Allah while He has guided us to our [good] ways. And we will surely be patient against whatever harm you should cause us. And upon Allah let those who would rely [indeed] rely."

وَقَالَ

And said

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

لِرُسُلِهِمْ

to their Messengers,

لَنُخْرِجَنَّكُم

"Surely we will drive you out

مِّنْ

of

أَرْضِنَآ

our land

أَوْ

or

لَتَعُودُنَّ

surely you should return

فِى

to

مِلَّتِنَا

our religion."

صلى

فَأَوْحَىٰٓ

So inspired

إِلَيْهِمْ

to them

رَبُّهُمْ

their Lord,

لَنُهْلِكَنَّ

"We will surely destroy

ٱلظَّٰلِمِينَ

the wrongdoers.

١٣

(13)

وَقَالَ ٱلَّذِينَ كَفَرُواْ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۖ فَأَوْحَىٰٓ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ ٱلظَّٰلِمِينَ ١٣

(13) And those who disbelieved said to their messengers, "We will surely drive you out of our land, or you must return to our religion." So their Lord inspired to them, "We will surely destroy the wrongdoers.

وَلَنُسْكِنَنَّكُمُ

And surely We will make you dwell

ٱلْأَرْضَ

(in) the land

مِن

after them.

بَعْدِهِمْ ۚ

ذَٰلِكَ

That

لِمَنْ

(is) for whoever

خَافَ

fears

مَقَامِى

standing before Me

وَخَافَ

and fears

وَعِيدِ

My Threat."

١٤

(14)

وَلَنُسْكِنَنَّكُمُ ٱلْأَرْضَ مِن بَعْدِهِمْ ۚ ذَٰلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ ١٤

(14) And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat."

وَٱسْتَفْتَحُوا۟

And they sought victory

وَخَابَ

and disappointed

كُلُّ

every

جَبَّارٍ

tyrant

عَنِيدٍ

obstinate.

١٥

(15)

وَٱسْتَفْتَحُوا۟ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ١٥

(15) And they requested victory from Allah, and disappointed, [therefore], was every obstinate tyrant.

مِّن

Ahead of him

وَرَآئِهِۦ

(is) Hell,

جَهَنَّمُ

and he will be made to drink

وَيُسْقَىٰ

of

مِن

water

مَّآءٍ

purulent.

صَدِيدٍ

١٦

(16)

مِّن وَرَآئِهِۦ جَهَنَّمُ وَيُسْقَىٰ مِن مَّآءٍ صَدِيدٍ ١٦

(16) Before him is Hell, and he will be given a drink of purulent water.

يَتَجَرَّعُهُۥ

He will sip it

وَلَا

but not

يَكَادُ

he will be near

يُسِيغُهُۥ

(to) swallowing it.

وَيَأْتِيهِ

And will come to him

ٱلْمَوْتُ

the death

مِن

from

كُلِّ

every

مَكَانٍ

side,

وَمَا

but not

هُوَ

he

بِمَيِّتٍ

will die.

صلے

وَمِن

And ahead of him

وَرَآئِهِۦ

عَذَابٌ

(is) a punishment

غَلِيظٌ

harsh.

١٧

(17)

يَتَجَرَّعُهُۥ وَلَا يَكَادُ يُسِيغُهُۥ وَيَأْتِيهِ ٱلْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ۖ وَمِن وَرَآئِهِۦ عَذَابٌ غَلِيظٌ ١٧

(17) He will gulp it but will hardly [be able to] swallow it. And death will come to him from everywhere, but he is not to die. And before him is a massive punishment.

مَّثَلُ

(The) example

ٱلَّذِينَ

(of) those who

كَفَرُواْ

disbelieve

بِرَبِّهِمْ

in their Lord,

صلے

أَعْمَٰلُهُمْ

their deeds

كَرَمَادٍ

(are) like ashes

ٱشْتَدَّتْ

blows furiously

بِهِ

on it

ٱلرِّيحُ

the wind

فِى

in

يَوْمٍ

a day

عَاصِفٍ

stormy.

صلے

لَّا

No

يَقْدِرُونَ

control (they have)

مِمَّا

of what

كَسَبُوا۟

they have earned

عَلَىٰ

on

شَىْءٍ

anything.

ج

ذَٰلِكَ

That,

هُوَ

[it]

ٱلضَّلَٰلُ

(is) the straying

ٱلْبَعِيدُ

far.

١٨

(18)

مَّثَلُ ٱلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ ۖ أَعْمَٰلُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِى يَوْمٍ عَاصِفٍ ۖ لَّا يَقْدِرُونَ مِمَّا كَسَبُوا۟ عَلَىٰ شَىْءٍ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ١٨

(18) The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error.

أَلَمْ

Do not

تَرَ

you see,

أَنَّ

that

ٱللَّهَ

Allah

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ
and the earth
بِٱلْحَقِّ
in truth?
ج

إِن
If
يَشَأْ
He wills,
يُذْهِبْكُمْ
He can remove you
وَيَأْتِ
and bring
بِخَلْقٍ
new.
جَدِيدٍ
a creation
١٩
(19)
أَلَمْ تَرَ أَنَّ ٱللَّهَ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ١٩
(19) Have you not seen that Allah created the heavens and the earth in truth? If He wills, He can do away with you and produce a new creation.
وَمَا
And not
ذَٰلِكَ
(is) that
عَلَى

on

ٱللَّهِ

Allah

بِعَزِيزٍ

great.

٢٠

(20)

وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ٢٠

(20) And that is not difficult for Allah.

وَبَرَزُوا۟

And they will come forth

لِلَّهِ

before Allah

جَمِيعًا

all together,

فَقَالَ

then will say

ٱلضُّعَفَٰٓؤُا۟

the weak

لِلَّذِينَ

to those who

ٱسْتَكْبَرُوٓا۟

were arrogant,

إِنَّا

"Indeed we,

كُنَّا

we were

لَكُمْ

your

تَبَعًا

followers,

فَهَلْ

so can

أَنتُم

you (be)

مُّغْنُونَ

the one who avails

عَنَّا

us

مِنْ

from

عَذَابِ

(the) punishment

ٱللَّهِ

(of) Allah

مِن

anything?"

شَىْءٍ ۚ

قَالُوا۟

They will say,

لَوْ

"If

هَدَىٰنَا

Allah had guided us

ٱللَّهُ

لَهَدَيْنَٰكُمْ

surely we would have guided you.

صلے

سَوَآءٌ

(It is) same

عَلَيْنَآ

for us

أَجَزِعْنَآ

whether we show intolerance

أَمْ

or

صَبَرْنَا

we are patient,

مَا

not

لَنَا

(is) for us

مِن

any

مَّحِيصٍ

place of escape."

٢١

(21)

وَبَرَزُوا۟ لِلَّهِ جَمِيعًا فَقَالَ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ ٱللَّهِ مِن شَىْءٍ ۚ قَالُوا۟ لَوْ هَدَىٰنَا ٱللَّهُ لَهَدَيْنَٰكُمْ ۖ سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ ٢١

(21) And they will come out [for judgement] before Allah all together,

and the weak will say to those who were arrogant, "Indeed, we were your followers, so can you avail us anything against the punishment of Allah?" They will say, "If Allah had guided us, we would have guided you. It is all the same for us whether we show intolerance or are patient: there is for us no place of escape."

وَقَالَ

And will say

ٱلشَّيْطَٰنُ

the Shaitaan,

لَمَّا

when

قُضِىَ

has been decided

ٱلْأَمْرُ

the matter,

إِنَّ

"Indeed,

ٱللَّهَ

Allah

وَعَدَكُمْ

promised you

وَعْدَ

a promise

ٱلْحَقِّ

(of) truth.

وَوَعَدتُّكُمْ

And I promised you,

فَأَخْلَفْتُكُمْ

but I betrayed you.

صلے

وَمَا

But not

كَانَ

I had

لِىَ

عَلَيْكُم

over you

مِّن

any

سُلْطَٰنٍ

authority

إِلَّآ

except

أَن

that

دَعَوْتُكُمْ

I invited you,

فَٱسْتَجَبْتُمْ

and you responded

لِى

to me.

صلى

فَلَا

So (do) not

تَلُومُونِى

blame me,

وَلُومُوٓا۟

but blame

أَنفُسَكُم

yourselves.

صلى

مَّآ

Not

أَنَا۠

(can) I

بِمُصْرِخِكُمْ

(be) your helper

وَمَآ

and not

أَنتُم

you (can)

بِمُصْرِخِىَّ

(be) my helper.

صلى

إِنِّى

Indeed, I

كَفَرْتُ

deny

بِمَآ

[of what]

أَشْرَكْتُمُونِ

your association of me (with Allah)

مِن

before.

قَبْلُ

قلى

إِنَّ
Indeed,
ٱلظَّٰلِمِينَ
the wrongdoers,
لَهُمْ
for them
عَذَابٌ
(is) a punishment
أَلِيمٌ
painful."
٢٢
(22)

وَقَالَ ٱلشَّيْطَٰنُ لَمَّا قُضِىَ ٱلْأَمْرُ إِنَّ ٱللَّهَ وَعَدَكُمْ وَعْدَ ٱلْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ۖ وَمَا كَانَ لِىَ عَلَيْكُم مِّن سُلْطَٰنٍ إِلَّآ أَن دَعَوْتُكُمْ فَٱسْتَجَبْتُمْ لِى ۖ فَلَا تَلُومُونِى وَلُومُوٓا۟ أَنفُسَكُم ۖ مَّآ أَنَا۠ بِمُصْرِخِكُمْ وَمَآ أَنتُم بِمُصْرِخِىَّ ۖ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ۗ إِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ٢٢

(22) And Satan will say when the matter has been concluded, "Indeed, Allah had promised you the promise of truth. And I promised you, but I betrayed you. But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves. I cannot be called to your aid, nor can you be called to my aid. Indeed, I deny your association of me [with Allah] before. Indeed, for the wrongdoers is a painful punishment."

وَأُدْخِلَ
And will be admitted,
ٱلَّذِينَ
those who

ءَامَنُوا۟
believed
وَعَمِلُوا۟
and did
ٱلصَّٰلِحَٰتِ
righteous deeds
جَنَّٰتٍ
(to) Gardens
تَجْرِى
flows
مِن
from
تَحْتِهَا
underneath it
ٱلْأَنْهَٰرُ
the rivers
خَٰلِدِينَ
(will) abide forever
فِيهَا
in it
بِإِذْنِ
by the permission
رَبِّهِمْ
(of) their Lord;
صلے
تَحِيَّتُهُمْ
their greetings
فِيهَا
therein

سَلَٰمٌ

(will be) peace.

٢٣

(23)

وَأُدْخِلَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ ۖ تَحِيَّتُهُمْ فِيهَا سَلَٰمٌ ٢٣

(23) And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, abiding eternally therein by permission of their Lord; and their greeting therein will be, "Peace!"

أَلَمْ

Do not

تَرَ

you see

كَيْفَ

how

ضَرَبَ

Allah sets forth

ٱللَّهُ

مَثَلًا

the example,

كَلِمَةً

a word

طَيِّبَةً

good

كَشَجَرَةٍ

(is) like a tree

طَيِّبَةٍ

good,

أَصْلُهَا

its root

ثَابِتٌ

(is) firm

وَفَرْعُهَا

and its branches

فِى

(are) in

ٱلسَّمَآءِ

the sky?

٢٤

(24)

أَلَمْ تَرَ كَيْفَ ضَرَبَ ٱللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى ٱلسَّمَآءِ ٢٤

(24) Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?

تُؤْتِىٓ

Giving

أُكُلَهَا

its fruit

كُلَّ

all

حِينٍ

time

بِإِذْنِ

by the permission

رَبِّهَا

of its Lord.

وَيَضْرِبُ

And Allah sets forth

ٱللَّهُ

ٱلْأَمْثَالَ

the examples

لِلنَّاسِ

for mankind

لَعَلَّهُمْ

so that they may

يَتَذَكَّرُونَ

remember.

٢٥

(25)

تُؤْتِىٓ أُكُلَهَا كُلَّ حِينٍۭ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ٢٥

(25) It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.

وَمَثَلُ

And (the) example

كَلِمَةٍ

(of) a word

خَبِيثَةٍ

evil

كَشَجَرَةٍ

(is) like a tree

خَبِيثَةٍ

evil,

ٱجْتُثَّتْ

uprooted

مِن

from

فَوْقِ

the surface

ٱلْأَرْضِ

(of) the earth,

مَا

not

لَهَا

for it

مِن

(is) any

قَرَارٍ

stability.

٢٦

(26)

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ٱجْتُثَّتْ مِن فَوْقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارٍ ٢٦

(26) And the example of a bad word is like a bad tree, uprooted from the surface of the earth, not having any stability.

يُثَبِّتُ

Allah keeps firm

ٱللَّهُ

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

بِٱلْقَوْلِ

with the firm word

ٱلثَّابِتِ

فِى

in

ٱلْحَيَوٰةِ

the life

ٱلدُّنْيَا

(of) the world

وَفِى

and in

ٱلْءَاخِرَةِ

the Hereafter.

صلے

وَيُضِلُّ

And Allah lets go astray

ٱللَّهُ

ٱلظَّٰلِمِينَ

the wrongdoers.

ج

وَيَفْعَلُ

And Allah does

ٱللَّهُ

مَا

what

يَشَآءُ

He wills.

يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْـَٔاخِرَةِ ۖ وَيُضِلُّ ٱللَّهُ ٱلظَّـٰلِمِينَ ۚ وَيَفْعَلُ ٱللَّهُ مَا يَشَآءُ ٢٧

(27) Allah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allah sends astray the wrongdoers. And Allah does what He wills.

أَلَمْ

Have not

تَرَ

you seen

إِلَى

[to]

ٱلَّذِينَ

those who

بَدَّلُوا۟

(have) changed

نِعْمَتَ

(the) Favor

ٱللَّهِ

(of) Allah

كُفْرًا

(for) disbelief

وَأَحَلُّوا۟

and they led

قَوْمَهُمْ

their people

دَارَ

(to the) house

ٱلْبَوَارِ

(of) destruction?

٢٨

(28)

أَلَمْ تَرَ إِلَى ٱلَّذِينَ بَدَّلُوا۟ نِعْمَتَ ٱللَّهِ كُفْرًا ۞ وَأَحَلُّوا۟ قَوْمَهُمْ دَارَ ٱلْبَوَارِ ٢٨

(28) Have you not considered those who exchanged the favor of Allah for disbelief and settled their people [in] the home of ruin?

جَهَنَّمَ

Hell,

يَصْلَوْنَهَا

(in) it they will burn

صلے

وَبِئْسَ

and a wretched

ٱلْقَرَارُ

place to settle.

٢٩

(29)

جَهَنَّمَ يَصْلَوْنَهَا ۖ وَبِئْسَ ٱلْقَرَارُ ٢٩

(29) [It is] Hell, which they will [enter to] burn, and wretched is the settlement.

وَجَعَلُوا۟

And they set up

لِلَّهِ

to Allah

أَندَادًا

equals

لِّيُضِلُّوا۟

so that they mislead

عَن

from

سَبِيلِهِۦ

His Path.

قُلْ

قُلْ

Say,

تَمَتَّعُوا۟

"Enjoy,

فَإِنَّ

but indeed,

مَصِيرَكُمْ

your destination

إِلَى

(is) to

ٱلنَّارِ

the Fire."

٣٠

(30)

وَجَعَلُوا۟ لِلَّهِ أَندَادًا لِّيُضِلُّوا۟ عَن سَبِيلِهِۦ ۗ قُلْ تَمَتَّعُوا۟ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّارِ ٣٠

(30) And they have attributed to Allah equals to mislead [people] from His way. Say, "Enjoy yourselves, for indeed, your destination is the Fire."

قُلْ

Say

لِّعِبَادِىَ

to My slaves

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

يُقِيمُوا۟

(to) establish

ٱلصَّلَوٰةَ

the prayers,

وَيُنفِقُوا۟

and (to) spend

مِمَّا

from what

رَزَقْنَٰهُمْ

We have provided them,

سِرًّا

secretly

وَعَلَانِيَةً

and publicly,

مِّن

before

قَبْلِ

[that]

أَن

comes

يَأْتِىَ

a Day

يَوْمٌ

not

لَّا

any trade

بَيْعٌ

in it

فِيهِ

and not

وَلَا

any friendship.

خِلَٰلٌ

٣١

(31)

قُل لِّعِبَادِىَ ٱلَّذِينَ ءَامَنُوا۟ يُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُنفِقُوا۟ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خِلَٰلٌ ٣١

(31) [O Muhammad], tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no exchange, nor any friendships.

ٱللَّهُ

Allah

ٱلَّذِى

(is) the One Who

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth,

وَأَنزَلَ
and sent down
مِنَ
from
ٱلسَّمَآءِ
the sky
مَآءً
water,
فَأَخْرَجَ
then brought forth
بِهِۦ
from it
مِنَ
of
ٱلثَّمَرَٰتِ
the fruits
رِزْقًا
(as) a provision
لَّكُمْ
for you,
صلے

وَسَخَّرَ
and subjected
لَكُمُ
for you
ٱلْفُلْكَ
the ships,
لِتَجْرِىَ
so that they may sail

فِى

in

ٱلْبَحْرِ

the sea

بِأَمْرِهِۦ

by His command,

صلے

وَسَخَّرَ

and subjected

لَكُمُ

for you

ٱلْأَنْهَٰرَ

the rivers.

٣٢

(32)

ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ۖ وَسَخَّرَ لَكُمُ ٱلْفُلْكَ لِتَجْرِىَ فِى ٱلْبَحْرِ بِأَمْرِهِۦ ۖ وَسَخَّرَ لَكُمُ ٱلْأَنْهَٰرَ ٣٢

(32) It is Allah who created the heavens and the earth and sent down rain from the sky and produced thereby some fruits as provision for you and subjected for you the ships to sail through the sea by His command and subjected for you the rivers.

وَسَخَّرَ

And He subjected

لَكُمُ

for you

ٱلشَّمْسَ

the sun

وَٱلْقَمَرَ

and the moon,

دَآئِبَيْنِ

both constantly pursuing their courses,

صلے

وَسَخَّرَ

and subjected

لَكُمُ

for you

ٱلَّيْلَ

the night

وَٱلنَّهَارَ

and the day.

٣٣

(33)

وَسَخَّرَ لَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَ دَآئِبَيْنِ صلے وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ ٣٣

(33) And He subjected for you the sun and the moon, continuous [in orbit], and subjected for you the night and the day.

وَءَاتَىٰكُم

And He gave you

مِّن

of

كُلِّ

all

مَا

what

سَأَلْتُمُوهُ

you asked of Him.

وَإِن

And if

تَعُدُّواْ

you count

نِعْمَتَ

(the) Favor of Allah

ٱللَّهِ

لَا

not

تُحْصُوهَآ

you will (be able to) count them.

قلے

إِنَّ

Indeed,

ٱلْإِنسَٰنَ

the mankind

لَظَلُومٌ

(is) surely unjust

كَفَّارٌ

(and) ungrateful.

٣٤

(34)

وَءَاتَىٰكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّواْ نِعْمَتَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱلْإِنسَٰنَ لَظَلُومٌ كَفَّارٌ ٣٤

(34) And He gave you from all you asked of Him. And if you should count the favor of Allah, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.

وَإِذْ

And when

قَالَ

said

إِبْرَٰهِيمُ

Ibrahim,

رَبِّ

"My Lord

ٱجْعَلْ

Make

هَٰذَا

this

ٱلْبَلَدَ

city

ءَامِنًا

safe,

وَٱجْنُبْنِى

and keep me away

وَبَنِىَّ

and my sons

أَن

that

نَّعْبُدَ

we worship

ٱلْأَصْنَامَ

the idols.

٣٥

(35)

وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا

وَٱجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ٣٥

(35) And [mention, O Muhammad], when Abraham said, "My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.

رَبِّ

My Lord

إِنَّهُنَّ

Indeed, they

أَضْلَلْنَ

have led astray

كَثِيرًا

many

مِّنَ

among

ٱلنَّاسِ

the mankind.

صلے

فَمَن

So whoever

تَبِعَنِى

follows me

فَإِنَّهُۥ

then indeed, he

مِنِّى

(is) of me,

صلے

وَمَنْ

and whoever

عَصَانِى

disobeys me,

فَإِنَّكَ

then indeed, You

غَفُورٌ

(are) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٣٦

(36)

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ ۖ فَمَن تَبِعَنِى فَإِنَّهُۥ مِنِّى ۖ وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ ٣٦

(36) My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.

رَّبَّنَآ

Our Lord

إِنِّىٓ

Indeed, I

أَسْكَنتُ

[I] have settled

مِن

(some) of

ذُرِّيَّتِى

my offsprings

بِوَادٍ

in a valley

غَيْرِ

not

ذِى

with

زَرْعٍ
cultivation
عِندَ
near
بَيْتِكَ
Your Sacred House,
ٱلْمُحَرَّمِ
رَبَّنَا
our Lord
لِيُقِيمُوا۟
That they may establish
ٱلصَّلَوٰةَ
the prayers.
فَٱجْعَلْ
So make
أَفْـِٔدَةً
hearts
مِّنَ
of
ٱلنَّاسِ
the men
تَهْوِىٓ
incline
إِلَيْهِمْ
towards them,
وَٱرْزُقْهُم
and provide them
مِّنَ
with

ٱلثَّمَرَٰتِ

the fruits

لَعَلَّهُمْ

so that they may

يَشْكُرُونَ

be grateful.

٣٧

(37)

رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ ٣٧

(37) Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.

رَبَّنَآ

Our Lord

إِنَّكَ

Indeed, You

تَعْلَمُ

You know

مَا

what

نُخْفِى

we conceal

وَمَا

and what

نُعْلِنُ

we proclaim.

قلے

وَمَا

And not

يَخْفَىٰ

(is) hidden

عَلَى

from

ٱللَّهِ

Allah

مِن

any

شَىْءٍ

thing

فِى

in

ٱلْأَرْضِ

the earth

وَلَا

and not

فِى

in

ٱلسَّمَآءِ

the heaven.

٣٨

(38)

رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى ٱللَّهِ مِن شَىْءٍ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ

(38) Our Lord, indeed You know what we conceal and what we declare, and nothing is hidden from Allah on the earth or in the heaven.

ٱلْحَمْدُ

All the Praise

لِلَّهِ

(is) for Allah

ٱلَّذِى

the One Who

وَهَبَ

has granted

لِى

me

عَلَى

in

ٱلْكِبَرِ

the old age

إِسْمَٰعِيلَ

Ismail

وَإِسْحَٰقَ

and Ishaq.

ج

إِنَّ

Indeed,

رَبِّى

my Lord

لَسَمِيعُ

(is) All-Hearer

ٱلدُّعَآءِ

(of) the prayer.

٣٩

(39)

ٱلْحَمْدُ لِلَّهِ ٱلَّذِى وَهَبَ لِى عَلَى ٱلْكِبَرِ إِسْمَٰعِيلَ وَإِسْحَٰقَ ۚ إِنَّ رَبِّى لَسَمِيعُ ٱلدُّعَآءِ ٣٩

(39) Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.

رَبِّ

My Lord

ٱجْعَلْنِى

Make me

مُقِيمَ

an establisher

ٱلصَّلَوٰةِ

(of) the prayer,

وَمِن

and from

ذُرِّيَّتِى

my offsprings.

ۚ

رَبَّنَا

Our Lord

وَتَقَبَّلْ

and accept

دُعَآءِ

my prayer.

٤٠

(40)

رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا

وَتَقَبَّلْ دُعَآءِ ٤٠

(40) My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.

رَبَّنَا

Our Lord

ٱغْفِرْ

Forgive

لِى

me

وَلِوَٰلِدَىَّ

and my parents

وَلِلْمُؤْمِنِينَ

and the believers

يَوْمَ

(on) the Day

يَقُومُ

will (be) established

ٱلْحِسَابُ

the account."

٤١

(41)

رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ ٤١

(41) Our Lord, forgive me and my parents and the believers the Day the account is established."

وَلَا

And (do) not

تَحْسَبَنَّ

think

ٱللَّهَ

(that) Allah

غَٰفِلًا

(is) unaware

عَمَّا

of what

يَعْمَلُ

do

ٱلظَّٰلِمُونَ

the wrongdoers.

ج

إِنَّمَا

Only

يُؤَخِّرُهُمْ

He gives them respite

لِيَوْمٍ

to a Day

تَشْخَصُ

will stare

فِيهِ

in it

ٱلْأَبْصَٰرُ

the eyes.

٤٢

(42)

وَلَا تَحْسَبَنَّ ٱللَّهَ غَٰفِلًا عَمَّا يَعْمَلُ ٱلظَّٰلِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ ٱلْأَبْصَٰرُ ٤٢

(42) And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror].

مُهْطِعِينَ

Racing ahead,

مُقْنِعِى

raised up

رُءُوسِهِمْ

their heads,

لَا

not

يَرْتَدُّ

returning

إِلَيْهِمْ

towards them

طَرْفُهُمْ

their gaze,

صلے

وَأَفْـِٔدَتُهُمْ

and their hearts

هَوَآءٌ

(are) empty.

٤٣

(43)

مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ۖ وَأَفْـِٔدَتُهُمْ هَوَآءٌ ٤٣

(43) Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void.

وَأَنذِرِ

And warn

ٱلنَّاسَ

the mankind

يَوْمَ
(of) a Day
يَأْتِيهِمُ
(when) will come to them
ٱلْعَذَابُ
the punishment,
فَيَقُولُ
then will say
ٱلَّذِينَ
those who
ظَلَمُوٓاْ
did wrong,
رَبَّنَآ
"Our Lord
أَخِّرْنَآ
Respite us
إِلَىٰٓ
for
أَجَلٍ
a term
قَرِيبٍ
short;
نُّجِبْ
we will answer
دَعْوَتَكَ
Your call
وَنَتَّبِعِ
and we will follow
ٱلرُّسُلَ

the Messengers."
قلے

أَوَلَمْ
"Had not
تَكُونُوٓا۟
you
أَقْسَمْتُم
sworn
مِّن
before
قَبْلُ
not
مَا
for you
لَكُم
any
مِّن
end?
زَوَالٍ
٤٤
(44)

وَأَنذِرِ ٱلنَّاسَ يَوْمَ يَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُوا۟ رَبَّنَآ أَخِّرْنَآ إِلَىٰٓ أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ ٱلرُّسُلَ ۗ أَوَلَمْ تَكُونُوٓا۟ أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ٤٤

(44) And, [O Muhammad], warn the people of a Day when the punishment will come to them and those who did wrong will say, "Our Lord, delay us for a short term; we will answer Your call and follow the messengers." [But it will be said], "Had you not sworn, before, that for

you there would be no cessation?

وَسَكَنتُمْ

And you dwelt

فِى

in

مَسَٰكِنِ

the dwellings

ٱلَّذِينَ

(of) those who

ظَلَمُوٓا۟

wronged

أَنفُسَهُمْ

themselves,

وَتَبَيَّنَ

and it had become clear

لَكُمْ

to you

كَيْفَ

how

فَعَلْنَا

We dealt

بِهِمْ

with them,

وَضَرَبْنَا

and We put forth

لَكُمُ

for you

ٱلْأَمْثَالَ

the examples."

٤٥

(45)

وَسَكَنتُمْ فِى مَسَٰكِنِ ٱلَّذِينَ ظَلَمُوٓا۟ أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ ٱلْأَمْثَالَ

٤٥

(45) And you lived among the dwellings of those who wronged themselves, and it had become clear to you how We dealt with them. And We presented for you [many] examples."

وَقَدْ

And indeed

مَكَرُوا۟

they planned

مَكْرَهُمْ

their plan,

وَعِندَ

but with

ٱللَّهِ

Allah

مَكْرُهُمْ

(was) their plan,

وَإِن

even if

كَانَ

was

مَكْرُهُمْ

their plan

لِتَزُولَ

that should be moved

مِنْهُ

by it

ٱلْجِبَالُ

the mountains.

٤٦

(46)

وَقَدْ مَكَرُوا۟ مَكْرَهُمْ وَعِندَ ٱللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ ٤٦

(46) And they had planned their plan, but with Allah is [recorded] their plan, even if their plan had been [sufficient] to do away with the mountains.

فَلَا

So (do) not

تَحْسَبَنَّ

think

ٱللَّهَ

(that) Allah

مُخْلِفَ

will fail

وَعْدِهِۦ

(to) keep His Promise

رُسُلَهُۥٓ

(to) His Messengers.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

عَزِيزٌ

(is) All-Mighty,

ذُو

Owner (of) Retribution.

ٱنتِقَامٍ

٤٧

(47)

فَلَا تَحْسَبَنَّ ٱللَّهَ مُخْلِفَ وَعْدِهِۦ رُسُلَهُۥٓ ۚ إِنَّ ٱللَّهَ عَزِيزٌ ذُو ٱنتِقَامٍ ٤٧

(47) So never think that Allah will fail in His promise to His messengers. Indeed, Allah is Exalted in Might and Owner of Retribution.

يَوْمَ

(On the) Day

تُبَدَّلُ

will be changed

ٱلْأَرْضُ

the earth

غَيْرَ

(to) other (than)

ٱلْأَرْضِ

the earth,

وَٱلسَّمَٰوَٰتُ

and the heavens,

ۖ

وَبَرَزُوا۟

and they will come forth

لِلَّهِ

before Allah,

ٱلْوَٰحِدِ

the One,

ٱلْقَهَّارِ

the Irresistible.

٤٨

(48)

يَوْمَ تُبَدَّلُ ٱلْأَرْضُ غَيْرَ ٱلْأَرْضِ وَٱلسَّمَٰوَٰتُ ۖ وَبَرَزُوا۟ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ٤٨

(48) [It will be] on the Day the earth will be replaced by another earth, and the heavens [as well], and all creatures will come out before Allah, the One, the Prevailing.

وَتَرَى

And you will see

ٱلْمُجْرِمِينَ

the criminals,

يَوْمَئِذٍ

(on) that Day

مُّقَرَّنِينَ

bound together

فِى

in

ٱلْأَصْفَادِ

the chains,

٤٩

(49)

وَتَرَى ٱلْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى ٱلْأَصْفَادِ ٤٩

(49) And you will see the criminals that Day bound together in shackles,

سَرَابِيلُهُم

Their garments

مِّن

of

قَطِرَانٍ

tar,

وَتَغْشَىٰ

and will cover

وُجُوهَهُمُ

their faces

ٱلنَّارُ

the Fire.

٥٠

(50)

سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ ٱلنَّارُ ٥٠

(50) Their garments of liquid pitch and their faces covered by the Fire.

لِيَجْزِىَ

So that Allah may recompense

ٱللَّهُ

كُلَّ

each

نَفْسٍ

soul

مَّا

(for) what

كَسَبَتْ

it earned.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

سَرِيعُ

(is) Swift

ٱلْحِسَابِ

(in) the reckoning.

٥١

(51)

لِيَجْزِىَ ٱللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ٥١

(51) So that Allah will recompense every soul for what it earned. Indeed, Allah is swift in account.

هَٰذَا

This

بَلَٰغٌ

(is) a Message

لِّلنَّاسِ

for the mankind,

وَلِيُنذَرُوا۟

that they may be warned

بِهِۦ

with it,

وَلِيَعْلَمُوٓا۟

and that they may know

أَنَّمَا

that only

هُوَ

He

إِلَٰهٌ

(is) One God,

وَٰحِدٌ

وَلِيَذَّكَّرَ

and that may take heed

أُوْلُواْ

men

ٱلْأَلْبَٰبِ

(of) understanding.

٥٢

(52)

هَٰذَا بَلَٰغٌ لِّلنَّاسِ وَلِيُنذَرُواْ بِهِۦ وَلِيَعْلَمُوٓاْ أَنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ وَلِيَذَّكَّرَ أُوْلُواْ ٱلْأَلْبَٰبِ ٥٢

(52) This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded.

ءَايَٰتُهَا ٩٩

Verses 99

سُورَةُ ٱلْحِجْرِ

Chapter 15 The Rock

رُكُوعَاتُهَا ٦

Rukus 6

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الٓر

Alif Laam Ra.

ۚ

تِلْكَ

These

ءَايَٰتُ

(are the) Verses

ٱلْكِتَٰبِ

(of) the Book

وَقُرْءَانٍ

and Quran

مُّبِينٍ

clear.

١

(1)

الٓر ۚ تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ وَقُرْءَانٍ مُّبِينٍ ١

(1) Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an.

رُّبَمَا

Perhaps

يَوَدُّ

will wish

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieved,

لَوْ

if

كَانُواْ

they had been

مُسْلِمِينَ

Muslims.

٢

(2)

رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُواْ لَوْ كَانُواْ مُسْلِمِينَ ٢

(2) Perhaps those who disbelieve will wish that they had been Muslims.

ذَرْهُمْ

Leave them

يَأْكُلُواْ

(to) eat

وَيَتَمَتَّعُواْ

and enjoy

وَيُلْهِهِمُ

and diverted them

ٱلْأَمَلُ

the hope,

صلے

فَسَوْفَ

then soon

يَعْلَمُونَ

they will come to know.

٣

(3)

ذَرْهُمْ يَأْكُلُواْ وَيَتَمَتَّعُواْ وَيُلْهِهِمُ ٱلْأَمَلُ ۖ فَسَوْفَ يَعْلَمُونَ ٣

(3) Let them eat and enjoy themselves and be diverted by [false] hope, for they are going to know.

وَمَآ

And not

أَهْلَكْنَا

We destroyed

مِن

any

قَرْيَةٍ

town

إِلَّا

but

وَلَهَا

(there was) for it

كِتَابٌ

a decree

مَّعْلُومٌ

known.

٤

(4)

وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَّعْلُومٌ ٤

(4) And We did not destroy any city but that for it was a known decree.

مَّا

Not

تَسْبِقُ

(can) advance

مِنْ

any

أُمَّةٍ

nation

أَجَلَهَا

its term

وَمَا

and not

يَسْتَـْٔخِرُونَ

(can) delay it.

٥

(5)

مَّا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ٥

(5) No nation will precede its term, nor will they remain thereafter.

وَقَالُوا۟

And they say,

يَٰٓأَيُّهَا

"O you

ٱلَّذِى

(to) whom

نُزِّلَ

has been sent down

عَلَيْهِ

[on him]

ٱلذِّكْرُ

the Reminder,

إِنَّكَ

indeed, you

لَمَجْنُونٌ

(are) surely mad.

٦

(6)

وَقَالُواْ يَٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ

٦

(6) And they say, "O you upon whom the message has been sent down, indeed you are mad.

لَّوْ

Why

مَا

not

تَأْتِينَا

you bring to us

بِٱلْمَلَٰٓئِكَةِ

the Angels,

إِن

if

كُنتَ

you are

مِنَ

of

ٱلصَّٰدِقِينَ

the truthful?"

٧

(7)

لَّوْ مَا تَأْتِينَا بِٱلْمَلَٰٓئِكَةِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٧

(7) Why do you not bring us the angels, if you should be among the truthful?"

مَا

Not

نُنَزِّلُ
We send down
ٱلْمَلَٰٓئِكَةَ
the Angels
إِلَّا
except
بِٱلْحَقِّ
with the truth;
وَمَا
and not
كَانُوٓا۟
they would be
إِذًا
then
مُّنظَرِينَ
given respite.
٨
(8)
مَا نُنَزِّلُ ٱلْمَلَٰٓئِكَةَ إِلَّا بِٱلْحَقِّ وَمَا كَانُوٓا۟ إِذًا مُّنظَرِينَ ٨
(8) We do not send down the angels except with truth; and the disbelievers would not then be reprieved.
إِنَّا
Indeed, We
نَحْنُ
We
نَزَّلْنَا
have sent down
ٱلذِّكْرَ

the Reminder,

وَإِنَّا

and indeed, We

لَهُۥ

of it

لَحَٰفِظُونَ

(are) surely Guardian.

٩

(9)

إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ٩

(9) Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

وَلَقَدْ

And certainly

أَرْسَلْنَا

We (had) sent

مِن

before you

قَبْلِكَ

فِى

in

شِيَعِ

(the) sects

ٱلْأَوَّلِينَ

(of) the former (people).

١٠

(10)

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ فِى شِيَعِ ٱلْأَوَّلِينَ ١٠

(10) And We had certainly sent [messengers] before you, [O Muhammad], among the sects of the former peoples.

وَمَا

And not

يَأْتِيهِم

came to them

مِّن

any

رَّسُولٍ

Messenger

إِلَّا

but

كَانُواْ

they did

بِهِۦ

at him

يَسْتَهْزِءُونَ

mock.

١١

(11)

وَمَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ

١١

(11) And no messenger would come to them except that they ridiculed him.

كَذَٰلِكَ

Thus

نَسْلُكُهُۥ

We let it enter

فِى

in

قُلُوبِ

(the) hearts

ٱلْمُجْرِمِينَ

(of) the criminals.

١٢

(12)

كَذَٰلِكَ نَسْلُكُهُۥ فِى قُلُوبِ ٱلْمُجْرِمِينَ ١٢

(12) Thus do We insert denial into the hearts of the criminals.

لَا

Not

يُؤْمِنُونَ

they believe

بِهِۦ

in it,

صلے

وَقَدْ

and verily

خَلَتْ

have passed

سُنَّةُ

the way(s)

ٱلْأَوَّلِينَ

(of) the former (people).

١٣

(13)

لَا يُؤْمِنُونَ بِهِۦ ۖ وَقَدْ خَلَتْ سُنَّةُ ٱلْأَوَّلِينَ ١٣

(13) They will not believe in it, while there has already occurred the precedent of the former peoples.

وَلَوْ

And (even) if

فَتَحْنَا

We opened

عَلَيْهِم

to them

بَابًا

a gate

مِّنَ

from

ٱلسَّمَآءِ

the heaven,

فَظَلُّوا۟

and they were to continue

فِيهِ

therein

يَعْرُجُونَ

(to) ascend,

١٤

(14)

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ ٱلسَّمَآءِ فَظَلُّوا۟ فِيهِ يَعْرُجُونَ ١٤

(14) And [even] if We opened to them a gate from the heaven and they continued therein to ascend,

لَقَالُوٓا۟

They would surely say

إِنَّمَا

"Only

سُكِّرَتْ

have been dazzled

أَبْصَٰرُنَا

our eyes.

بَلْ

Nay,

نَحْنُ

we

قَوْمٌ

(are) a people

مَّسْحُورُونَ

bewitched."

١٥

(15)

لَقَالُوٓاْ إِنَّمَا سُكِّرَتْ أَبْصَٰرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ ١٥

(15) They would say, "Our eyes have only been dazzled. Rather, we are a people affected by magic."

وَلَقَدْ

And verily

جَعَلْنَا

We have placed

فِى

in

ٱلسَّمَآءِ

the heavens

بُرُوجًا

constellations

وَزَيَّنَّٰهَا

and We have beautified it

لِلنَّٰظِرِينَ

for the observers.

١٦

(16)

وَلَقَدْ جَعَلْنَا فِى ٱلسَّمَآءِ بُرُوجًا وَزَيَّنَّٰهَا لِلنَّٰظِرِينَ ١٦

(16) And We have placed within the heaven great stars and have beautified it for the observers.

وَحَفِظْنَٰهَا

And We have protected it

مِن

from

كُلِّ

every

شَيْطَٰنٍ

devil

رَّجِيمٍ

accursed.

١٧

(17)

وَحَفِظْنَٰهَا مِن كُلِّ شَيْطَٰنٍ رَّجِيمٍ ١٧

(17) And We have protected it from every devil expelled [from the mercy of Allah]

إِلَّا

Except

مَنِ

(one) who

ٱسْتَرَقَ

steals

ٱلسَّمْعَ

the hearing,

فَأَتْبَعَهُۥ

then follows him

شِهَابٌ

a burning flame

مُّبِينٌ

clear.

١٨

(18)

إِلَّا مَنِ ٱسْتَرَقَ ٱلسَّمْعَ فَأَتْبَعَهُۥ شِهَابٌ مُّبِينٌ ١٨

(18) Except one who steals a hearing and is pursued by a clear burning flame.

وَٱلْأَرْضَ

And the earth,

مَدَدْنَٰهَا

We have spread it

وَأَلْقَيْنَا

and [We] cast

فِيهَا

therein

رَوَٰسِىَ

firm mountains

وَأَنۢبَتْنَا

and [We] caused to grow

فِيهَا

therein

مِن

of

كُلِّ

every

شَىْءٍ

thing

مَّوْزُونٍ

well-balanced.

١٩

(19)

وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ شَىْءٍ مَّوْزُونٍ ١٩

(19) And the earth - We have spread it and cast therein firmly set mountains and caused to grow therein [something] of every well-balanced thing.

وَجَعَلْنَا

And We have made

لَكُمْ

for you

فِيهَا

therein

مَعَٰيِشَ

means of living

وَمَن

and whom

لَّسْتُمْ

you are not

لَهُۥ

for him

بِرَٰزِقِينَ

providers.

٢٠

(20)

وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ وَمَن لَّسْتُمْ لَهُۥ بِرَٰزِقِينَ

٢٠

(20) And We have made for you therein means of living and [for] those for whom you are not providers.

وَإِن

And not

مِّن

(is) any

شَىْءٍ

thing

إِلَّا

but

عِندَنَا

with Us

خَزَآئِنُهُۥ

(are) its treasures,

وَمَا

and not

نُنَزِّلُهُۥٓ

We send it down

إِلَّا

except

بِقَدَرٍ

in a measure

مَّعْلُومٍ

known.

٢١

(21)

وَإِن مِّن شَىْءٍ إِلَّا عِندَنَا خَزَآئِنُهُۥ وَمَا نُنَزِّلُهُۥٓ إِلَّا

بِقَدَرٍ مَّعْلُومٍ ٢١

(21) And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.

وَأَرْسَلْنَا

And We have sent

ٱلرِّيَٰحَ

the winds

لَوَٰقِحَ

fertilizing,

فَأَنزَلْنَا

and We sent down

مِنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water,

فَأَسْقَيْنَٰكُمُوهُ

and We gave it to you to drink.

وَمَآ

And not

أَنتُمْ

you

لَهُۥ

of it

بِخَٰزِنِينَ

(are) retainers.

٢٢

(22)

وَأَرْسَلْنَا ٱلرِّيَٰحَ لَوَٰقِحَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَسْقَيْنَٰكُمُوهُ وَمَآ أَنتُمْ لَهُۥ بِخَٰزِنِينَ ٢٢

(22) And We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its retainers.

وَإِنَّا

And indeed, We,

لَنَحْنُ

surely [We]

نُحْىِۦ

We give life

وَنُمِيتُ

and We cause death,

وَنَحْنُ

and We

ٱلْوَٰرِثُونَ

(are) the Inheritors.

٢٣

(23)

وَإِنَّا لَنَحْنُ نُحْىِۦ وَنُمِيتُ وَنَحْنُ ٱلْوَٰرِثُونَ ٢٣

(23) And indeed, it is We who give life and cause death, and We are the Inheritor.

وَلَقَدْ

And verily

عَلِمْنَا

We know

ٱلْمُسْتَقْدِمِينَ

the preceding ones

مِنكُمْ

among you

وَلَقَدْ

and verily,

عَلِمْنَا

We know

ٱلْمُسْتَـْٔخِرِينَ

the later ones.

٢٤

(24)

وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ ٢٤

(24) And We have already known the preceding [generations] among you, and We have already known the later [ones to come].

وَإِنَّ

And indeed,

رَبَّكَ

your Lord,

هُوَ

He

يَحْشُرُهُمْ

will gather them.

ج

إِنَّهُۥ

Indeed, He

حَكِيمٌ

(is) All-Wise,

عَلِيمٌ

All-Knowing.

٢٥

(25)

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۚ إِنَّهُۥ حَكِيمٌ عَلِيمٌ ٢٥

(25) And indeed, your Lord will gather them; indeed, He is Wise and Knowing.

وَلَقَدْ

And verily,

خَلَقْنَا

We created

ٱلْإِنسَٰنَ

humankind

مِن

(out) of

صَلْصَٰلٍ

sounding clay

مِّنْ

from

حَمَإٍ

black mud

مَّسْنُونٍ

altered.

٢٦

(26)

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ٢٦

(26) And We did certainly create man out of clay from an altered black mud.

وَٱلْجَآنَّ

And the jinn

خَلَقْنَٰهُ

We created it

مِن
before
قَبْلُ
مِن
from
نَّارِ
fire
ٱلسَّمُومِ
scorching.
٢٧
(27)
وَٱلْجَآنَّ خَلَقْنَٰهُ مِن قَبْلُ مِن نَّارِ ٱلسَّمُومِ ٢٧
(27) And the jinn We created before from scorching fire.
وَإِذْ
And when
قَالَ
your Lord said
رَبُّكَ
لِلْمَلَٰٓئِكَةِ
to the Angels,
إِنِّى
"Indeed, I
خَٰلِقٌۢ
(will) create
بَشَرًا
a human being
مِّن
(out) of

صَلْصَٰلٍ

clay

مِّنْ

from

حَمَإٍ

black mud

مَّسْنُونٍ

altered.

٢٨

(28)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ٢٨

(28) And [mention, O Muhammad], when your Lord said to the angels, "I will create a human being out of clay from an altered black mud.

فَإِذَا

So, when

سَوَّيْتُهُۥ

I have fashioned him

وَنَفَخْتُ

and [I] breathed

فِيهِ

into him

مِن

of

رُّوحِى

My spirit,

فَقَعُوا۟

then fall down

لَهُۥ

to him

سَٰجِدِينَ

prostrating."

٢٩

(29)

فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُواْ لَهُۥ سَٰجِدِينَ ٢٩

(29) And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."

فَسَجَدَ

So prostrated

ٱلْمَلَٰٓئِكَةُ

the Angels

كُلُّهُمْ

all of them

أَجْمَعُونَ

together,

٣٠

(30)

فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ٣٠

(30) So the angels prostrated - all of them entirely,

إِلَّآ

Except

إِبْلِيسَ

Iblis.

أَبَىٰٓ

He refused

أَن

to

يَكُونَ

be

مَعَ

with

ٱلسَّٰجِدِينَ

those who prostrated.

٣١

(31)

إِلَّآ إِبْلِيسَ أَبَىٰٓ أَن يَكُونَ مَعَ ٱلسَّٰجِدِينَ ٣١

(31) Except Iblees, he refused to be with those who prostrated.

قَالَ

He said,

يَٰٓإِبْلِيسُ

"O Iblis

مَا

What

لَكَ

(is) for you

أَلَّا

that not

تَكُونَ

you are

مَعَ

with

ٱلسَّٰجِدِينَ

those who prostrated?"

٣٢

(32)

قَالَ يَٰٓإِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ ٱلسَّٰجِدِينَ ٣٢

(32) [Allah] said, O Iblees, what is [the matter] with you that you are not with those who prostrate?"

قَالَ

He said,

لَمْ

"I am not

أَكُن

لِّأَسْجُدَ

(one) to prostrate

لِبَشَرٍ

to a human

خَلَقْتَهُۥ

whom You created,

مِن

(out) of

صَلْصَٰلٍ

clay

مِّنْ

from

حَمَإٍ

black mud

مَّسْنُونٍ

altered."

٣٣

(33)

قَالَ لَمْ أَكُن لِّأَسْجُدَ لِبَشَرٍ خَلَقْتَهُۥ مِن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ٣٣

(33) He said, "Never would I prostrate to a human whom You created out of clay from an altered black mud."

قَالَ

He said,

فَٱخْرُجْ

"Then get out

مِنْهَا

of it,

فَإِنَّكَ

for indeed, you

رَجِيمٌ

(are) expelled.

٣٤

(34)

قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ٣٤

(34) [Allah] said, "Then get out of it, for indeed, you are expelled.

وَإِنَّ

And indeed,

عَلَيْكَ

upon you

ٱللَّعْنَةَ

(will be) the curse

إِلَىٰ

till

يَوْمِ

(the) Day

ٱلدِّينِ

(of) [the] Judgment."

٣٥

(35)

وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ إِلَىٰ يَوْمِ ٱلدِّينِ ٣٥

(35) And indeed, upon you is the curse until the Day of Recompense."

قَالَ

He said,

رَبِّ

"O my Lord

فَأَنظِرْنِىٓ

Then give me respite

إِلَىٰ

till

يَوْمِ

(the) Day

يُبْعَثُونَ

they are raised."

٣٦

(36)

قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ٣٦

(36) He said, "My Lord, then reprieve me until the Day they are resurrected."

قَالَ

He said,

فَإِنَّكَ

"Then indeed you,

مِنَ

(are) of

ٱلْمُنظَرِينَ

the ones given respite.

٣٧

(37)

قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ٣٧

(37) [Allah] said, "So indeed, you are of those reprieved

إِلَىٰ
Till

يَوْمِ
the Day

ٱلْوَقْتِ
(of) the time

ٱلْمَعْلُومِ
well-known."

٣٨
(38)

إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ٣٨
(38) Until the Day of the time well-known."

قَالَ
He said,

رَبِّ
"My Lord

بِمَآ
Because

أَغْوَيْتَنِى
You misled me,

لَأُزَيِّنَنَّ
surely, I will make (evil) fair-seeming

لَهُمْ
to them

فِى
in

ٱلْأَرْضِ
the earth

وَلَأُغْوِيَنَّهُمْ

and I will mislead them

أَجْمَعِينَ

all

٣٩

(39)

قَالَ رَبِّ بِمَآ أَغْوَيْتَنِى لَأُزَيِّنَنَّ لَهُمْ فِى ٱلْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ ٣٩

(39) [Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all

إِلَّا

Except,

عِبَادَكَ

Your slaves

مِنْهُمُ

among them

ٱلْمُخْلَصِينَ

the ones who are sincere."

٤٠

(40)

إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ٤٠

(40) Except, among them, Your chosen servants."

قَالَ

He said,

هَٰذَا

"This

صِرَٰطٌ

(is) the way

عَلَىَّ

to Me

مُّسْتَقِيمٌ
straight.

٤١

(41)

قَالَ هَٰذَا صِرَٰطٌ عَلَىَّ مُسْتَقِيمٌ ٤١

(41) [Allah] said, "This is a path [of return] to Me [that is] straight.

إِنَّ
Indeed,

عِبَادِى
My slaves,

لَيْسَ
not

لَكَ
you have

عَلَيْهِمْ
over them

سُلْطَٰنٌ
any authority,

إِلَّا
except

مَنِ
those who

ٱتَّبَعَكَ
follow you,

مِنَ
of

ٱلْغَاوِينَ
the ones who go astray."

٤٢

(42)

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ إِلَّا مَنِ ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ ٤٢

(42) Indeed, My servants - no authority will you have over them, except those who follow you of the deviators.

وَإِنَّ

And indeed,

جَهَنَّمَ

Hell

لَمَوْعِدُهُمْ

(is) surely the promised place for them

أَجْمَعِينَ

all.

٤٣

(43)

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ٤٣

(43) And indeed, Hell is the promised place for them all.

لَهَا

For it

سَبْعَةُ

(are) seven

أَبْوَٰبٍ

gates,

لِّكُلِّ

for each

بَابٍ

gate

مِّنْهُمْ

among them

جُزْءٌ

(is) a portion

مَّقْسُومٌ

assigned.

٤٤

(44)

لَهَا سَبْعَةُ أَبْوَٰبٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ٤٤

(44) It has seven gates; for every gate is of them a portion designated."

إِنَّ

Indeed,

ٱلْمُتَّقِينَ

the righteous

فِى

(will be) in

جَنَّٰتٍ

Gardens

وَعُيُونٍ

and water springs.

٤٥

(45)

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ٤٥

(45) Indeed, the righteous will be within gardens and springs.

ٱدْخُلُوهَا

"Enter it

بِسَلَٰمٍ

in peace,

ءَامِنِينَ

secure."

٤٦

(46)

ٱدْخُلُوهَا بِسَلَٰمٍ ءَامِنِينَ ٤٦

(46) [Having been told], "Enter it in peace, safe [and secure]."

وَنَزَعْنَا

And We (will) remove

مَا

what

فِى

(is) in

صُدُورِهِم

their breasts

مِّنْ

of

غِلٍّ

rancor

إِخْوَٰنًا

(they will be) brothers

عَلَىٰ

on

سُرُرٍ

thrones

مُّتَقَٰبِلِينَ

facing each other.

٤٧

(47)

وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ إِخْوَٰنًا عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ٤٧

(47) And We will remove whatever is in their breasts of resentment, [so they will be] brothers, on thrones facing each other.

لَا

Not

يَمَسُّهُمْ

will touch them

فِيهَا

therein

نَصَبٌ

fatigue,

وَمَا

and not

هُم

they

مِّنْهَا

from it

بِمُخْرَجِينَ

will be removed.

٤٨

(48)

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُم مِّنْهَا بِمُخْرَجِينَ

٤٨

(48) No fatigue will touch them therein, nor from it will they [ever] be removed.

نَبِّئْ

Inform

عِبَادِيٓ

My slaves

أَنِّيٓ

that I,

أَنَا

I am

ٱلْغَفُورُ

the Oft-Forgiving,

ٱلرَّحِيمُ

the Most Merciful.

٤٩

(49)

نَبِّئْ عِبَادِىٓ أَنِّىٓ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ٤٩

(49) [O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful.

وَأَنَّ

And that

عَذَابِى

My punishment,

هُوَ

it

ٱلْعَذَابُ

(is) the punishment

ٱلْأَلِيمُ

the most painful.

٥٠

(50)

وَأَنَّ عَذَابِى هُوَ ٱلْعَذَابُ ٱلْأَلِيمُ ٥٠

(50) And that it is My punishment which is the painful punishment.

وَنَبِّئْهُمْ

And inform them

عَن

about

ضَيْفِ

(the) guests

إِبْرَٰهِيمَ

(of) Ibrahim,

٥١

(51)

وَنَبِّئْهُمْ عَن ضَيْفِ إِبْرَٰهِيمَ ٥١

(51) And inform them about the guests of Abraham,

إِذْ

When

دَخَلُوا۟

they entered

عَلَيْهِ

upon him

فَقَالُوا۟

and said,

سَلَٰمًا

"Peace."

قَالَ

He said,

إِنَّا

"Indeed, we

مِنكُمْ

(are) of you

وَجِلُونَ

afraid."

٥٢

(52)

إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا قَالَ إِنَّا مِنكُمْ

وَجِلُونَ ٥٢

(52) When they entered upon him and said, "Peace." [Abraham] said, "Indeed, we are fearful of you."

قَالُواْ

They said,

لَا

"(Do) not

تَوْجَلْ

be afraid,

إِنَّا

indeed, we

نُبَشِّرُكَ

[we] bring glad tidings to you

بِغُلَٰمٍ

of a boy

عَلِيمٍ

learned."

٥٣

(53)

قَالُواْ لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ عَلِيمٍ ٥٣

(53) [The angels] said, "Fear not. Indeed, we give you good tidings of a learned boy."

قَالَ

He said,

أَبَشَّرْتُمُونِى

"Do you give me glad tidings

عَلَىٰٓ

although

أَن

مَّسَّنِىَ

has overtaken me

ٱلْكِبَرُ

old age?

فَبِمَ

Then about what

تُبَشِّرُونَ

you give glad tidings?"

٥٤

(54)

قَالَ أَبَشَّرْتُمُونِى عَلَىٰٓ أَن مَّسَّنِىَ ٱلْكِبَرُ فَبِمَ تُبَشِّرُونَ ٥٤

(54) He said, "Have you given me good tidings although old age has come upon me? Then of what [wonder] do you inform?"

قَالُوا۟

They said,

بَشَّرْنَٰكَ

"We give you glad tidings

بِٱلْحَقِّ

in truth,

فَلَا

so (do) not

تَكُن

be

مِّنَ

of

ٱلْقَٰنِطِينَ

the despairing."

٥٥

(55)

قَالُواْ بَشَّرْنَٰكَ بِٱلْحَقِّ فَلَا تَكُن مِّنَ ٱلْقَٰنِطِينَ ٥٥

(55) They said, "We have given you good tidings in truth, so do not be of the despairing."

قَالَ

He said,

وَمَن

"And who

يَقْنَطُ

despairs

مِن

of

رَّحْمَةِ

(the) Mercy

رَبِّهِۦٓ

(of) his Lord

إِلَّا

except

ٱلضَّآلُّونَ

those who are astray."

٥٦

(56)

قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِۦٓ إِلَّا ٱلضَّآلُّونَ ٥٦

(56) He said, "And who despairs of the mercy of his Lord except for those astray?"

قَالَ

He said,

فَمَا

"Then what

خَطْبُكُمْ

(is) your business,

أَيُّهَا

O messengers?"

ٱلْمُرْسَلُونَ

٥٧

(57)

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ٥٧

(57) [Abraham] said, "Then what is your business [here], O messengers?"

قَالُوٓا۟

They said,

إِنَّآ

"Indeed, we

أُرْسِلْنَآ

[we] have been sent

إِلَىٰ

to

قَوْمٍ

a people -

مُّجْرِمِينَ

criminals,

٥٨

(58)

قَالُوٓا۟ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ٥٨

(58) They said, "Indeed, we have been sent to a people of criminals,

إِلَّآ

Except

ءَالَ

the family

لُوطٍ

of Lut;

إِنَّا

indeed, we

لَمُنَجُّوهُمْ

surely will save them

أَجْمَعِينَ

all

٥٩

(59)

إِلَّآ ءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ٥٩

(59) Except the family of Lot; indeed, we will save them all

إِلَّا

Except

ٱمْرَأَتَهُۥ

his wife."

قَدَّرْنَآ

We have decreed

ۙ

إِنَّهَا

that she

لَمِنَ

(is) surely of

ٱلْغَٰبِرِينَ

those who remain behind.

٦٠

(60)

إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَآ ۙ إِنَّهَا لَمِنَ ٱلْغَٰبِرِينَ ٦٠

(60) Except his wife." Allah decreed that she is of those who remain

behind.

فَلَمَّا

And when

جَآءَ

came

ءَالَ

(to the) family

لُوطٍ

(of) Lut

ٱلْمُرْسَلُونَ

the messengers,

٦١

(61)

فَلَمَّا جَآءَ ءَالَ لُوطٍ ٱلْمُرْسَلُونَ ٦١

(61) And when the messengers came to the family of Lot,

قَالَ

He said,

إِنَّكُمْ

"Indeed, you

قَوْمٌ

(are) a people

مُّنكَرُونَ

unknown."

٦٢

(62)

قَالَ إِنَّكُمْ قَوْمٌ مُّنكَرُونَ ٦٢

(62) He said, "Indeed, you are people unknown."

قَالُواْ

They said,

بَلْ

"Nay,

جِئْنَٰكَ

we have come to you

بِمَا

with what

كَانُواْ

they were

فِيهِ

in it

يَمْتَرُونَ

disputing,

٦٣

(63)

قَالُواْ بَلْ جِئْنَٰكَ بِمَا كَانُواْ فِيهِ يَمْتَرُونَ ٦٣

(63) They said, "But we have come to you with that about which they were disputing,

وَأَتَيْنَٰكَ

And we have come to you

بِٱلْحَقِّ

with the truth,

وَإِنَّا

and indeed, we

لَصَٰدِقُونَ

surely (are) truthful.

٦٤

(64)

وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا لَصَٰدِقُونَ ٦٤

(64) And we have come to you with truth, and indeed, we are truthful.

فَأَسْرِ

So travel

بِأَهْلِكَ

with your family

بِقِطْعٍ

in a portion

مِّنَ

of

ٱلَّيْلِ

the night

وَٱتَّبِعْ

and follow

أَدْبَٰرَهُمْ

their backs,

وَلَا

and not

يَلْتَفِتْ

let look back

مِنكُمْ

among you

أَحَدٌ

anyone,

وَٱمْضُوا۟

and go on

حَيْثُ

where

تُؤْمَرُونَ

you are ordered."

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ ٦٥

(65) So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded."

وَقَضَيْنَآ

And We conveyed

إِلَيْهِ

to him

ذَٰلِكَ

[that]

ٱلْأَمْرَ

the matter

أَنَّ

that

دَابِرَ

(the) root

هَٰٓؤُلَآءِ

(of) these

مَقْطُوعٌ

would be cut off

مُّصْبِحِينَ

(by) early morning.

٦٦

(66)

وَقَضَيْنَآ إِلَيْهِ ذَٰلِكَ ٱلْأَمْرَ أَنَّ دَابِرَ هَٰٓؤُلَآءِ مَقْطُوعٌ مُّصْبِحِينَ ٦٦

(66) And We conveyed to him [the decree] of that matter: that those [sinners] would be eliminated by early morning.

وَجَآءَ

And came

أَهْلُ

(the) people

ٱلْمَدِينَةِ

(of) the city,

يَسْتَبْشِرُونَ

rejoicing.

٦٧

(67)

وَجَآءَ أَهْلُ ٱلْمَدِينَةِ يَسْتَبْشِرُونَ ٦٧

(67) And the people of the city came rejoicing.

قَالَ

He said,

إِنَّ

"Indeed,

هَٰٓؤُلَآءِ

these

ضَيْفِى

(are) my guests,

فَلَا

so (do) not

تَفْضَحُونِ

shame me.

٦٨

(68)

قَالَ إِنَّ هَٰٓؤُلَآءِ ضَيْفِى فَلَا تَفْضَحُونِ ٦٨

(68) [Lot] said, "Indeed, these are my guests, so do not shame me.

وَٱتَّقُوا۟

And fear

ٱللَّهَ

Allah,

وَلَا

and (do) not

تُخْزُونِ

disgrace me."

٦٩

(69)

وَٱتَّقُوا۟ ٱللَّهَ وَلَا تُخْزُونِ ٦٩

(69) And fear Allah and do not disgrace me."

قَالُوٓا۟

They said,

أَوَلَمْ

"Did not

نَنْهَكَ

we forbid you

عَنِ

from

ٱلْعَٰلَمِينَ

the world?"

٧٠

(70)

قَالُوٓا۟ أَوَلَمْ نَنْهَكَ عَنِ ٱلْعَٰلَمِينَ ٧٠

(70) They said, "Have we not forbidden you from [protecting] people?"

قَالَ

He said,

هَٰٓؤُلَآءِ

"These

بَنَاتِىٓ
(are) my daughters

إِن
if

كُنتُمْ
you would be

فَٰعِلِينَ
doers."

٧١

(71)

قَالَ هَٰٓؤُلَآءِ بَنَاتِىٓ إِن كُنتُمْ فَٰعِلِينَ ٧١
(71) [Lot] said, "These are my daughters - if you would be doers [of lawful marriage]."

لَعَمْرُكَ
By your life

إِنَّهُمْ
indeed, they

لَفِى
were in

سَكْرَتِهِمْ
their intoxication,

يَعْمَهُونَ
wandering blindly.

٧٢

(72)

لَعَمْرُكَ إِنَّهُمْ لَفِى سَكْرَتِهِمْ يَعْمَهُونَ ٧٢
(72) By your life, [O Muhammad], indeed they were, in their intoxication, wandering blindly.

فَأَخَذَتْهُمُ
So, seized them

ٱلصَّيْحَةُ

the awful cry

مُشْرِقِينَ

at sunrise.

٧٣

(73)

فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ ٧٣

(73) So the shriek seized them at sunrise.

فَجَعَلْنَا

And We made

عَٰلِيَهَا

its highest (part)

سَافِلَهَا

its lowest,

وَأَمْطَرْنَا

and We rained

عَلَيْهِمْ

upon them

حِجَارَةً

stones

مِّن

of

سِجِّيلٍ

baked clay.

٧٤

(74)

فَجَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّن سِجِّيلٍ ٧٤

(74) And We made the highest part [of the city] its lowest and rained

upon them stones of hard clay.

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَٰتٍ

(are) the Signs

لِّلْمُتَوَسِّمِينَ

for those who discern.

٧٥

(75)

إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْمُتَوَسِّمِينَ ٧٥

(75) Indeed in that are signs for those who discern.

وَإِنَّهَا

And indeed, it

لَبِسَبِيلٍ

(is) on a road

مُّقِيمٍ

established.

٧٦

(76)

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ٧٦

(76) And indeed, those cities are [situated] on an established road.

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَةً

surely (is) a Sign

لِّلْمُؤْمِنِينَ

for the believers.

٧٧

(77)

إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ٧٧

(77) Indeed in that is a sign for the believers.

وَإِن

And were

كَانَ

أَصْحَٰبُ

(the) companions

ٱلْأَيْكَةِ

(of) the wood

لَظَٰلِمِينَ

surely wrongdoers.

٧٨

(78)

وَإِن كَانَ أَصْحَٰبُ ٱلْأَيْكَةِ لَظَٰلِمِينَ ٧٨

(78) And the companions of the thicket were [also] wrongdoers.

فَٱنتَقَمْنَا

So We took retribution

مِنْهُمْ

from them,

وَإِنَّهُمَا

and indeed, they both

لَبِإِمَامٍ

(were) on a highway

مُّبِينٍ

clear.

٧٩

(79)

فَٱنتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ٧٩

(79) So We took retribution from them, and indeed, both [cities] are on a clear highway.

وَلَقَدْ

And certainly

كَذَّبَ

denied

أَصْحَٰبُ

(the) companions

ٱلْحِجْرِ

(of) the Rocky Tract,

ٱلْمُرْسَلِينَ

the Messengers.

٨٠

(80)

وَلَقَدْ كَذَّبَ أَصْحَٰبُ ٱلْحِجْرِ ٱلْمُرْسَلِينَ ٨٠

(80) And certainly did the companions of Thamud deny the messengers.

وَءَاتَيْنَٰهُمْ

And We gave them

ءَايَٰتِنَا

Our Signs,

فَكَانُوا۟

but they were

عَنْهَا

from them

مُعْرِضِينَ

turning away.

٨١

(81)

وَءَاتَيْنَٰهُمْ ءَايَٰتِنَا فَكَانُوا۟ عَنْهَا مُعْرِضِينَ ٨١

(81) And We gave them Our signs, but from them they were turning away.

وَكَانُوا۟

And they used (to)

يَنْحِتُونَ

carve

مِنَ

from

ٱلْجِبَالِ

the mountains,

بُيُوتًا

houses,

ءَامِنِينَ

secure.

٨٢

(82)

وَكَانُوا۟ يَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا ءَامِنِينَ ٨٢

(82) And they used to carve from the mountains, houses, feeling secure.

فَأَخَذَتْهُمُ

But seized them

ٱلصَّيْحَةُ

the awful cry

مُصْبِحِينَ

(at) early morning,

٨٣

(83)

فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُصْبِحِينَ ٨٣

(83) But the shriek seized them at early morning.

فَمَآ

And not

أَغْنَىٰ

availed

عَنْهُم

them

مَّا

what

كَانُوا۟

they used (to)

يَكْسِبُونَ

earn.

٨٤

(84)

فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ٨٤

(84) So nothing availed them [from] what they used to earn.

وَمَا

And not

خَلَقْنَا

We created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

وَمَا

and whatever

بَيْنَهُمَآ

(is) between them

إِلَّا

except

بِٱلْحَقِّ

in truth.

قلے

وَإِنَّ

And indeed,

ٱلسَّاعَةَ

the Hour

لَءَاتِيَةٌ

(is) surely coming.

صلے

فَٱصْفَحِ

So overlook

ٱلصَّفْحَ

(with) forgiveness

ٱلْجَمِيلَ

gracious.

٨٥

(85)

وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ ۗ وَإِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ ۖ فَٱصْفَحِ ٱلصَّفْحَ ٱلْجَمِيلَ ٨٥

(85) And We have not created the heavens and earth and that between them except in truth. And indeed, the Hour is coming; so forgive with gracious forgiveness.

إِنَّ

Indeed,

رَبَّكَ

your Lord,

هُوَ

He

ٱلْخَلَّٰقُ

(is) the Creator

ٱلْعَلِيمُ

the All-Knower.

٨٦

(86)

إِنَّ رَبَّكَ هُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ٨٦

(86) Indeed, your Lord - He is the Knowing Creator.

وَلَقَدْ

And certainly,

ءَاتَيْنَٰكَ

We have given you

سَبْعًا

seven

مِّنَ

of

ٱلْمَثَانِى

the oft-repeated

وَٱلْقُرْءَانَ

and the Quran

ٱلْعَظِيمَ

Great.

٨٧

(87)

وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ ٨٧

(87) And We have certainly given you, [O Muhammad], seven of the often repeated [verses] and the great Qur'an.

لَا

(Do) not

تَمُدَّنَّ

extend

عَيْنَيْكَ

your eyes

إِلَىٰ

towards

مَا

what

مَتَّعْنَا

We have bestowed

بِهِۦٓ

with it

أَزْوَٰجًا

(to) categories

مِّنْهُمْ

of them

وَلَا

and (do) not

تَحْزَنْ

grieve

عَلَيْهِمْ

over them.

وَٱخْفِضْ

And lower

جَنَاحَكَ

your wing

لِلْمُؤْمِنِينَ

to the believers.

٨٨

(88)

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ٨٨

(88) Do not extend your eyes toward that by which We have given enjoyment to [certain] categories of the disbelievers, and do not grieve over them. And lower your wing to the believers

وَقُلْ

And say,

إِنِّىٓ

"Indeed, I

أَنَا

[I] am

ٱلنَّذِيرُ

a warner

ٱلْمُبِينُ

clear."

٨٩

(89)

وَقُلْ إِنِّىٓ أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ ٨٩

(89) And say, "Indeed, I am the clear warner" -

كَمَآ

As

أَنزَلْنَا

We sent down

عَلَى

on

ٱلْمُقْتَسِمِينَ

those who divided.

٩٠

(90)

كَمَآ أَنزَلْنَا عَلَى ٱلْمُقْتَسِمِينَ ٩٠

(90) Just as We had revealed [scriptures] to the separators

ٱلَّذِينَ

Those who

جَعَلُوا۟

have made

ٱلْقُرْءَانَ

the Quran

عِضِينَ

(in) parts.

٩١

(91)

ٱلَّذِينَ جَعَلُوا۟ ٱلْقُرْءَانَ عِضِينَ ٩١

(91) Who have made the Qur'an into portions.

فَوَرَبِّكَ

So by your Lord,

لَنَسْـَٔلَنَّهُمْ

surely We will question them

أَجْمَعِينَ

all

٩٢

(92)

فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ أَجْمَعِينَ ٩٢

(92) So by your Lord, We will surely question them all

عَمَّا

About what

كَانُواْ

they used (to)

يَعْمَلُونَ

do.

٩٣

(93)

عَمَّا كَانُواْ يَعْمَلُونَ ٩٣

(93) About what they used to do.

فَٱصْدَعْ

So proclaim

بِمَا

of what

تُؤْمَرُ

you are ordered

وَأَعْرِضْ

and turn away

عَنِ

from

ٱلْمُشْرِكِينَ

the polytheists.

٩٤

(94)

فَٱصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ٩٤

(94) Then declare what you are commanded and turn away from the polytheists.

إِنَّا

Indeed, We

كَفَيْنَٰكَ

[We] are sufficient for you

ٱلْمُسْتَهْزِءِينَ

(against) the mockers

٩٥

(95)

إِنَّا كَفَيْنَٰكَ ٱلْمُسْتَهْزِءِينَ ٩٥

(95) Indeed, We are sufficient for you against the mockers

ٱلَّذِينَ

Those who

يَجْعَلُونَ

set up

مَعَ

with

ٱللَّهِ

Allah

إِلَٰهًا

god

ءَاخَرَ

another.

ج

فَسَوْفَ

But soon

يَعْلَمُونَ

they will come to know.

٩٦

(96)

ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۚ فَسَوْفَ يَعْلَمُونَ ٩٦

(96) Who make [equal] with Allah another deity. But they are going to know.

وَلَقَدْ

And verily,

نَعْلَمُ

We know

أَنَّكَ

that [you]

يَضِيقُ

(is) straitened

صَدْرُكَ

your breast

بِمَا

by what

يَقُولُونَ

they say.

٩٧

(97)

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ٩٧

(97) And We already know that your breast is constrained by what they say.

فَسَبِّحْ

So glorify

بِحَمْدِ

with the praise

رَبِّكَ

(of) your Lord

وَكُن

and be

مِّنَ

of

ٱلسَّٰجِدِينَ

those who prostrate.

٩٨

(98)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ ٱلسَّٰجِدِينَ ٩٨

(98) So exalt [Allah] with praise of your Lord and be of those who prostrate [to Him].

وَٱعْبُدْ

And worship

رَبَّكَ

your Lord

حَتَّىٰ

until

يَأْتِيَكَ

comes to you

ٱلْيَقِينُ

the certainty.

٩٩

(99)

وَٱعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ ٱلْيَقِينُ ٩٩

(99) And worship your Lord until there comes to you the certainty (death).

ءَايَٰتُهَا ١٢٨

Verses 128

سُورَةُ ٱلنَّحْلِ

Chapter 16 The Bee

رُكُوعَاتُهَا ١٦

Rukus 16

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

أَتَىٰٓ

Will come

أَمْرُ

(the) command of Allah

ٱللَّهِ

فَلَا

so (do) not

تَسْتَعْجِلُوهُ

(be) impatient for it.

ج

سُبْحَٰنَهُۥ

Glorified is He

وَتَعَٰلَىٰ

and Exalted (is) He

عَمَّا

above what

يُشْرِكُونَ

they associate.

١

(1)

أَتَىٰٓ أَمْرُ ٱللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ١

(1) The command of Allah is coming, so be not impatient for it. Exalted is He and high above what they associate with Him.

يُنَزِّلُ

He sends down

ٱلْمَلَٰٓئِكَةَ

the Angels

بِٱلرُّوحِ

with the inspiration

مِنْ

of

أَمْرِهِۦ

His Command,

عَلَىٰ

upon

مَن

whom

يَشَآءُ

He wills

مِنْ

of

عِبَادِهِۦٓ

His slaves,

أَنْ

that

أَنذِرُوٓا۟

"Warn

أَنَّهُۥ

that [He]

لَآ

(there is) no

إِلَٰهَ

god

إِلَّآ

except

أَنَا۠

Me,

فَٱتَّقُونِ

so fear Me."

٢

(2)

يُنَزِّلُ ٱلْمَلَٰٓئِكَةَ بِٱلرُّوحِ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ أَنْ أَنذِرُوٓا۟ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱتَّقُونِ ٢

(2) He sends down the angels, with the inspiration of His command, upon whom He wills of His servants, [telling them], "Warn that there is no deity except Me; so fear Me."

خَلَقَ

He created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth,

بِٱلْحَقِّ

in truth.

ج

تَعَٰلَىٰ

Exalted is He

عَمَّا

above what

يُشْرِكُونَ

they associate.

٣

(3)

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ تَعَٰلَىٰ عَمَّا يُشْرِكُونَ ٣

(3) He created the heavens and earth in truth. High is He above what they associate with Him.

خَلَقَ

He created

ٱلْإِنسَٰنَ

the human kind

مِن

from

نُّطْفَةٍ

a minute quantity of semen,

فَإِذَا

then behold,

هُوَ

he

خَصِيمٌ

(is) an opponent

مُّبِينٌ

clear.

٤

(4)

خَلَقَ ٱلْإِنسَٰنَ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ٤

(4) He created man from a sperm-drop; then at once, he is a clear adversary.

وَٱلْأَنْعَٰمَ

And the cattle,

خَلَقَهَا

He created them

قلے

لَكُمْ

for you,

فِيهَا

in them

دِفْءٌ

(is) warmth

وَمَنَٰفِعُ

and benefits

وَمِنْهَا

and from them

تَأْكُلُونَ

you eat.

٥

(5)

وَٱلْأَنْعَٰمَ خَلَقَهَا ۗ لَكُمْ فِيهَا دِفْءٌ وَمَنَٰفِعُ وَمِنْهَا تَأْكُلُونَ ٥

(5) And the grazing livestock He has created for you; in them is warmth and [numerous] benefits, and from them you eat.

وَلَكُمْ

And for you

فِيهَا

in them

جَمَالٌ

(is) beauty

حِينَ

when

تُرِيحُونَ

you bring them in

وَحِينَ

and when

تَسْرَحُونَ

you take them out.

٦

(6)

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ ٦

(6) And for you in them is [the enjoyment of] beauty when you bring them in [for the evening] and when you send them out [to pasture].

وَتَحْمِلُ

And they carry

أَثْقَالَكُمْ

your loads

إِلَىٰ

to

بَلَدٍ

a land

لَّمْ

not

تَكُونُواْ

you could

بَٰلِغِيهِ

reach it

إِلَّا

except

بِشِقِّ

with great trouble

ٱلْأَنفُسِ

(to) yourselves.

ج

إِنَّ

Indeed,

رَبَّكُمْ

your Lord

لَرَءُوفٌ

surely is Most Kind,

رَّحِيمٌ

Most Merciful.

٧

(7)

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا۟ بَٰلِغِيهِ إِلَّا بِشِقِّ ٱلْأَنفُسِ ۚ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ٧

(7) And they carry your loads to a land you could not have reached except with difficulty to yourselves. Indeed, your Lord is Kind and Merciful.

وَٱلْخَيْلَ

And horses

وَٱلْبِغَالَ

and mules

وَٱلْحَمِيرَ

and donkeys

لِتَرْكَبُوهَا

for you to ride them

وَزِينَةً

and (as) adornment.

ج

وَيَخْلُقُ

And He creates

مَا

what

لَا

not

تَعْلَمُونَ

you know.

٨

(8)

وَٱلْخَيْلَ وَٱلْبِغَالَ وَٱلْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۚ وَيَخْلُقُ مَا لَا تَعْلَمُونَ ٨

(8) And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know.

وَعَلَى

And upon

ٱللَّهِ

Allah

قَصْدُ

(is) the direction

ٱلسَّبِيلِ

(of) the way,

وَمِنْهَا

and among them

جَآئِرٌ

(are) crooked.

ج

وَلَوْ

And if

شَآءَ

He willed,

لَهَدَىٰكُمْ

surely He would have guided you

أَجْمَعِينَ

all.

٩

(9)

وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ وَمِنْهَا جَآئِرٌ ۚ وَلَوْ شَآءَ لَهَدَىٰكُمْ أَجْمَعِينَ ٩

(9) And upon Allah is the direction of the [right] way, and among the various paths are those deviating. And if He willed, He could have guided you all.

هُوَ

He

ٱلَّذِىٓ

(is) the One Who

أَنزَلَ

sends down

مِنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water

صلے

لَّكُم

for you

مِّنْهُ

of it

شَرَابٌ

(is) drink,

وَمِنْهُ

and from it

شَجَرٌ

(grows) vegetation

فِيهِ

in which

تُسِيمُونَ

you pasture your cattle.

١٠

(10)

هُوَ ٱلَّذِىٓ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءًۖ لَّكُم مِّنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ١٠

(10) It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals].

يُنبِتُ

He causes to grow

لَكُم

for you

بِهِ

with it,

ٱلزَّرْعَ

the crops

وَٱلزَّيْتُونَ

and the olives

وَٱلنَّخِيلَ

and the date-palms

وَٱلْأَعْنَٰبَ

and the grapes

وَمِن

and of

كُلِّ

every kind

ٱلثَّمَرَٰتِ

(of) fruits.

قلے

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَةً

surely (is) a sign

لِّقَوْمٍ

for a people

يَتَفَكَّرُونَ

who reflect.

١١

(11)

يُنبِتُ لَكُم بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ وَٱلنَّخِيلَ وَٱلْأَعْنَٰبَ وَمِن كُلِّ ٱلثَّمَرَٰتِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ ١١

(11) He causes to grow for you thereby the crops, olives, palm trees, grapevines, and from all the fruits. Indeed in that is a sign for a people who give thought.

وَسَخَّرَ

And He has subjected

لَكُمُ

for you

ٱلَّيْلَ

the night

وَٱلنَّهَارَ

and the day,

وَٱلشَّمْسَ

and the sun

وَٱلْقَمَرَ

and the moon,

صلے

وَٱلنُّجُومُ

and the stars

مُسَخَّرَٰتٌۢ

(are) subjected

بِأَمْرِهِۦٓ

by His command.

قلے

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَٰتٍ

surely (are) signs

لِّقَوْمٍ

for a people

يَعْقِلُونَ

who use reason.

١٢

(12)

وَسَخَّرَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ ۖ وَٱلنُّجُومُ مُسَخَّرَٰتٌۢ بِأَمْرِهِۦٓ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ١٢

(12) And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason.

وَمَا

And whatever

ذَرَأَ

He multiplied

لَكُمْ

for you

فِى

in

ٱلْأَرْضِ

the earth

مُخْتَلِفًا

(of) varying

أَلْوَٰنُهُۥٓ

colors.

ۗ

إِنَّ
Indeed,

فِى
in

ذَٰلِكَ
that

لَءَايَةً
surely (is) a sign

لِّقَوْمٍ
for a people

يَذَّكَّرُونَ
who remember.

١٣
(13)

وَمَا ذَرَأَ لَكُمْ فِى ٱلْأَرْضِ مُخْتَلِفًا أَلْوَٰنُهُۥٓ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَذَّكَّرُونَ ١٣

(13) And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember.

وَهُوَ
And He

ٱلَّذِى
(is) the One Who

سَخَّرَ
subjected

ٱلْبَحْرَ
the sea

لِتَأْكُلُوا۟
for you to eat

مِنْهُ

from it

لَحْمًا

meat

طَرِيًّا

fresh

وَتَسْتَخْرِجُوا۟

and that you bring forth

مِنْهُ

from it,

حِلْيَةً

ornaments

تَلْبَسُونَهَا

(that) you wear them.

وَتَرَى

And you see

ٱلْفُلْكَ

the ships

مَوَاخِرَ

ploughing

فِيهِ

through it,

وَلِتَبْتَغُوا۟

and that you may seek

مِن

of

فَضْلِهِۦ

His Bounty,

وَلَعَلَّكُمْ

and that you may

تَشْكُرُونَ

(be) grateful.

١٤

(14)

وَهُوَ ٱلَّذِى سَخَّرَ ٱلْبَحْرَ لِتَأْكُلُوا۟ مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا۟ مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى ٱلْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ١٤

(14) And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful.

وَأَلْقَىٰ

And He has cast

فِى

in

ٱلْأَرْضِ

the earth

رَوَٰسِىَ

firm mountains,

أَن

lest

تَمِيدَ

it should shake

بِكُمْ

with you,

وَأَنْهَٰرًا

and rivers

وَسُبُلًا

and roads

لَّعَلَّكُمْ

so that you may

تَهْتَدُونَ

be guided,

١٥

(15)

وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَأَنْهَٰرًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ١٥

(15) And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided,

وَعَلَٰمَٰتٍ

And landmarks.

ج

وَبِٱلنَّجْمِ

And by the stars

هُمْ

they

يَهْتَدُونَ

guide themselves.

١٦

(16)

وَعَلَٰمَٰتٍ ۚ وَبِٱلنَّجْمِ هُمْ يَهْتَدُونَ ١٦

(16) And landmarks. And by the stars they are [also] guided.

أَفَمَن

Then is He Who

يَخْلُقُ

creates

كَمَن

like one who

لَّا

(does) not

يَخْلُقُ

create?.

قلے

أَفَلَا

Then will you not

تَذَكَّرُونَ

remember?

١٧

(17)

أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ ۗ أَفَلَا تَذَكَّرُونَ ١٧

(17) Then is He who creates like one who does not create? So will you not be reminded?

وَإِن

And if

تَعُدُّواْ

you should count

نِعْمَةَ

the Favors of Allah,

ٱللَّهِ

لَا

not

تُحْصُوهَآ

you could enumerate them.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَغَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

١٨

(18)

وَإِن تَعُدُّواْ نِعْمَةَ ٱللَّهِ لَا تُحْصُوهَآ ۗ إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ ١٨

(18) And if you should count the favors of Allah, you could not enumerate them. Indeed, Allah is Forgiving and Merciful.

وَٱللَّهُ

And Allah

يَعْلَمُ

knows

مَا

what

تُسِرُّونَ

you conceal

وَمَا

and what

تُعْلِنُونَ

you reveal.

١٩

(19)

وَٱللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ١٩

(19) And Allah knows what you conceal and what you declare.

وَٱلَّذِينَ

And those whom

يَدْعُونَ

they invoke

مِن

besides

دُونِ

ٱللَّهِ

Allah

لَا

not

يَخْلُقُونَ

they create

شَيْـًٔا

anything,

وَهُمْ

but (are) themselves

يُخْلَقُونَ

created.

٢٠

(20)

وَٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ لَا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ ٢٠

(20) And those they invoke other than Allah create nothing, and they [themselves] are created.

أَمْوَٰتٌ

(They are) dead

غَيْرُ

not alive.

أَحْيَآءٍ

صلے

وَمَا

And not

يَشْعُرُونَ

they perceive

أَيَّانَ

when

يُبْعَثُونَ

they will be resurrected.

٢١

(21)

أَمْوَٰتٌ غَيْرُ أَحْيَآءٍ صلے وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ٢١

(21) They are, [in fact], dead, not alive, and they do not perceive when they will be resurrected.

إِلَٰهُكُمْ

Your god

إِلَٰهٌ

(is) God

وَٰحِدٌ

One.

ج

فَٱلَّذِينَ

But those who

لَا

(do) not

يُؤْمِنُونَ

believe

بِٱلْـَٔاخِرَةِ
in the Hereafter,
قُلُوبُهُم
their hearts
مُّنكِرَةٌ
refuse,
وَهُم
and they
مُّسْتَكْبِرُونَ
(are) arrogant.
٢٢
(22)
إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۚ فَٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ قُلُوبُهُم مُّنكِرَةٌ وَهُم مُّسْتَكْبِرُونَ ٢٢
(22) Your god is one God. But those who do not believe in the Hereafter - their hearts are disapproving, and they are arrogant.
لَا
No doubt
جَرَمَ
أَنَّ
that
ٱللَّهَ
Allah
يَعْلَمُ
knows
مَا
what
يُسِرُّونَ
they conceal

وَمَا

and what

يُعْلِنُونَ

they reveal.

ج

إِنَّهُۥ

Indeed, He

لَا

(does) not

يُحِبُّ

love

ٱلْمُسْتَكْبِرِينَ

the arrogant ones.

٢٣

(23)

لَا جَرَمَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ
إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْتَكْبِرِينَ ٢٣

(23) Assuredly, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant.

وَإِذَا

And when

قِيلَ

it is said

لَهُم

to them,

مَّاذَآ

"What

أَنزَلَ

has your Lord sent down?

رَبُّكُمْ
ۙ

قَالُوٓاْ
They say,
أَسَٰطِيرُ
"Tales
ٱلْأَوَّلِينَ
(of) the ancient."
٢٤
(24)
وَإِذَا قِيلَ لَهُم مَّاذَآ أَنزَلَ رَبُّكُمْ ۙ قَالُوٓاْ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٢٤
(24) And when it is said to them, "What has your Lord sent down?" They say, "Legends of the former peoples,"
لِيَحْمِلُوٓاْ
That they may bear
أَوْزَارَهُمْ
their own burdens
كَامِلَةً
(in) full
يَوْمَ
on (the) Day
ٱلْقِيَٰمَةِ
(of) the Resurrection,
ۙ

وَمِنْ
and of
أَوْزَارِ

the burdens

ٱلَّذِينَ

(of) those whom

يُضِلُّونَهُم

they misled [them]

بِغَيْرِ

without

عِلْمٍ

knowledge.

قلے

أَلَا

Unquestionably,

سَآءَ

evil

مَا

(is) what

يَزِرُونَ

they will bear.

٢٥

(25)

لِيَحْمِلُوٓا۟ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَٰمَةِ ۙ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمٍ ۗ أَلَا سَآءَ مَا يَزِرُونَ ٢٥

(25) That they may bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they misguide without knowledge. Unquestionably, evil is that which they bear.

قَدْ

Verily,

مَكَرَ

plotted

ٱلَّذِينَ

those who

مِن

(were) before them,

قَبْلِهِمْ

فَأَتَى

but Allah came

ٱللَّهُ

بُنْيَٰنَهُم

(at) their building

مِّنَ

from

ٱلْقَوَاعِدِ

the foundations,

فَخَرَّ

so fell

عَلَيْهِمُ

upon them

ٱلسَّقْفُ

the roof

مِن

from

فَوْقِهِمْ

above them,

وَأَتَىٰهُمُ

and came to them

ٱلْعَذَابُ

the punishment

مِنْ

from

حَيْثُ

where

لَا

they (did) not perceive.

يَشْعُرُونَ

٢٦

(26)

قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَى ٱللَّهُ بُنْيَٰنَهُم مِّنَ ٱلْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ٢٦

(26) Those before them had already plotted, but Allah came at their building from the foundations, so the roof fell upon them from above them, and the punishment came to them from where they did not perceive.

ثُمَّ

Then

يَوْمَ

(on) the Day

ٱلْقِيَٰمَةِ

(of) the Resurrection,

يُخْزِيهِمْ

He will disgrace them

وَيَقُولُ

and say,

أَيْنَ

"Where

شُرَكَآءِىَ

(are) My partners

ٱلَّذِينَ

those (for) whom

كُنتُمْ

you used (to)

تُشَٰٓقُّونَ

oppose

فِيهِمْ

[in them]?"

ج

قَالَ

Will say

ٱلَّذِينَ

those who

أُوتُوا۟

were given

ٱلْعِلْمَ

the knowledge,

إِنَّ

"Indeed,

ٱلْخِزْىَ

the disgrace,

ٱلْيَوْمَ

this Day

وَٱلسُّوٓءَ

and evil

عَلَى

(are) upon

ٱلْكَٰفِرِينَ

the disbelievers"

٢٧

(27)

ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تُشَٰٓقُّونَ فِيهِمْ ۚ قَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ إِنَّ ٱلْخِزْىَ ٱلْيَوْمَ وَٱلسُّوٓءَ عَلَى ٱلْكَٰفِرِينَ ٢٧

(27) Then on the Day of Resurrection He will disgrace them and say, "Where are My 'partners' for whom you used to oppose [the believers]?" Those who were given knowledge will say, "Indeed disgrace, this Day, and evil are upon the disbelievers" -

ٱلَّذِينَ

Those whom -

تَتَوَفَّىٰهُمُ

take them in death

ٱلْمَلَٰٓئِكَةُ

the Angels

ظَالِمِىٓ

(while) wronging

أَنفُسِهِمْ

themselves,

صلے

فَأَلْقَوُا۟

then they would offer

ٱلسَّلَمَ

the submission,

مَا

"Not

كُنَّا

we were

نَعْمَلُ
doing
مِن
any
سُوٓءٍ
evil."
ج

بَلَىٰٓ
Nay,
إِنَّ
indeed,
ٱللَّهَ
Allah
عَلِيمٌ
(is) All-Knower
بِمَا
of what
كُنتُمْ
you used (to)
تَعْمَلُونَ
do.
٢٨
(28)
ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ ظَالِمِىٓ أَنفُسِهِمْ ۖ فَأَلْقَوُا۟ ٱلسَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوٓءٍ ۚ بَلَىٰٓ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا كُنتُمْ تَعْمَلُونَ ٢٨
(28) The ones whom the angels take in death [while] wronging themselves, and [who] then offer submission, [saying], "We were not doing any evil." But, yes! Indeed, Allah is Knowing of what you used to

do.

فَٱدْخُلُوٓا۟

So enter

أَبْوَٰبَ

(the) gates

جَهَنَّمَ

(of) Hell

خَٰلِدِينَ

(to) abide forever

فِيهَا

in it.

صلے

فَلَبِئْسَ

Surely, wretched

مَثْوَى

(is the) abode

ٱلْمُتَكَبِّرِينَ

(of) the arrogant.

٢٩

(29)

فَٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ٢٩

(29) So enter the gates of Hell to abide eternally therein, and how wretched is the residence of the arrogant.

وَقِيلَ

And it will be said

لِلَّذِينَ

to those who

ٱتَّقَوْا۟
fear Allah,
مَاذَآ
"What
أَنزَلَ
has your Lord sent down?"
رَبُّكُمْ
ج

قَالُوا۟
They will say,
خَيْرًا
"Good."
قلے

لِّلَّذِينَ
For those who
أَحْسَنُوا۟
do good
فِى
in
هَٰذِهِ
this
ٱلدُّنْيَا
world
حَسَنَةٌ
(is) a good,
ج

وَلَدَارُ
and the home

ٱلْءَاخِرَةِ

of the Hereafter

خَيْرٌ

(is) better.

ج

وَلَنِعْمَ

And surely excellent

دَارُ

(is) the home

ٱلْمُتَّقِينَ

(of) the righteous.

٣٠

(30)

وَقِيلَ لِلَّذِينَ ٱتَّقَوْا۟ مَاذَآ أَنزَلَ رَبُّكُمْ ۚ قَالُوا۟ خَيْرًا ۗ لِّلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۚ وَلَدَارُ ٱلْءَاخِرَةِ خَيْرٌ ۚ وَلَنِعْمَ دَارُ ٱلْمُتَّقِينَ ٣٠

(30) And it will be said to those who feared Allah, "What did your Lord send down?" They will say, "[That which is] good." For those who do good in this world is good; and the home of the Hereafter is better. And how excellent is the home of the righteous -

جَنَّٰتُ

Gardens

عَدْنٍ

(of) Eden -

يَدْخُلُونَهَا

which they will enter,

تَجْرِى

flows

مِن

from

تَحْتِهَا

underneath them

ٱلْأَنْهَٰرُ

the rivers.

صلے

لَهُمْ

For them

فِيهَا

therein

مَا

(will be) whatever

يَشَآءُونَ

they wish.

ج

كَذَٰلِكَ

Thus

يَجْزِى

Allah rewards

ٱللَّهُ

ٱلْمُتَّقِينَ

the righteous,

٣١

(31)

جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ صلے لَهُمْ فِيهَا مَا يَشَآءُونَ ج كَذَٰلِكَ يَجْزِى ٱللَّهُ ٱلْمُتَّقِينَ

٣١

(31) Gardens of perpetual residence, which they will enter, beneath

which rivers flow. They will have therein whatever they wish. Thus does Allah reward the righteous -

ٱلَّذِينَ

Those whom

تَتَوَفَّىٰهُمُ

take them in death

ٱلْمَلَٰٓئِكَةُ

the Angels

طَيِّبِينَ

(when they are) pure

لا

يَقُولُونَ

saying,

سَلَٰمٌ

"Peace

عَلَيْكُمُ

(be) upon you.

ٱدْخُلُوا۟

Enter

ٱلْجَنَّةَ

Paradise

بِمَا

for what

كُنتُمْ

you used (to)

تَعْمَلُونَ

do."

٣٢

(32)

ٱلَّذِينَ تَتَوَفَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ طَيِّبِينَ ۙ يَقُولُونَ سَلَٰمٌ عَلَيْكُمُ ٱدْخُلُوا۟ ٱلْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ٣٢

(32) The ones whom the angels take in death, [being] good and pure; [the angels] will say, "Peace be upon you. Enter Paradise for what you used to do."

هَلْ

Do

يَنظُرُونَ

they wait

إِلَّآ

except

أَن

that

تَأْتِيَهُمُ

(should) come to them

ٱلْمَلَٰٓئِكَةُ

the Angels

أَوْ

or

يَأْتِىَ

(should) come

أَمْرُ

(the) Command

رَبِّكَ

(of) your Lord?

ج

كَذَٰلِكَ

Thus

فَعَلَ

did

ٱلَّذِينَ

those who

مِن

(were) before them.

قَبْلِهِمْ ۚ

وَمَا

And not

ظَلَمَهُمُ

wronged them

ٱللَّهُ

Allah

وَلَٰكِن

but

كَانُوٓا۟

they were

أَنفُسَهُمْ

themselves

يَظْلِمُونَ

wronging.

٣٣

(33)

هَلْ يَنظُرُونَ إِلَّآ أَن تَأْتِيَهُمُ ٱلْمَلَٰٓئِكَةُ أَوْ يَأْتِىَ أَمْرُ رَبِّكَ ۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ ٱللَّهُ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ٣٣

(33) Do the disbelievers await [anything] except that the angels should come to them or there comes the command of your Lord? Thus did those do before them. And Allah wronged them not, but they had been

wronging themselves.

فَأَصَابَهُمْ

Then struck them

سَيِّـَٔاتُ

(the) evil (results)

مَا

(of) what

عَمِلُواْ

they did,

وَحَاقَ

and surrounded

بِهِم

them

مَّا

what

كَانُواْ

they used (to)

بِهِۦ

[of it]

يَسْتَهْزِءُونَ

mock.

٣٤

(34)

فَأَصَابَهُمْ سَيِّـَٔاتُ مَا عَمِلُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ ٣٤

(34) So they were struck by the evil consequences of what they did and were enveloped by what they used to ridicule.

وَقَالَ

And said

ٱلَّذِينَ

those who

أَشْرَكُوا۟

associate partners (with Allah),

لَوْ

"If

شَآءَ

Allah (had) willed

ٱللَّهُ

مَا

not

عَبَدْنَا

we (would) have worshipped

مِن

other than Him

دُونِهِۦ

مِن

any

شَىْءٍ

thing,

نَّحْنُ

we

وَلَآ

and not

ءَابَآؤُنَا

our forefathers

وَلَا

and not

حَرَّمْنَا
we (would) have forbidden

مِن
other than Him
دُونِهِۦ

مِن
anything."
شَىْءٍۚ

كَذَٰلِكَ
Thus
فَعَلَ
did
ٱلَّذِينَ
those who

مِن
(were) before them.
قَبْلِهِمْۚ

فَهَلْ
Then is (there)
عَلَى
on
ٱلرُّسُلِ
the messengers
إِلَّا
except

ٱلْبَلَٰغُ

the conveyance

ٱلْمُبِينُ

clear?

٣٥

(35)

وَقَالَ ٱلَّذِينَ أَشْرَكُوا۟ لَوْ شَآءَ ٱللَّهُ مَا عَبَدْنَا مِن دُونِهِۦ مِن شَىْءٍ نَّحْنُ وَلَآ ءَابَآؤُنَا وَلَا حَرَّمْنَا مِن دُونِهِۦ مِن شَىْءٍ ۚ كَذَٰلِكَ فَعَلَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ فَهَلْ عَلَى ٱلرُّسُلِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ٣٥

(35) And those who associate others with Allah say, "If Allah had willed, we would not have worshipped anything other than Him, neither we nor our fathers, nor would we have forbidden anything through other than Him." Thus did those do before them. So is there upon the messengers except [the duty of] clear notification?

وَلَقَدْ

And certainly,

بَعَثْنَا

We sent

فِى

into

كُلِّ

every

أُمَّةٍ

nation

رَّسُولًا

a Messenger,

أَنِ

that,

ٱعْبُدُوا۟

"Worship

ٱللَّهَ

Allah,

وَٱجْتَنِبُوا۟

and avoid

ٱلطَّٰغُوتَ

the false deities."

صلے

فَمِنْهُم

Then among them

مَّنْ

(were some) whom

هَدَى

Allah guided,

ٱللَّهُ

وَمِنْهُم

and among them

مَّنْ

(were) some

حَقَّتْ

was justified

عَلَيْهِ

on them

ٱلضَّلَٰلَةُ

the straying.

ج

فَسِيرُوا۟

So travel

فِى

in

ٱلْأَرْضِ

the earth

فَٱنظُرُواْ

and see

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

the end

ٱلْمُكَذِّبِينَ

(of) the deniers.

٣٦

(36)

وَلَقَدْ بَعَثْنَا فِى كُلِّ أُمَّةٍ رَّسُولًا أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱجْتَنِبُواْ ٱلطَّٰغُوتَ ۖ فَمِنْهُم مَّنْ هَدَى ٱللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ ٱلضَّلَٰلَةُ ۚ فَسِيرُواْ فِى ٱلْأَرْضِ فَٱنظُرُواْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ ٣٦

(36) And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.

إِن

If

تَحْرِصْ

you desire

عَلَىٰ

[for]

هُدَىٰهُمْ

their guidance,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

لَا

(will) not

يَهْدِى

guide

مَن

whom

يُضِلُّ

He lets go astray,

صلى

وَمَا

and not (are)

لَهُم

for them

مِّن

any

نَّٰصِرِينَ

helpers.

٣٧

(37)

إِن تَحْرِصْ عَلَىٰ هُدَىٰهُمْ فَإِنَّ ٱللَّهَ لَا يَهْدِى مَن

يُضِلُّ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ٣٧

(37) [Even] if you should strive for their guidance, [O Muhammad], indeed, Allah does not guide those He sends astray, and they will have no helpers.

وَأَقْسَمُوا۟

And they swear

بِٱللَّهِ

by Allah

جَهْدَ

strongest

أَيْمَٰنِهِمْ

(of) their oaths,

ۙ

لَا

Allah will not resurrect

يَبْعَثُ

ٱللَّهُ

مَن

(one) who

يَمُوتُ

dies.

ۚ

بَلَىٰ

Nay,

وَعْدًا

(it is) a promise

عَلَيْهِ

upon Him

حَقًّا

(in) truth,

وَلَٰكِنَّ

but

أَكْثَرَ

most

ٱلنَّاسِ

(of) the mankind

لَا

(do) not

يَعْلَمُونَ

know.

٣٨

(38)

وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ ۙ لَا يَبْعَثُ ٱللَّهُ مَن يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٣٨

(38) And they swear by Allah their strongest oaths [that] Allah will not resurrect one who dies. But yes - [it is] a true promise [binding] upon Him, but most of the people do not know.

لِيُبَيِّنَ

That He will make clear

لَهُمُ

to them

ٱلَّذِى

that

يَخْتَلِفُونَ

they differ

فِيهِ

wherein,

وَلِيَعْلَمَ

and that may know

ٱلَّذِينَ

those who

كَفَرُوٓا۟

disbelieved

أَنَّهُمْ

that they

كَانُوا۟

were

كَٰذِبِينَ

liars.

٣٩

(39)

لِيُبَيِّنَ لَهُمُ ٱلَّذِى يَخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ كَانُوا۟ كَٰذِبِينَ ٣٩

(39) [It is] so He will make clear to them [the truth of] that wherein they differ and so those who have disbelieved may know that they were liars.

إِنَّمَا

Only

قَوْلُنَا

Our Word

لِشَىْءٍ

to a thing

إِذَآ

when

أَرَدْنَٰهُ

We intend it

أَن

(is) that

نَّقُولَ

We say

لَهُۥ

to it,

كُن

"Be"

فَيَكُونُ

and it is.

٤٠

(40)

إِنَّمَا قَوْلُنَا لِشَىْءٍ إِذَآ أَرَدْنَٰهُ أَن نَّقُولَ لَهُۥ كُن فَيَكُونُ ٤٠

(40) Indeed, Our word to a thing when We intend it is but that We say to it, "Be," and it is.

وَٱلَّذِينَ

And those who

هَاجَرُوا۟

emigrated

فِى

in (the way)

ٱللَّهِ

(of) Allah

مِن

after

بَعْدِ

مَا

[what]

ظُلِمُواْ

they were wronged,

لَنُبَوِّئَنَّهُمْ

surely We will give them position

فِى

in

ٱلدُّنْيَا

the world

حَسَنَةً

good,

صلے

وَلَأَجْرُ

but surely the reward

ٱلْءَاخِرَةِ

(of) the Hereafter

أَكْبَرُ

(is) greater,

ج

لَوْ

if

كَانُواْ

they

يَعْلَمُونَ

know.

٤١

(41)

وَٱلَّذِينَ هَاجَرُواْ فِى ٱللَّهِ مِن بَعْدِ مَا ظُلِمُواْ
لَنُبَوِّئَنَّهُمْ فِى ٱلدُّنْيَا حَسَنَةً صلے وَلَأَجْرُ ٱلْءَاخِرَةِ

أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ٤١

(41) And those who emigrated for [the cause of] Allah after they had been wronged - We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know.

ٱلَّذِينَ

Those who

صَبَرُوا۟

(are) patient

وَعَلَىٰ

and on

رَبِّهِمْ

their Lord

يَتَوَكَّلُونَ

they put their trust.

٤٢

(42)

ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٤٢

(42) [They are] those who endured patiently and upon their Lord relied.

وَمَآ

And not

أَرْسَلْنَا

We sent

مِن

before you

قَبْلِكَ

إِلَّا

except

رِجَالًا

men,

نُّوحِىٓ
We revealed
إِلَيْهِمْ
to them,
ج

فَسْـَٔلُوٓا۟
so ask
أَهْلَ
(the) people
ٱلذِّكْرِ
(of) the Reminder
إِن
if
كُنتُمْ
you
لَا
(do) not
تَعْلَمُونَ
know.
٤٣
(43)
وَمَآ أَرْسَلْنَا مِن قَبْلِكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ ۚ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ٤٣
(43) And We sent not before you except men to whom We revealed [Our message]. So ask the people of the message if you do not know.
بِٱلْبَيِّنَٰتِ
With the clear proofs
وَٱلزُّبُرِ
and the Books.

ۖ

وَأَنزَلْنَآ

And We sent down

إِلَيْكَ

to you

ٱلذِّكْرَ

the Remembrance,

لِتُبَيِّنَ

that you may make clear

لِلنَّاسِ

to the mankind,

مَا

what

نُزِّلَ

has been sent down

إِلَيْهِمْ

to them

وَلَعَلَّهُمْ

and that they may

يَتَفَكَّرُونَ

reflect.

٤٤

(44)

بِٱلْبَيِّنَٰتِ وَٱلزُّبُرِ ۗ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ٤٤

(44) [We sent them] with clear proofs and written ordinances. And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought.

أَفَأَمِنَ

Do then feel secure

ٱلَّذِينَ

those who

مَكَرُواْ

plotted

ٱلسَّيِّـَٔاتِ

the evil deeds

أَن

that

يَخْسِفَ

Allah will cave

ٱللَّهُ

بِهِمُ

with them

ٱلْأَرْضَ

the earth

أَوْ

or

يَأْتِيَهُمُ

will come to them

ٱلْعَذَابُ

the punishment

مِنْ

from

حَيْثُ

where

لَا

not

يَشْعُرُونَ

they perceive?

٤٥

(45)

أَفَأَمِنَ ٱلَّذِينَ مَكَرُوا۟ ٱلسَّيِّـَٔاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ٤٥

(45) Then, do those who have planned evil deeds feel secure that Allah will not cause the earth to swallow them or that the punishment will not come upon them from where they do not perceive?

أَوْ

Or

يَأْخُذَهُمْ

that He may seize them

فِى

in

تَقَلُّبِهِمْ

their going to and fro

فَمَا

then not

هُم

they

بِمُعْجِزِينَ

will be able to escape?

٤٦

(46)

أَوْ يَأْخُذَهُمْ فِى تَقَلُّبِهِمْ فَمَا هُم بِمُعْجِزِينَ ٤٦

(46) Or that He would not seize them during their [usual] activity, and they could not cause failure?

أَوْ

Or

يَأْخُذَهُمْ

that He may seize them

عَلَىٰ

with

تَخَوُّفٍ

a gradual wasting

فَإِنَّ

But indeed,

رَبَّكُمْ

your Lord

لَرَءُوفٌ

(is) surely Full of Kindness,

رَّحِيمٌ

Most Merciful.

٤٧

(47)

أَوْ يَأْخُذَهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ٤٧

(47) Or that He would not seize them gradually [in a state of dread]? But indeed, your Lord is Kind and Merciful.

أَوَلَمْ

Have not

يَرَوْا۟

they seen

إِلَىٰ

[towards]

مَا

what

خَلَقَ

Allah has created

ٱللَّهُ

مِن

from

شَىْءٍ

a thing?

يَتَفَيَّؤُا۟

Incline

ظِلَٰلُهُۥ

their shadows

عَنِ

to

ٱلْيَمِينِ

the right

وَٱلشَّمَآئِلِ

and to the left,

سُجَّدًا

prostrating

لِّلَّهِ

to Allah

وَهُمْ

while they

دَٰخِرُونَ

(are) humble?

٤٨

(48)

أَوَلَمْ يَرَوْا۟ إِلَىٰ مَا خَلَقَ ٱللَّهُ مِن شَىْءٍ يَتَفَيَّؤُا۟
ظِلَٰلُهُۥ عَنِ ٱلْيَمِينِ وَٱلشَّمَآئِلِ سُجَّدًا لِّلَّهِ وَهُمْ

دَٰخِرُونَ ٤٨

(48) Have they not considered what things Allah has created? Their shadows incline to the right and to the left, prostrating to Allah, while they are humble.

وَلِلَّهِ

And to Allah

يَسْجُدُ

prostrate

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth

مِن

of

دَآبَّةٍ

moving creatures

وَٱلْمَلَٰٓئِكَةُ

and the Angels,

وَهُمْ

and they

لَا

(are) not

يَسْتَكْبِرُونَ

arrogant.

٤٩

(49)

وَلِلَّهِ يَسْجُدُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ مِن دَآبَّةٍ وَٱلْمَلَٰٓئِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ٤٩

(49) And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant.

يَخَافُونَ

They fear

رَبَّهُم

their Lord

مِّن

above them,

فَوْقِهِمْ

and they do

وَيَفْعَلُونَ

what

مَا

they are commanded.

يُؤْمَرُونَ

۩

٥٠

(50)

يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۩ ٥٠

(50) They fear their Lord above them, and they do what they are commanded.

وَقَالَ
And Allah has said,
ٱللَّهُ
لَا
"(Do) not
تَتَّخِذُوٓا۟
take
إِلَٰهَيْنِ
[two] gods
ٱثْنَيْنِ
two,
صلے

إِنَّمَا
only
هُوَ
He
إِلَٰهٌ
(is) God
وَٰحِدٌ
One,
صلے

فَإِيَّٰىَ
so Me alone
فَٱرْهَبُونِ
you fear [Me]."
٥١
(51)

وَقَالَ ٱللَّهُ لَا تَتَّخِذُوٓا۟ إِلَٰهَيْنِ ٱثْنَيْنِ ۖ إِنَّمَا هُوَ إِلَٰهٌ وَٰحِدٌ ۖ فَإِيَّٰىَ فَٱرْهَبُونِ ٥١

(51) And Allah has said, "Do not take for yourselves two deities. He is but one God, so fear only Me."

وَلَهُۥ

And to Him (belongs)

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth

وَلَهُ

and to Him

ٱلدِّينُ

(is due) the worship

وَاصِبًا

constantly.

ۚ

أَفَغَيْرَ

Then is it other (than)

ٱللَّهِ

Allah

تَتَّقُونَ

you fear?

٥٢

(52)

وَلَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَهُ ٱلدِّينُ وَاصِبًا ۚ أَفَغَيْرَ ٱللَّهِ تَتَّقُونَ ٥٢

(52) And to Him belongs whatever is in the heavens and the earth, and to Him is [due] worship constantly. Then is it other than Allah that you fear?

وَمَا

And whatever

بِكُم

you have

مِّن

of

نِّعْمَةٍ

favor

فَمِنَ

(is) from

ٱللَّهِ

Allah.

صلے

ثُمَّ

Then

إِذَا

when

مَسَّكُمُ

touches you

ٱلضُّرُّ

the adversity

فَإِلَيْهِ

then to Him

تَجْـَٔرُونَ

you cry for help.

٥٣

(53)

وَمَا بِكُم مِّن نِّعْمَةٍ فَمِنَ ٱللَّهِ ۖ ثُمَّ إِذَا مَسَّكُمُ ٱلضُّرُّ فَإِلَيْهِ تَجْـَٔرُونَ ٥٣

(53) And whatever you have of favor - it is from Allah. Then when adversity touches you, to Him you cry for help.

ثُمَّ

Then

إِذَا

when

كَشَفَ

He removes

ٱلضُّرَّ

the adversity

عَنكُمْ

from you,

إِذَا

behold

فَرِيقٌ

A group

مِّنكُم

of you

بِرَبِّهِمْ

with their Lord

يُشْرِكُونَ

associate others,

٥٤

(54)

ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمْ إِذَا فَرِيقٌ مِّنكُم بِرَبِّهِمْ يُشْرِكُونَ ٥٤

(54) Then when He removes the adversity from you, at once a party of you associates others with their Lord

لِيَكْفُرُوا۟

So as to deny

بِمَآ

that which

ءَاتَيْنَٰهُمْ

We have given them.

ج

فَتَمَتَّعُوا۟

Then enjoy yourselves,

صلے

فَسَوْفَ

soon

تَعْلَمُونَ

you will know.

٥٥

(55)

لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا۟ ۖ فَسَوْفَ تَعْلَمُونَ

٥٥

(55) So they will deny what We have given them. Then enjoy yourselves, for you are going to know.

وَيَجْعَلُونَ

And they assign

لِمَا

to what

لَا

not

يَعْلَمُونَ

they know -

نَصِيبًا

a portion,

مِّمَّا

of what

رَزَقْنَٰهُمْ

We have provided them.

قلے

تَٱللَّهِ

By Allah

لَتُسْـَٔلُنَّ

surely you will be asked

عَمَّا

about what

كُنتُمْ

you used (to)

تَفْتَرُونَ

invent.

٥٦

(56)

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَٰهُمْ قلے تَٱللَّهِ لَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ ٥٦

(56) And they assign to what they do not know a portion of that which We have provided them. By Allah, you will surely be questioned about what you used to invent.

وَيَجْعَلُونَ

And they assign

لِلَّهِ

to Allah

ٱلْبَنَٰتِ

daughters.

سُبْحَٰنَهُۥ

Glory be to Him

ۙ

وَلَهُم

And for them

مَّا

(is) what

يَشْتَهُونَ

they desire.

٥٧

(57)

وَيَجْعَلُونَ لِلَّهِ ٱلْبَنَٰتِ سُبْحَٰنَهُۥ ۙ وَلَهُم مَّا يَشْتَهُونَ

٥٧

(57) And they attribute to Allah daughters - exalted is He - and for them is what they desire.

وَإِذَا

And when

بُشِّرَ

is given good news

أَحَدُهُم

(to) one of them

بِٱلْأُنثَىٰ

of a female,

ظَلَّ

turns

وَجْهُهُۥ

his face

مُسْوَدًّا

dark

وَهُوَ

and he

كَظِيمٌ

suppresses grief.

٥٨

(58)

وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ٥٨

(58) And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief.

يَتَوَٰرَىٰ

He hides himself

مِنَ

from

ٱلْقَوْمِ

the people

مِن

(because) of

سُوٓءِ

the evil

مَا

of what

بُشِّرَ

he has been given good news

بِهِۦٓ
about.
ج

أَيُمْسِكُهُۥ
Should he keep it
عَلَىٰ
in
هُونٍ
humiliation
أَمْ
or
يَدُسُّهُۥ
bury it
فِى
in
ٱلتُّرَابِ
the dust?
قلے

أَلَا
Unquestionably,
سَآءَ
evil
مَا
(is) what
يَحْكُمُونَ
they decide.
٥٩
(59)

يَتَوَٰرَىٰ مِنَ ٱلْقَوْمِ مِن سُوٓءِ مَا بُشِّرَ بِهِۦٓ ۚ أَيُمْسِكُهُۥ عَلَىٰ هُونٍ أَمْ يَدُسُّهُۥ فِى ٱلتُّرَابِ ۗ أَلَا سَآءَ مَا يَحْكُمُونَ ٥٩

(59) He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide.

لِلَّذِينَ

For those who

لَا

(do) not

يُؤْمِنُونَ

believe

بِٱلْءَاخِرَةِ

in the Hereafter,

مَثَلُ

(is) a similitude

ٱلسَّوْءِ

(of) the evil,

صلے

وَلِلَّهِ

and for Allah

ٱلْمَثَلُ

(is) the similitude

ٱلْأَعْلَىٰ

the Highest.

ج

وَهُوَ

And He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلْحَكِيمُ

All-Wise.

٦٠

(60)

لِلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ مَثَلُ ٱلسَّوْءِ ۖ وَلِلَّهِ ٱلْمَثَلُ ٱلْأَعْلَىٰ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٦٠

(60) For those who do not believe in the Hereafter is the description of evil; and for Allah is the highest attribute. And He is Exalted in Might, the Wise.

وَلَوْ

And if

يُؤَاخِذُ

Allah were to seize

ٱللَّهُ

ٱلنَّاسَ

the mankind

بِظُلْمِهِم

for their wrongdoing

مَّا

not

تَرَكَ

He (would) have left

عَلَيْهَا

upon it

مِن

any

دَآبَّةٍ

moving creature,

وَلَٰكِن

but

يُؤَخِّرُهُمْ

He defers them

إِلَىٰٓ

for

أَجَلٍ

a term

مُّسَمًّى

appointed.

صلے

فَإِذَا

Then when

جَآءَ

comes

أَجَلُهُمْ

their terms

لَا

not

يَسْتَـْٔخِرُونَ

they (will) remain behind

سَاعَةً

an hour

صلے

وَلَا

and not

يَسْتَقْدِمُونَ

they can advance (it).

وَلَوْ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِظُلْمِهِم مَّا تَرَكَ عَلَيْهَا مِن دَآبَّةٍ وَلَٰكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ٦١

(61) And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature, but He defers them for a specified term. And when their term has come, they will not remain behind an hour, nor will they precede [it].

وَيَجْعَلُونَ

And they assign

لِلَّهِ

to Allah

مَا

what

يَكْرَهُونَ

they dislike

وَتَصِفُ

and assert

أَلْسِنَتُهُمُ

their tongues

ٱلْكَذِبَ

the lie

أَنَّ

that

لَهُمُ

for them

ٱلْحُسْنَىٰ

(is) the best.

صلے

لَا

No

جَرَمَ

doubt

أَنَّ

that

لَهُمُ

for them

ٱلنَّارَ

(is) the Fire

وَأَنَّهُم

and that they

مُّفْرَطُونَ

(will) be abandoned.

٦٢

(62)

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ ٱلْكَذِبَ أَنَّ لَهُمُ ٱلْحُسْنَىٰ ۖ لَا جَرَمَ أَنَّ لَهُمُ ٱلنَّارَ وَأَنَّهُم مُّفْرَطُونَ ٦٢

(62) And they attribute to Allah that which they dislike, and their tongues assert the lie that they will have the best [from Him]. Assuredly, they will have the Fire, and they will be [therein] neglected.

تَٱللَّهِ

By Allah,

لَقَدْ

certainly

أَرْسَلْنَآ

We have sent

إِلَىٰٓ
to
أُمَمٍ
nations
مِّن
before you
قَبْلِكَ
but made fair-seeming
فَزَيَّنَ
to them
لَهُمُ
the Shaitaan
ٱلشَّيْطَٰنُ
their deeds.
أَعْمَٰلَهُمْ
So he
فَهُوَ
(is) their ally
وَلِيُّهُمُ
today,
ٱلْيَوْمَ
and for them
وَلَهُمْ
(is) a punishment
عَذَابٌ
painful.
أَلِيمٌ
٦٣
(63)

تَٱللَّهِ لَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَهُوَ وَلِيُّهُمُ ٱلْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ٦٣

(63) By Allah, We did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them. And he is the disbelievers' ally today [as well], and they will have a painful punishment.

وَمَآ

And not

أَنزَلْنَا

We revealed

عَلَيْكَ

to you

ٱلْكِتَٰبَ

the Book

إِلَّا

except

لِتُبَيِّنَ

that you make clear

لَهُمُ

to them

ٱلَّذِى

that which

ٱخْتَلَفُوا۟

they differed

فِيهِ

in it,

لا

وَهُدًى

and (as) a guidance

وَرَحْمَةً

and mercy

لِّقَوْمٍ

for a people

يُؤْمِنُونَ

who believe.

٦٤

(64)

وَمَآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ إِلَّا لِتُبَيِّنَ لَهُمُ ٱلَّذِى ٱخْتَلَفُوا۟ فِيهِ ۙ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ٦٤

(64) And We have not revealed to you the Book, [O Muhammad], except for you to make clear to them that wherein they have differed and as guidance and mercy for a people who believe.

وَٱللَّهُ

And Allah

أَنزَلَ

sends down

مِنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water,

فَأَحْيَا

then gives life

بِهِ

by it

ٱلْأَرْضَ

(to) the earth

بَعْدَ
after
مَوْتِهَآ
its death.
ج

إِنَّ
Indeed,
فِى
in
ذَٰلِكَ
that
لَءَايَةً
(is) surely a Sign
لِّقَوْمٍ
for a people
يَسْمَعُونَ
who listen.
٦٥
(65)
وَٱللَّهُ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَسْمَعُونَ ٦٥
(65) And Allah has sent down rain from the sky and given life thereby to the earth after its lifelessness. Indeed in that is a sign for a people who listen.
وَإِنَّ
And indeed,
لَكُمْ
for you
فِى

in

ٱلْأَنْعَٰمِ

the cattle

لَعِبْرَةً

(is) a lesson.

صلے

نُّسْقِيكُم

We give you to drink

مِّمَّا

from what

فِى

(is) in

بُطُونِهِۦ

their bellies,

مِن

from

بَيْنِ

between

فَرْثٍ

bowels

وَدَمٍ

and blood,

لَّبَنًا

milk

خَالِصًا

pure,

سَآئِغًا

palatable

لِّلشَّٰرِبِينَ

to the drinkers.

٦٦

(66)

وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهِۦ مِنۢ بَيْنِ فَرْثٍ وَدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشَّٰرِبِينَ ٦٦

(66) And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.

وَمِن

And from

ثَمَرَٰتِ

fruits

ٱلنَّخِيلِ

the date-palm,

وَٱلْأَعْنَٰبِ

and the grapes,

تَتَّخِذُونَ

you take

مِنْهُ

from it

سَكَرًا

intoxicant

وَرِزْقًا

and a provision

حَسَنًا

good.

قلے

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَةً

(is) surely a Sign

لِّقَوْمٍ

for a people

يَعْقِلُونَ

who use reason.

٦٧

(67)

وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْقِلُونَ ٦٧

(67) And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason.

وَأَوْحَىٰ

And inspired

رَبُّكَ

your Lord

إِلَى

to

ٱلنَّحْلِ

the bee,

أَنِ

[that]

ٱتَّخِذِى
"Take

مِنَ
among

ٱلْجِبَالِ
the mountains,

بُيُوتًا
houses

وَمِنَ
and among

ٱلشَّجَرِ
the trees,

وَمِمَّا
and in what

يَعْرِشُونَ
they construct.

٦٨
(68)

وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ٦٨

(68) And your Lord inspired to the bee, "Take for yourself among the mountains, houses, and among the trees and [in] that which they construct.

ثُمَّ
Then

كُلِى
eat

مِن
from

كُلِّ
all
ٱلثَّمَرَٰتِ
the fruits
فَٱسْلُكِى
and follow
سُبُلَ
(the) ways
رَبِّكِ
(of) your Lord
ذُلُلًا
made smooth."
ج

يَخْرُجُ
Comes forth
مِن
from
بُطُونِهَا
their bellies
شَرَابٌ
a drink
مُّخْتَلِفٌ
(of) varying
أَلْوَٰنُهُۥ
colors,
فِيهِ
in it
شِفَآءٌ
(is) a healing

لِّلنَّاسِ

for the mankind.

قلے

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَةً

(is) surely a Sign

لِّقَوْمٍ

for a people

يَتَفَكَّرُونَ

who reflect.

٦٩

(69)

ثُمَّ كُلِى مِن كُلِّ ٱلثَّمَرَٰتِ فَٱسْلُكِى سُبُلَ رَبِّكِ ذُلُلًا ۚ يَخْرُجُ مِن بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَٰنُهُۥ فِيهِ شِفَآءٌ لِّلنَّاسِ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَتَفَكَّرُونَ

٦٩

(69) Then eat from all the fruits and follow the ways of your Lord laid down [for you]." There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought.

وَٱللَّهُ

And Allah

خَلَقَكُمْ

created you,

ثُمَّ

then

يَتَوَفَّىٰكُمْ

will cause you to die.

ج

وَمِنكُم

And among you

مَّن

(is one) who

يُرَدُّ

is sent back

إِلَىٰٓ

to

أَرْذَلِ

the worst

ٱلْعُمُرِ

(of) the age,

لِكَىْ

so that

لَا

not

يَعْلَمَ

he will know

بَعْدَ

after

عِلْمٍ

knowledge

شَيْـًٔا

a thing.

إِنَّ
Indeed,
ٱللَّهَ
Allah
عَلِيمٌ
(is) All-Knowing,
قَدِيرٌ
All-Powerful.

٧٠
(70)

وَٱللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّىٰكُمْ ۚ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَىْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ۚ إِنَّ ٱللَّهَ عَلِيمٌ قَدِيرٌ ٧٠

(70) And Allah created you; then He will take you in death. And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had] knowledge, a thing. Indeed, Allah is Knowing and Competent.

وَٱللَّهُ
And Allah
فَضَّلَ
has favored
بَعْضَكُمْ
some of you
عَلَىٰ
over
بَعْضٍ
others
فِى

in

ٱلرِّزْقِ

[the] provision.

ج

فَمَا

But not

ٱلَّذِينَ

those who

فُضِّلُوا۟

were favored

بِرَآدِّى

would hand over

رِزْقِهِمْ

their provision

عَلَىٰ

to

مَا

whom

مَلَكَتْ

possess

أَيْمَـٰنُهُمْ

their right hands,

فَهُمْ

so (that) they

فِيهِ

(are) in it

سَوَآءٌ

equal.

ج

أَفَبِنِعْمَةِ

Then is it the Favor

ٱللَّهِ

of Allah

يَجْحَدُونَ

they reject?

٧١

(71)

وَٱللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِى ٱلرِّزْقِ ۚ فَمَا ٱلَّذِينَ فُضِّلُوا۟ بِرَآدِّى رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَهُمْ فِيهِ سَوَآءٌ ۚ أَفَبِنِعْمَةِ ٱللَّهِ يَجْحَدُونَ

٧١

(71) And Allah has favored some of you over others in provision. But those who were favored would not hand over their provision to those whom their right hands possess so they would be equal to them therein. Then is it the favor of Allah they reject?

وَٱللَّهُ

And Allah

جَعَلَ

(has) made

لَكُم

for you

مِّنْ

from

أَنفُسِكُمْ

yourselves

أَزْوَٰجًا

spouses,

وَجَعَلَ

and has made

لَكُم

for you

مِّنْ

from

أَزْوَٰجِكُم

your spouses

بَنِينَ

sons

وَحَفَدَةً

and grandsons

وَرَزَقَكُم

and has provided for you

مِّنَ

from

ٱلطَّيِّبَٰتِ

the good things.

ۚ

أَفَبِٱلْبَٰطِلِ

Then in falsehood do

يُؤْمِنُونَ

they believe,

وَبِنِعْمَتِ

and the Favor

ٱللَّهِ

of Allah

هُمْ

they

يَكْفُرُونَ

disbelieve?

٧٢

(72)

وَٱللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَجَعَلَ لَكُم مِّنْ أَزْوَٰجِكُم بَنِينَ وَحَفَدَةً وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكْفُرُونَ ٧٢

(72) And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allah they disbelieve?

وَيَعْبُدُونَ

And they worship

مِن

other than

دُونِ

ٱللَّهِ

Allah

مَا

which

لَا

not

يَمْلِكُ

possesses

لَهُمْ

for them

رِزْقًا

any provision

مِّنَ

from

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth

شَيْـًٔا

[anything],

وَلَا

and not

يَسْتَطِيعُونَ

they are able.

٧٣

(73)

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ شَيْـًٔا وَلَا يَسْتَطِيعُونَ ٧٣

(73) And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable.

فَلَا

So (do) not

تَضْرِبُوا۟

put forth

لِلَّهِ

for Allah

ٱلْأَمْثَالَ

the similitude.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

يَعْلَمُ

knows

وَأَنتُمْ

and you

لَا

(do) not

تَعْلَمُونَ

know.

٧٤

(74)

فَلَا تَضْرِبُوا۟ لِلَّهِ ٱلْأَمْثَالَ ۚ إِنَّ ٱللَّهَ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ٧٤

(74) So do not assert similarities to Allah. Indeed, Allah knows and you do not know.

ضَرَبَ

Allah sets forth

ٱللَّهُ

مَثَلًا

the example

عَبْدًا

(of) a slave

مَّمْلُوكًا

(who is) owned,

لَّا

not

يَقْدِرُ

he has power

عَلَىٰ

on

شَىْءٍ

anything

وَمَن

and (one) whom

رَّزَقْنَٰهُ

We provided him

مِنَّا

from Us

رِزْقًا

a provision

حَسَنًا

good,

فَهُوَ

so he

يُنفِقُ

spends

مِنْهُ

from it,

سِرًّا

secretly

وَجَهْرًا

and publicly.

صلے

هَلْ

Can

يَسْتَوُۥنَ

they be equal?

ج

ٱلْحَمْدُ

All praise

لِلَّهِ

(is) for Allah

ج

بَلْ

Nay,

أَكْثَرُهُمْ

but most of them

لَا

(do) not

يَعْلَمُونَ

know.

٧٥

(75)

ضَرَبَ ٱللَّهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَّا يَقْدِرُ عَلَىٰ شَىْءٍ وَمَن رَّزَقْنَٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُۥنَ ۚ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٧٥

(75) Allah presents an example: a slave [who is] owned and unable to do a thing and he to whom We have provided from Us good provision, so he spends from it secretly and publicly. Can they be equal? Praise to Allah! But most of them do not know.

وَضَرَبَ

And Allah sets forth

ٱللَّهُ

مَثَلًا

an example

رَّجُلَيْنِ

(of) two men,

أَحَدُهُمَآ

one of them

أَبْكَمُ

(is) dumb,

لَا

not

يَقْدِرُ

he has power

عَلَىٰ

on

شَىْءٍ

anything,

وَهُوَ

while he

كَلٌّ

(is) a burden

عَلَىٰ

on

مَوْلَىٰهُ

his master.

أَيْنَمَا

Wherever

يُوَجِّههُّ

he directs him

لَا

not

يَأْتِ
he comes
بِخَيْرٍ
with any good.
صلے

هَلْ
Is
يَسْتَوِى
equal
هُوَ
he
وَمَن
and (the one) who
يَأْمُرُ
commands
بِٱلْعَدْلِ
[of] justice,
لا

وَهُوَ
and he
عَلَىٰ
(is) on
صِرَٰطٍ
a path
مُّسْتَقِيمٍ
straight?
٧٦
(76)

وَضَرَبَ ٱللَّهُ مَثَلًا رَّجُلَيْنِ أَحَدُهُمَآ أَبْكَمُ لَا يَقْدِرُ عَلَىٰ شَىْءٍ وَهُوَ كَلٌّ عَلَىٰ مَوْلَىٰهُ أَيْنَمَا يُوَجِّههُّ لَا يَأْتِ بِخَيْرٍ ۖ هَلْ يَسْتَوِى هُوَ وَمَن يَأْمُرُ بِٱلْعَدْلِ ۙ وَهُوَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٧٦

(76) And Allah presents an example of two men, one of them dumb and unable to do a thing, while he is a burden to his guardian. Wherever he directs him, he brings no good. Is he equal to one who commands justice, while he is on a straight path?

وَلِلَّهِ

And to Allah (belongs)

غَيْبُ

(the) unseen

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth.

ج

وَمَآ

And not

أَمْرُ

(is the) matter

ٱلسَّاعَةِ

(of) the Hour

إِلَّا

but

كَلَمْحِ

as a twinkling

ٱلْبَصَرِ

(of) the eye

أَوْ

or

هُوَ

it

أَقْرَبُ

(is) nearer.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

عَلَىٰ

on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

(is) All-Powerful.

٧٧

(77)

وَلِلَّهِ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَآ أَمْرُ ٱلسَّاعَةِ إِلَّا كَلَمْحِ ٱلْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٧٧

(77) And to Allah belongs the unseen [aspects] of the heavens and the earth. And the command for the Hour is not but as a glance of the eye or even nearer. Indeed, Allah is over all things competent.

وَٱللَّهُ

And Allah

أَخْرَجَكُم

brought you forth

مِّنۢ

from

بُطُونِ

the wombs

أُمَّهَٰتِكُمْ

(of) your mothers,

لَا

not

تَعْلَمُونَ

knowing

شَيْـًٔا

anything,

وَجَعَلَ

and made

لَكُمُ

for you

ٱلسَّمْعَ

the hearing

وَٱلْأَبْصَٰرَ

and the sight

وَٱلْأَفْـِٔدَةَ

and the hearts

لا

لَعَلَّكُمْ

so that you may

تَشْكُرُونَ

give thanks.

٧٨

(78)

وَٱللَّهُ أَخْرَجَكُم مِّن بُطُونِ أُمَّهَٰتِكُمْ لَا تَعْلَمُونَ شَيْـًٔا وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۙ لَعَلَّكُمْ تَشْكُرُونَ ٧٨

(78) And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful.

أَلَمْ

Do not

يَرَوْا۟

they see

إِلَى

towards

ٱلطَّيْرِ

the birds

مُسَخَّرَٰتٍ

controlled

فِى

in

جَوِّ

the midst

ٱلسَّمَآءِ

(of) the sky?

مَا

None

يُمْسِكُهُنَّ

holds them up

إِلَّا

except

ٱللَّهُ

Allah.

قلے

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَٰتٍ

(are) Signs

لِّقَوْمٍ

for a people

يُؤْمِنُونَ

who believe.

٧٩

(79)

أَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ مُسَخَّرَٰتٍ فِى جَوِّ ٱلسَّمَآءِ مَا يُمْسِكُهُنَّ إِلَّا ٱللَّهُ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ٧٩

(79) Do they not see the birds controlled in the atmosphere of the sky? None holds them up except Allah. Indeed in that are signs for a people who believe.

وَٱللَّهُ

And Allah

جَعَلَ

(has) made

لَكُم

for you

مِّن

[from]

بُيُوتِكُمْ

your homes

سَكَنًا

a resting place,

وَجَعَلَ

and made

لَكُم

for you

مِّن

from

جُلُودِ

the hides

ٱلْأَنْعَٰمِ

(of) the cattle

بُيُوتًا

tents,

تَسْتَخِفُّونَهَا

which you find light

يَوْمَ

(on) the day

ظَعْنِكُمْ

(of) your travel

وَيَوْمَ

and the day

إِقَامَتِكُمْ

(of) your encampment;

ۚ

وَمِنْ

and from

أَصْوَافِهَا

their wool

وَأَوْبَارِهَا

and their fur

وَأَشْعَارِهَآ

and their hair

أَثَٰثًا

(is) furnishing

وَمَتَٰعًا

and a provision

إِلَىٰ

for

حِينٍ

a time.

٨٠

(80)

وَٱللَّهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّن جُلُودِ ٱلْأَنْعَٰمِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۙ وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَآ أَثَٰثًا وَمَتَٰعًا إِلَىٰ حِينٍ ٨٠

(80) And Allah has made for you from your homes a place of rest and made for you from the hides of the animals tents which you find light on your day of travel and your day of encampment; and from their wool, fur and hair is furnishing and enjoyment for a time.

وَٱللَّهُ

And Allah

جَعَلَ

(has) made

لَكُم

for you

مِّمَّا

from what

خَلَقَ

He created,

ظِلَٰلًا

shades

وَجَعَلَ

and (has) made

لَكُم

for you

مِّنَ

from

ٱلْجِبَالِ

the mountains,

أَكْنَٰنًا

shelters

وَجَعَلَ

and (has) made

لَكُمْ

for you

سَرَٰبِيلَ

garments

تَقِيكُمُ

to protect you

ٱلْحَرَّ

(from) the heat

وَسَرَٰبِيلَ

and garments

تَقِيكُم

to protect you

بَأْسَكُمْ

from your (mutual) violence.

ج

كَذَٰلِكَ

Thus

يُتِمُّ

He completes

نِعْمَتَهُۥ

His Favor

عَلَيْكُمْ

upon you

لَعَلَّكُمْ

so that you may

تُسْلِمُونَ

submit.

٨١

(81)

وَٱللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَٰلًا وَجَعَلَ لَكُم مِّنَ ٱلْجِبَالِ أَكْنَٰنًا وَجَعَلَ لَكُمْ سَرَٰبِيلَ تَقِيكُمُ ٱلْحَرَّ وَسَرَٰبِيلَ تَقِيكُم بَأْسَكُمْ ۚ كَذَٰلِكَ يُتِمُّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ٨١

(81) And Allah has made for you, from that which He has created, shadows and has made for you from the mountains, shelters and has made for you garments which protect you from the heat and garments

which protect you from your [enemy in] battle. Thus does He complete His favor upon you that you might submit [to Him].

فَإِن

Then, if

تَوَلَّوْاْ

they turn away

فَإِنَّمَا

then only

عَلَيْكَ

upon you

ٱلْبَلَٰغُ

(is) the conveyance

ٱلْمُبِينُ

the clear.

٨٢

(82)

فَإِن تَوَلَّوْاْ فَإِنَّمَا عَلَيْكَ ٱلْبَلَٰغُ ٱلْمُبِينُ ٨٢

(82) But if they turn away, [O Muhammad] - then only upon you is [responsibility for] clear notification.

يَعْرِفُونَ

They recognize

نِعْمَتَ

(the) Favor

ٱللَّهِ

(of) Allah;

ثُمَّ

then

يُنكِرُونَهَا

they deny it.

وَأَكْثَرُهُمُ

And most of them

ٱلْكَٰفِرُونَ

(are) the disbelievers.

٨٣

(83)

يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ ٱلْكَٰفِرُونَ ٨٣

(83) They recognize the favor of Allah; then they deny it. And most of them are disbelievers.

وَيَوْمَ

And the Day

نَبْعَثُ

We will resurrect

مِن

from

كُلِّ

every

أُمَّةٍ

nation

شَهِيدًا

a witness,

ثُمَّ

then

لَا

not

يُؤْذَنُ

will be permitted

لِلَّذِينَ

to those who

كَفَرُواْ

disbelieved

وَلَا

and not

هُمْ

they

يُسْتَعْتَبُونَ

will be asked to make amends.

٨٤

(84)

وَيَوْمَ نَبْعَثُ مِن كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُواْ وَلَا هُمْ يُسْتَعْتَبُونَ ٨٤

(84) And [mention] the Day when We will resurrect from every nation a witness. Then it will not be permitted to the disbelievers [to apologize or make excuses], nor will they be asked to appease [Allah].

وَإِذَا

And when

رَءَا

(will) see

ٱلَّذِينَ

those who

ظَلَمُواْ

wronged

ٱلْعَذَابَ

the punishment,

فَلَا

then not

يُخَفَّفُ

it will be lightened

عَنْهُمْ

for them

وَلَا

and not

هُمْ

they

يُنظَرُونَ

will be given respite.

٨٥

(85)

وَإِذَا رَءَا ٱلَّذِينَ ظَلَمُوا۟ ٱلْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ٨٥

(85) And when those who wronged see the punishment, it will not be lightened for them, nor will they be reprieved.

وَإِذَا

And when

رَءَا

(will) see

ٱلَّذِينَ

those who

أَشْرَكُوا۟

associated partners with Allah

شُرَكَآءَهُمْ

their partners.

قَالُوا۟

They will say,

رَبَّنَا

"Our Lord,

هَٰٓؤُلَآءِ

these

شُرَكَآؤُنَا

(are) our partners

ٱلَّذِينَ

those whom

كُنَّا

we used to

نَدْعُواْ

invoke

مِن

besides You."

دُونِكَ

صلے

فَأَلْقَوْاْ

But they (will) throw back

إِلَيْهِمُ

at them

ٱلْقَوْلَ

(their) word,

إِنَّكُمْ

"Indeed, you

لَكَٰذِبُونَ

(are) surely liars."

٨٦

(86)

وَإِذَا رَءَا ٱلَّذِينَ أَشْرَكُواْ شُرَكَآءَهُمْ قَالُواْ رَبَّنَا
هَٰٓؤُلَآءِ شُرَكَآؤُنَا ٱلَّذِينَ كُنَّا نَدْعُواْ مِن دُونِكَ ۖ
فَأَلْقَوْاْ إِلَيْهِمُ ٱلْقَوْلَ إِنَّكُمْ لَكَٰذِبُونَ ٨٦

(86) And when those who associated others with Allah see their "partners," they will say," Our Lord, these are our partners [to You] whom we used to invoke besides You." But they will throw at them the statement, "Indeed, you are liars."

وَأَلْقَوْا۟

And they (will) offer

إِلَى

to

ٱللَّهِ

Allah

يَوْمَئِذٍ

(on) that Day

ٱلسَّلَمَ

the submission,

صلے

وَضَلَّ

and (is) lost

عَنْهُم

from them

مَّا

what

كَانُوا۟

they used (to)

يَفْتَرُونَ

invent.

٨٧

(87)

وَأَلْقَوْا۟ إِلَى ٱللَّهِ يَوْمَئِذٍ ٱلسَّلَمَ ۖ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ٨٧

(87) And they will impart to Allah that Day [their] submission, and lost

from them is what they used to invent.

ٱلَّذِينَ

And those who

كَفَرُوا۟

disbelieved

وَصَدُّوا۟

and hindered

عَن

from

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah,

زِدْنَٰهُمْ

We will increase them

عَذَابًا

(in) punishment

فَوْقَ

over

ٱلْعَذَابِ

punishment

بِمَا

because

كَانُوا۟

they used (to)

يُفْسِدُونَ

spread corruption.

٨٨

(88)

ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ زِدْنَٰهُمْ عَذَابًا فَوْقَ ٱلْعَذَابِ بِمَا كَانُوا۟ يُفْسِدُونَ ٨٨

(88) Those who disbelieved and averted [others] from the way of Allah - We will increase them in punishment over [their] punishment for what corruption they were causing.

وَيَوْمَ

And the Day

نَبْعَثُ

We will resurrect

فِى

among

كُلِّ

every

أُمَّةٍ

nation

شَهِيدًا

a witness

عَلَيْهِم

over them

مِّنْ

from

أَنفُسِهِمْ

themselves.

صلے

وَجِئْنَا

And We (will) bring

بِكَ

you

شَهِيدًا

(as) a witness

عَلَىٰ

over

هَٰٓؤُلَآءِ

these.

ج

وَنَزَّلْنَا

And We sent down

عَلَيْكَ

to you

ٱلْكِتَٰبَ

the Book

تِبْيَٰنًا

(as) a clarification

لِّكُلِّ

of every

شَىْءٍ

thing

وَهُدًى

and a guidance

وَرَحْمَةً

and mercy

وَبُشْرَىٰ

and glad tidings

لِلْمُسْلِمِينَ

for the Muslims.

٨٩

(89)

وَيَوْمَ نَبْعَثُ فِى كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِم مِّنْ

أَنفُسِهِمْ ۖ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَٰٓؤُلَآءِ ۚ وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ٨٩

(89) And [mention] the Day when We will resurrect among every nation a witness over them from themselves. And We will bring you, [O Muhammad], as a witness over your nation. And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims.

إِنَّ

Indeed,

ٱللَّهَ

Allah

يَأْمُرُ

commands

بِٱلْعَدْلِ

justice

وَٱلْإِحْسَٰنِ

and the good,

وَإِيتَآئِ

and giving

ذِى

(to) relatives,

ٱلْقُرْبَىٰ

وَيَنْهَىٰ

and forbids

عَنِ

[from]

ٱلْفَحْشَآءِ

the immorality

وَٱلْمُنكَرِ

and the bad

وَٱلْبَغْىِ

and the oppression.

ج

يَعِظُكُمْ

He admonishes you

لَعَلَّكُمْ

so that you may

تَذَكَّرُونَ

take heed.

٩٠

(90)

إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ٩٠

(90) Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

وَأَوْفُوا۟

And fulfil

بِعَهْدِ

the covenant

ٱللَّهِ

(of) Allah

إِذَا

when

عَٰهَدتُّمْ

you have taken a covenant,

وَلَا

and (do) not

تَنقُضُواْ

break

ٱلْأَيْمَٰنَ

oaths

بَعْدَ

after

تَوْكِيدِهَا

their confirmation

وَقَدْ

while verily

جَعَلْتُمُ

you have made

ٱللَّهَ

Allah

عَلَيْكُمْ

over you

كَفِيلًا

a surety.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

يَعْلَمُ

knows

مَا

what

تَفْعَلُونَ

you do.

٩١

(91)

وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ إِذَا عَـٰهَدتُّمْ وَلَا تَنقُضُوا۟ ٱلْأَيْمَـٰنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ ٱللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ٩١

(91) And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a witness. Indeed, Allah knows what you do.

وَلَا

And (do) not

تَكُونُوا۟

be

كَٱلَّتِى

like her who

نَقَضَتْ

untwists

غَزْلَهَا

her spun yarn

مِنۢ

after

بَعْدِ

قُوَّةٍ

strength

أَنكَـٰثًا

(into) untwisted strands;

تَتَّخِذُونَ

you take

أَيْمَٰنَكُمْ

your oaths

دَخَلًا

(as) a deception

بَيْنَكُمْ

between you,

أَن

because

تَكُونَ

is

أُمَّةٌ

a community

هِىَ

[it]

أَرْبَىٰ

more numerous

مِنْ

than

أُمَّةٍ

(another) community.

ج

إِنَّمَا

Only,

يَبْلُوكُمُ

Allah tests you

ٱللَّهُ

بِهِۦ
by it.
ج

وَلَيُبَيِّنَنَّ
And He will make clear
لَكُمْ
to you
يَوْمَ
(on) the Day
ٱلْقِيَٰمَةِ
(of) the Resurrection,
مَا
what
كُنتُمْ
you used (to)
فِيهِ
in it
تَخْتَلِفُونَ
differ.
٩٢
(92)

وَلَا تَكُونُوا۟ كَٱلَّتِى نَقَضَتْ غَزْلَهَا مِنۢ بَعْدِ قُوَّةٍ أَنكَٰثًا تَتَّخِذُونَ أَيْمَٰنَكُمْ دَخَلًۢا بَيْنَكُمْ أَن تَكُونَ أُمَّةٌ هِىَ أَرْبَىٰ مِنْ أُمَّةٍ ۚ إِنَّمَا يَبْلُوكُمُ ٱللَّهُ بِهِۦ ۚ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ ٱلْقِيَٰمَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ٩٢

(92) And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allah only tries you thereby. And He will surely make clear

to you on the Day of Resurrection that over which you used to differ.

وَلَوْ

And if

شَآءَ

Allah (had) willed

ٱللَّهُ

لَجَعَلَكُمْ

surely He (could) have made you

أُمَّةً

a nation

وَٰحِدَةً

one,

وَلَٰكِن

but

يُضِلُّ

He lets go astray

مَن

whom

يَشَآءُ

He wills

وَيَهْدِى

and guides

مَن

whom

يَشَآءُ

He wills.

ج

وَلَتُسْـَٔلُنَّ

And surely you will be questioned

عَمَّا

about what

كُنتُمْ

you used (to)

تَعْمَلُونَ

do.

٩٣

(93)

وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَكُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَلَتُسْـَٔلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ ٩٣

(93) And if Allah had willed, He could have made you [of] one religion, but He causes to stray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do.

وَلَا

And (do) not

تَتَّخِذُوٓا۟

take

أَيْمَٰنَكُمْ

your oaths

دَخَلًا

(as) a deception

بَيْنَكُمْ

between you,

فَتَزِلَّ

lest, should slip

قَدَمٌۢ

a foot

بَعْدَ

after

ثُبُوتِهَا

it is firmly planted,

وَتَذُوقُواْ

and you would taste

ٱلسُّوٓءَ

the evil

بِمَا

for what

صَدَدتُّمْ

you hindered

عَن

from

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

صلى

وَلَكُمْ

and for you

عَذَابٌ

(is) a punishment

عَظِيمٌ

great.

٩٤

(94)

وَلَا تَتَّخِذُوٓاْ أَيْمَٰنَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُواْ ٱلسُّوٓءَ بِمَا صَدَدتُّمْ عَن سَبِيلِ

ٱللَّهِ ۖ وَلَكُمْ عَذَابٌ عَظِيمٌ ٩٤

(94) And do not take your oaths as [means of] deceit between you, lest a foot slip after it was [once] firm, and you would taste evil [in this world] for what [people] you diverted from the way of Allah, and you would have [in the Hereafter] a great punishment.

وَلَا

And (do) not

تَشْتَرُوا۟

exchange

بِعَهْدِ

the covenant

ٱللَّهِ

(of) Allah,

ثَمَنًا

(for) a price

قَلِيلًا

little.

ۚ

إِنَّمَا

Indeed, what

عِندَ

(is) with

ٱللَّهِ

Allah,

هُوَ

it

خَيْرٌ

(is) better

لَّكُمْ

for you

إِن

if

كُنتُمْ

you were (to)

تَعْلَمُونَ

know.

٩٥

(95)

وَلَا تَشْتَرُوا۟ بِعَهْدِ ٱللَّهِ ثَمَنًا قَلِيلًا ۚ إِنَّمَا عِندَ ٱللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ٩٥

(95) And do not exchange the covenant of Allah for a small price. Indeed, what is with Allah is best for you, if only you could know.

مَا

Whatever

عِندَكُمْ

(is) with you

يَنفَدُ

will be exhausted,

صلے

وَمَا

and whatever

عِندَ

(is) with

ٱللَّهِ

Allah

بَاقٍ

(will) be remaining.

قلے

وَلَنَجْزِيَنَّ

And surely We will pay

ٱلَّذِينَ

those who

صَبَرُوٓا۟

(are) patient

أَجْرَهُم

their reward

بِأَحْسَنِ

to (the) best

مَا

(of) what

كَانُوا۟

they used (to)

يَعْمَلُونَ

do.

٩٦

(96)

مَا عِندَكُمْ يَنفَدُ ۖ وَمَا عِندَ ٱللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ ٱلَّذِينَ صَبَرُوٓا۟ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ٩٦

(96) Whatever you have will end, but what Allah has is lasting. And We will surely give those who were patient their reward according to the best of what they used to do.

مَنْ

Whoever

عَمِلَ

does

صَٰلِحًا

righteous deeds

مِّنْ

whether

ذَكَرٍ

male

أَوْ

or

أُنثَىٰ

female

وَهُوَ

while he

مُؤْمِنٌ

(is) a believer,

فَلَنُحْيِيَنَّهُۥ

then surely We will give him life,

حَيَوٰةً

a life

طَيِّبَةً

good,

صلے

وَلَنَجْزِيَنَّهُمْ

and We will pay them

أَجْرَهُم

their reward

بِأَحْسَنِ

to (the) best

مَا

of what

كَانُواْ

they used (to)

يَعْمَلُونَ

do.

٩٧

(97)

مَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُۥ حَيَوٰةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا۟ يَعْمَلُونَ ٩٧

(97) Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.

فَإِذَا

So when

قَرَأْتَ

you recite

ٱلْقُرْءَانَ

the Quran,

فَٱسْتَعِذْ

seek refuge

بِٱللَّهِ

in Allah

مِنَ

from

ٱلشَّيْطَٰنِ

the Shaitaan,

ٱلرَّجِيمِ

the accursed.

٩٨

(98)

فَإِذَا قَرَأْتَ ٱلْقُرْءَانَ فَٱسْتَعِذْ بِٱللَّهِ مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ ٩٨

(98) So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy].

إِنَّهُۥ

Indeed he,

لَيْسَ

not

لَهُۥ

for him

سُلْطَٰنٌ

(is) any authority

عَلَى

on

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَعَلَىٰ

and upon

رَبِّهِمْ

their Lord

يَتَوَكَّلُونَ

they put their trust.

٩٩

(99)

إِنَّهُۥ لَيْسَ لَهُۥ سُلْطَٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٩٩

(99) Indeed, there is for him no authority over those who have believed

and rely upon their Lord.

إِنَّمَا

Only

سُلْطَٰنُهُۥ

his authority

عَلَى

(is) over

ٱلَّذِينَ

those who

يَتَوَلَّوْنَهُۥ

take him as an ally

وَٱلَّذِينَ

and those who

هُم

[they]

بِهِۦ

with Him

مُشْرِكُونَ

associate partners.

١٠٠

(100)

إِنَّمَا سُلْطَٰنُهُۥ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُۥ وَٱلَّذِينَ هُم بِهِۦ مُشْرِكُونَ ١٠٠

(100) His authority is only over those who take him as an ally and those who through him associate others with Allah.

وَإِذَا

And when

بَدَّلْنَآ

We substitute

ءَايَةً

a Verse

مَّكَانَ

(in) place

ءَايَةٍ

(of) a Verse,

لا

وَٱللَّهُ

and Allah -

أَعْلَمُ

(is) most knowing

بِمَا

of what

يُنَزِّلُ

He sends down

قَالُوٓا۟

they say,

إِنَّمَآ

"Only

أَنتَ

you

مُفْتَرٍ

(are) an inventor."

ج

بَلْ

Nay,

أَكْثَرُهُمْ

most of them

لَا

(do) not

يَعْلَمُونَ

know.

١٠١

(101)

وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ ۙ وَٱللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ قَالُوٓا۟ إِنَّمَآ أَنتَ مُفْتَرٍۭ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ١٠١

(101) And when We substitute a verse in place of a verse - and Allah is most knowing of what He sends down - they say, "You, [O Muhammad], are but an inventor [of lies]." But most of them do not know.

قُلْ

Say,

نَزَّلَهُۥ

"Has brought it down

رُوحُ

the Holy Spirit

ٱلْقُدُسِ

مِن

from

رَّبِّكَ

your Lord

بِٱلْحَقِّ

in truth,

لِيُثَبِّتَ

to make firm

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَهُدًى

and (as) a guidance

وَبُشْرَىٰ

and glad tidings

لِلْمُسْلِمِينَ

to the Muslims."

١٠٢

(102)

قُلْ نَزَّلَهُۥ رُوحُ ٱلْقُدُسِ مِن رَّبِّكَ بِٱلْحَقِّ لِيُثَبِّتَ ٱلَّذِينَ ءَامَنُوا۟ وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ١٠٢

(102) Say, [O Muhammad], "The Pure Spirit has brought it down from your Lord in truth to make firm those who believe and as guidance and good tidings to the Muslims."

وَلَقَدْ

And certainly

نَعْلَمُ

We know

أَنَّهُمْ

that they

يَقُولُونَ

say,

إِنَّمَا

"Only

يُعَلِّمُهُۥ

teaches him

بَشَرٌ

a human being."

قلے

لِّسَانُ

(The) tongue

ٱلَّذِى

(of) the one

يُلْحِدُونَ

they refer

إِلَيْهِ

to him

أَعْجَمِىٌّ

(is) foreign

وَهَٰذَا

while this

لِسَانٌ

(is) a language

عَرَبِىٌّ

Arabic

مُّبِينٌ

clear.

١٠٣

(103)

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُۥ بَشَرٌ ۗ لِّسَانُ ٱلَّذِى يُلْحِدُونَ إِلَيْهِ أَعْجَمِىٌّ وَهَٰذَا لِسَانٌ عَرَبِىٌّ مُّبِينٌ ١٠٣

(103) And We certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this Qur'an is [in] a clear Arabic language.

إِنَّ

Indeed,

ٱلَّذِينَ
those who
لَا
(do) not
يُؤْمِنُونَ
believe
بِـَٔايَٰتِ
in the Verses
ٱللَّهِ
(of) Allah,
لَا
not
يَهْدِيهِمُ
Allah will guide them
ٱللَّهُ
وَلَهُمْ
and for them
عَذَابٌ
(is) a punishment
أَلِيمٌ
painful.
١٠٤
(104)

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَٰتِ ٱللَّهِ لَا يَهْدِيهِمُ ٱللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ١٠٤

(104) Indeed, those who do not believe in the verses of Allah - Allah will not guide them, and for them is a painful punishment.

إِنَّمَا
Only

يَفْتَرِى

they invent

ٱلْكَذِبَ

the falsehood

ٱلَّذِينَ

those who

لَا

(do) not

يُؤْمِنُونَ

believe

بِـَٔايَـٰتِ

in the Verses

ٱللَّهِ

(of) Allah,

صلے

وَأُو۟لَـٰٓئِكَ

and those -

هُمُ

they

ٱلْكَـٰذِبُونَ

(are) the liars.

١٠٥

(105)

إِنَّمَا يَفْتَرِى ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِـَٔايَـٰتِ ٱللَّهِ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْكَـٰذِبُونَ ١٠٥

(105) They only invent falsehood who do not believe in the verses of Allah, and it is those who are the liars.

مَن

Whoever

كَفَرَ
disbelieves
بِٱللَّهِ
in Allah
مِن
after
بَعْدِ
إِيمَٰنِهِۦٓ
his belief,
إِلَّا
except
مَنْ
(one) who
أُكْرِهَ
is forced
وَقَلْبُهُۥ
while his heart
مُطْمَئِنٌّۢ
(is) content
بِٱلْإِيمَٰنِ
with the faith.
وَلَٰكِن
But
مَّن
(one) who
شَرَحَ
opens
بِٱلْكُفْرِ
to disbelief

صَدْرًا

(his) breast

فَعَلَيْهِمْ

then upon them

غَضَبٌ

(is) a wrath

مِّنَ

of

ٱللَّهِ

Allah

وَلَهُمْ

and for them

عَذَابٌ

(is) a punishment

عَظِيمٌ

great.

١٠٦

(106)

مَن كَفَرَ بِٱللَّهِ مِن بَعْدِ إِيمَٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُۥ مُطْمَئِنٌّۢ بِٱلْإِيمَٰنِ وَلَٰكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ ٱللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ١٠٦

(106) Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment;

ذَٰلِكَ

That (is)

بِأَنَّهُمُ

because

ٱسْتَحَبُّوا۟

they preferred

ٱلْحَيَوٰةَ

the life

ٱلدُّنْيَا

(of) the world

عَلَى

over

ٱلْءَاخِرَةِ

the Hereafter

وَأَنَّ

and that

ٱللَّهَ

Allah

لَا

(does) not

يَهْدِى

guide

ٱلْقَوْمَ

the people

ٱلْكَٰفِرِينَ

the disbelievers.

١٠٧

(107)

ذَٰلِكَ بِأَنَّهُمُ ٱسْتَحَبُّوا۟ ٱلْحَيَوٰةَ ٱلدُّنْيَا عَلَى ٱلْءَاخِرَةِ وَأَنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ١٠٧

(107) That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people.

أُو۟لَٰٓئِكَ

Those

ٱلَّذِينَ

(are) the ones -

طَبَعَ

Allah has set a seal

ٱللَّهُ

عَلَىٰ

over

قُلُوبِهِمْ

their hearts

وَسَمْعِهِمْ

and their hearing

وَأَبْصَٰرِهِمْ

and their sight.

صلے

وَأُو۟لَٰٓئِكَ

And those -

هُمُ

they are

ٱلْغَٰفِلُونَ

the heedless.

١٠٨

(108)

أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَٰرِهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْغَٰفِلُونَ ١٠٨

(108) Those are the ones over whose hearts and hearing and vision Allah has sealed, and it is those who are the heedless.

لَا

No

جَرَمَ
doubt
أَنَّهُمْ
that they
فِى
in
ٱلْـَٔاخِرَةِ
the Hereafter
هُمُ
[they]
ٱلْخَٰسِرُونَ
(are) the losers.
١٠٩
(109)
لَا جَرَمَ أَنَّهُمْ فِى ٱلْـَٔاخِرَةِ هُمُ ٱلْخَٰسِرُونَ ١٠٩
(109) Assuredly, it is they, in the Hereafter, who will be the losers.
ثُمَّ
Then
إِنَّ
indeed,
رَبَّكَ
your Lord,
لِلَّذِينَ
to those who
هَاجَرُوا۟
emigrated
مِنۢ
after
بَعْدِ

مَا

what

فُتِنُواْ

they had been put to trials

ثُمَّ

then

جَٰهَدُواْ

strove hard

وَصَبَرُوٓاْ

and were patient.

إِنَّ

Indeed,

رَبَّكَ

your Lord,

مِن

after it,

بَعْدِهَا

لَغَفُورٌ

surely is Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

١١٠

(110)

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُواْ مِن بَعْدِ مَا فُتِنُواْ ثُمَّ جَٰهَدُواْ وَصَبَرُوٓاْ إِنَّ رَبَّكَ مِن بَعْدِهَا لَغَفُورٌ رَّحِيمٌ

١١٠

(110) Then, indeed your Lord, to those who emigrated after they had been compelled [to renounce their religion] and thereafter fought [for the cause of Allah] and were patient - indeed, your Lord, after that, is

يَوْمَ
(On) the Day
تَأْتِى
(when) will come
كُلُّ
every
نَفْسٍ
soul
تُجَٰدِلُ
pleading
عَن
for
نَّفْسِهَا
itself,
وَتُوَفَّىٰ
and will be paid in full
كُلُّ
every
نَفْسٍ
soul
مَّا
what
عَمِلَتْ
it did
وَهُمْ
and they
لَا

(will) not

يُظْلَمُونَ

be wronged.

١١١

(111)

يَوْمَ تَأْتِى كُلُّ نَفْسٍ تُجَٰدِلُ عَن نَّفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ١١١

(111) On the Day when every soul will come disputing for itself, and every soul will be fully compensated for what it did, and they will not be wronged.

وَضَرَبَ

And Allah sets forth

ٱللَّهُ

مَثَلًا

a similitude

قَرْيَةً

(of) a town

كَانَتْ

(that) was

ءَامِنَةً

secure

مُّطْمَئِنَّةً

and content,

يَأْتِيهَا

coming to it

رِزْقُهَا

its provision

رَغَدًا

(in) abundance

مِّن

from

كُلِّ

every

مَكَانٍ

place,

فَكَفَرَتْ

but it denied

بِأَنْعُمِ

(the) Favors of Allah,

ٱللَّهِ

فَأَذَٰقَهَا

so Allah made it taste

ٱللَّهُ

لِبَاسَ

(the) garb

ٱلْجُوعِ

(of) the hunger

وَٱلْخَوْفِ

and the fear

بِمَا

for what

كَانُوا۟

they used (to)

يَصْنَعُونَ

do.

١١٢

(112)

وَضَرَبَ ٱللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ ٱللَّهِ فَأَذَٰقَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُوا۟ يَصْنَعُونَ ١١٢

(112) And Allah presents an example: a city which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allah. So Allah made it taste the envelopment of hunger and fear for what they had been doing.

وَلَقَدْ

And certainly

جَآءَهُمْ

came to them

رَسُولٌ

a Messenger

مِّنْهُمْ

from among them

فَكَذَّبُوهُ

but they denied him;

فَأَخَذَهُمُ

so seized them

ٱلْعَذَابُ

the punishment

وَهُمْ

while they

ظَٰلِمُونَ

(were) wrongdoers.

١١٣

(113)

وَلَقَدْ جَآءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ

ٱلْعَذَابُ وَهُمْ ظَٰلِمُونَ ١١٣

(113) And there had certainly come to them a Messenger from among themselves, but they denied him; so punishment overtook them while they were wrongdoers.

فَكُلُوا۟

So eat

مِمَّا

of what

رَزَقَكُمُ

Allah has provided you -

ٱللَّهُ

حَلَٰلًا

lawful

طَيِّبًا

and good.

وَٱشْكُرُوا۟

And be grateful

نِعْمَتَ

(for the) Favor

ٱللَّهِ

(of) Allah,

إِن

if

كُنتُمْ

[you]

إِيَّاهُ

Him Alone

تَعْبُدُونَ

you worship.

١١٤

(114)

فَكُلُواْ مِمَّا رَزَقَكُمُ ٱللَّهُ حَلَٰلًا طَيِّبًا وَٱشْكُرُواْ نِعْمَتَ ٱللَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ١١٤

(114) Then eat of what Allah has provided for you [which is] lawful and good. And be grateful for the favor of Allah, if it is [indeed] Him that you worship.

إِنَّمَا

Only

حَرَّمَ

He has forbidden

عَلَيْكُمُ

to you

ٱلْمَيْتَةَ

the dead animal

وَٱلدَّمَ

and the blood

وَلَحْمَ

and the flesh

ٱلْخِنزِيرِ

(of) the swine,

وَمَآ

and what

أُهِلَّ

has been dedicated

لِغَيْرِ

to other (than)

ٱللَّهِ

Allah

بِهِۦ

[with it].

صلے

فَمَنِ

But (if) one

ٱضْطُرَّ

(is) forced -

غَيْرَ

without (being)

بَاغٍ

disobedient,

وَلَا

and not

عَادٍ

a transgressor -

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

١١٥

(115)

إِنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَيْتَةَ وَٱلدَّمَ وَلَحْمَ ٱلْخِنزِيرِ وَمَآ أُهِلَّ لِغَيْرِ ٱللَّهِ بِهِۦ ۖ فَمَنِ ٱضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١١٥

(115) He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit] - then indeed, Allah is Forgiving and Merciful.

وَلَا

And (do) not

تَقُولُواْ

say

لِمَا

for that which

تَصِفُ

assert

أَلْسِنَتُكُمُ

your tongues,

ٱلْكَذِبَ

the lie,

هَٰذَا

"This

حَلَٰلٌ

(is) lawful

وَهَٰذَا

and this

حَرَامٌ

(is) forbidden,"

لِّتَفْتَرُواْ

so that you invent

عَلَى

about

ٱللَّهِ

Allah

ٱلْكَذِبَ

the lie.

ج

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يَفْتَرُونَ

invent

عَلَى

about

ٱللَّهِ

Allah

ٱلْكَذِبَ

the lie,

لَا

they will not succeed.

يُفْلِحُونَ

١١٦

(116)

وَلَا تَقُولُوا۟ لِمَا تَصِفُ أَلْسِنَتُكُمُ ٱلْكَذِبَ هَٰذَا حَلَٰلٌ وَهَٰذَا حَرَامٌ لِّتَفْتَرُوا۟ عَلَى ٱللَّهِ ٱلْكَذِبَ ۚ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَا يُفْلِحُونَ ١١٦

(116) And do not say about what your tongues assert of untruth, "This is lawful and this is unlawful," to invent falsehood about Allah. Indeed, those who invent falsehood about Allah will not succeed.

مَتَٰعٌ

An enjoyment

قَلِيلٌ

little

وَلَهُمْ

and for them

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful.

١١٧

(117)

مَتَٰعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ١١٧

(117) [It is but] a brief enjoyment, and they will have a painful punishment.

وَعَلَى

And to

ٱلَّذِينَ

those who

هَادُواْ

are Jews

حَرَّمْنَا

We have forbidden

مَا

what

قَصَصْنَا

We related

عَلَيْكَ

to you

مِن

before.

قَبْلُ
صلے

وَمَا
And not
ظَلَمْنَٰهُمْ
We wronged them
وَلَٰكِن
but
كَانُوٓاْ
they used (to)
أَنفُسَهُمْ
themselves
يَظْلِمُونَ
wrong.
١١٨
(118)

وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِن قَبْلُ صلے وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُوٓاْ أَنفُسَهُمْ يَظْلِمُونَ
١١٨

(118) And to those who are Jews We have prohibited that which We related to you before. And We did not wrong them [thereby], but they were wronging themselves.

ثُمَّ
Then
إِنَّ
indeed,
رَبَّكَ
your Lord,

لِلَّذِينَ
to those who
عَمِلُواْ
did
ٱلسُّوٓءَ
evil
بِجَهَٰلَةٍ
in ignorance,
ثُمَّ
then
تَابُواْ
repented
مِن
after
بَعْدِ
ذَٰلِكَ
that,
وَأَصْلَحُوٓاْ
and corrected themselves -
إِنَّ
indeed,
رَبَّكَ
your Lord,
مِن
after that
بَعْدِهَا
لَغَفُورٌ
(is) surely Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

١١٩

(119)

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا۟ ٱلسُّوٓءَ بِجَهَٰلَةٍ ثُمَّ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ١١٩

(119) Then, indeed your Lord, to those who have done wrong out of ignorance and then repent after that and correct themselves - indeed, your Lord, thereafter, is Forgiving and Merciful.

إِنَّ

Indeed,

إِبْرَٰهِيمَ

Ibrahim

كَانَ

was

أُمَّةً

a nation

قَانِتًا

obedient

لِّلَّهِ

to Allah

حَنِيفًا

upright,

وَلَمْ

and not

يَكُ

he was

مِنَ

of

ٱلْمُشْرِكِينَ

the polytheists.

١٢٠

(120)

إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ ١٢٠

(120) Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah.

شَاكِرًا

Thankful

لِّأَنْعُمِهِ

for His favors.

ج

ٱجْتَبَىٰهُ

He chose him

وَهَدَىٰهُ

and guided him

إِلَىٰ

to

صِرَٰطٍ

the way

مُّسْتَقِيمٍ

straight.

١٢١

(121)

شَاكِرًا لِّأَنْعُمِهِ ۚ ٱجْتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ١٢١

(121) [He was] grateful for His favors. Allah chose him and guided him to a straight path.

وَءَاتَيْنَٰهُ

And We gave him

فِى

in

ٱلدُّنْيَا

the world

حَسَنَةً

good,

صلے

وَإِنَّهُۥ

and indeed, he

فِى

in

ٱلْءَاخِرَةِ

the Hereafter

لَمِنَ

(he) will surely (be) among

ٱلصَّٰلِحِينَ

the righteous.

١٢٢

(122)

وَءَاتَيْنَٰهُ فِى ٱلدُّنْيَا حَسَنَةً ۖ وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ١٢٢

(122) And We gave him good in this world, and indeed, in the Hereafter he will be among the righteous.

ثُمَّ

Then

أَوْحَيْنَآ
We revealed
إِلَيْكَ
to you,
أَنِ
that,
ٱتَّبِعْ
"You follow
مِلَّةَ
(the) religion
إِبْرَٰهِيمَ
(of) Ibrahim
حَنِيفًا
upright;
صلى

وَمَا
and not
كَانَ
he was
مِنَ
of
ٱلْمُشْرِكِينَ
the polytheists."
١٢٣
(123)
ثُمَّ أَوْحَيْنَآ إِلَيْكَ أَنِ ٱتَّبِعْ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ١٢٣
(123) Then We revealed to you, [O Muhammad], to follow the religion of Abraham, inclining toward truth; and he was not of those who

associate with Allah.

إِنَّمَا

Only

جُعِلَ

was appointed

ٱلسَّبْتُ

the Sabbath

عَلَى

for

ٱلَّذِينَ

those who

ٱخْتَلَفُوا۟

differed

فِيهِ

in it.

ج

وَإِنَّ

And indeed,

رَبَّكَ

your Lord

لَيَحْكُمُ

will surely judge

بَيْنَهُمْ

between them

يَوْمَ

(on) the Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

فِيمَا

in what

كَانُوا۟

they used (to)

فِيهِ

[in it]

يَخْتَلِفُونَ

differ.

١٢٤

(124)

إِنَّمَا جُعِلَ ٱلسَّبْتُ عَلَى ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ١٢٤

(124) The sabbath was only appointed for those who differed over it. And indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

ٱدْعُ

Call

إِلَىٰ

to

سَبِيلِ

(the) way

رَبِّكَ

(of) your Lord

بِٱلْحِكْمَةِ

with the wisdom

وَٱلْمَوْعِظَةِ

and the instruction

ٱلْحَسَنَةِ

the good,

صلے

وَجَٰدِلْهُم

and discuss with them

بِٱلَّتِى

in that

هِىَ

which

أَحْسَنُ

(is) best.

ج

إِنَّ

Indeed,

رَبَّكَ

your Lord,

هُوَ

He

أَعْلَمُ

(is) most knowing

بِمَن

of who

ضَلَّ

has strayed

عَن

from

سَبِيلِهِۦ

His way,

صلے

وَهُوَ

And He

أَعْلَمُ

(is) most knowing

بِٱلْمُهْتَدِينَ

of the guided ones.

١٢٥

(125)

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ ۖ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ ۖ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ١٢٥

(125) Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

وَإِنْ

And if

عَاقَبْتُمْ

you retaliate,

فَعَاقِبُوا۟

then retaliate

بِمِثْلِ

with the like

مَا

of what

عُوقِبْتُم

you were afflicted

بِهِۦ

with [it].

صلى

وَلَئِن

But if

صَبَرْتُمْ

you are patient,

لَهُوَ

surely (it) is

خَيْرٌ

better

لِّلصَّٰبِرِينَ

for those who are patient.

١٢٦

(126)

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا۟ بِمِثْلِ مَا عُوقِبْتُم بِهِۦ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّٰبِرِينَ ١٢٦

(126) And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient.

وَٱصْبِرْ

And be patient

وَمَا

and not

صَبْرُكَ

(is) your patience

إِلَّا

but

بِٱللَّهِ

from Allah.

ج

وَلَا

And (do) not

تَحْزَنْ

grieve

عَلَيْهِمْ

over them

وَلَا

and (do) not

تَكُ

be

فِى

in

ضَيْقٍ

distress

مِّمَّا

for what

يَمْكُرُونَ

they plot.

١٢٧

(127)

وَٱصْبِرْ وَمَا صَبْرُكَ إِلَّا بِٱللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ١٢٧

(127) And be patient, [O Muhammad], and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they conspire.

إِنَّ

Indeed,

ٱللَّهَ

Allah

مَعَ

(is) with

ٱلَّذِينَ

those who

ٱتَّقَواْ

fear (Him)

وَّٱلَّذِينَ

and those who

هُم

[they]

مُّحْسِنُونَ

(are) good-doers.

١٢٨

(128)

إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَواْ وَّٱلَّذِينَ هُم مُّحْسِنُونَ

١٢٨

(128) Indeed, Allah is with those who fear Him and those who are doers of good.

ءَايَٰتُهَا ١١١

Verses 111

سُورَةُ ٱلْإِسْرَآءِ

Chapter 17 The Night Journey

رُكُوعَاتُهَا ١٢

Rukus 12

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

سُبْحَٰنَ

Exalted

ٱلَّذِىٓ

(is) the One Who

أَسْرَىٰ

took

بِعَبْدِهِۦ

His servant

لَيْلًا

(by) night

مِّنَ

from

ٱلْمَسْجِدِ

Al-Masjid Al-Haraam,

ٱلْحَرَامِ

إِلَى

to

ٱلْمَسْجِدِ

Al-Masjid Al-Aqsa

ٱلْأَقْصَا

ٱلَّذِى

which

بَٰرَكْنَا

We blessed

حَوْلَهُۥ

its surroundings,

لِنُرِيَهُۥ

that We may show him

مِنْ

of

ءَايَٰتِنَآ

Our Signs.

ج

إِنَّهُۥ

Indeed He,

هُوَ

He

ٱلسَّمِيعُ

(is) the All-Hearer,

ٱلْبَصِيرُ

the All-Seer.

١

(1)

سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ج إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ١

(1) Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.

وَءَاتَيْنَا

And We gave

مُوسَى
Musa
ٱلْكِتَٰبَ
the Book,
وَجَعَلْنَٰهُ
and made it
هُدًى
a guidance
لِّبَنِىٓ
for the Children
إِسْرَٰٓءِيلَ
(of) Israel,
أَلَّا
"That not
تَتَّخِذُوا۟
you take
مِن
other than Me
دُونِى
وَكِيلًا
(as) a Disposer of affairs."
٢
(2)
وَءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ أَلَّا تَتَّخِذُوا۟ مِن دُونِى وَكِيلًا ٢
(2) And We gave Moses the Scripture and made it a guidance for the Children of Israel that you not take other than Me as Disposer of affairs,
ذُرِّيَّةَ

Offsprings

مَنْ

(of one) who

حَمَلْنَا

We carried

مَعَ

with

نُوحٍ

Ñuh.

ج

إِنَّهُۥ

Indeed, he

كَانَ

was

عَبْدًا

a servant

شَكُورًا

grateful.

٣

(3)

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُۥ كَانَ عَبْدًا شَكُورًا ٣

(3) O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant.

وَقَضَيْنَآ

And We decreed

إِلَىٰ

for

بَنِىٓ

(the) Children

إِسْرَٰٓءِيلَ

(of) Israel

فِى

in

ٱلْكِتَٰبِ

the Book,

لَتُفْسِدُنَّ

"Surely you will cause corruption

فِى

in

ٱلْأَرْضِ

the earth

مَرَّتَيْنِ

twice,

وَلَتَعْلُنَّ

and surely you will reach,

عُلُوًّا

haughtiness

كَبِيرًا

great."

٤

(4)

وَقَضَيْنَآ إِلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ فِى ٱلْكِتَٰبِ لَتُفْسِدُنَّ فِى ٱلْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ٤

(4) And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great haughtiness.

فَإِذَا

So when

جَآءَ

came

وَعْدُ

(the) promise

أُولَىٰهُمَا

(for) the first of the two,

بَعَثْنَا

We raised

عَلَيْكُمْ

against you

عِبَادًا

servants

لَّنَآ

of Ours

أُو۟لِى

those of great military might

بَأْسٍ

شَدِيدٍ

فَجَاسُوا۟

and they entered

خِلَٰلَ

the inner most part

ٱلدِّيَارِ

(of) the homes,

ۚ

وَكَانَ

and (it) was

وَعْدًا

a promise

مَّفْعُولًا

fulfilled.

٥

(5)

فَإِذَا جَآءَ وَعْدُ أُولَىٰهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ أُو۟لِى بَأْسٍ شَدِيدٍ فَجَاسُوا۟ خِلَـٰلَ ٱلدِّيَارِ ۚ وَكَانَ وَعْدًا مَّفْعُولًا ٥

(5) So when the [time of] promise came for the first of them, We sent against you servants of Ours - those of great military might, and they probed [even] into the homes, and it was a promise fulfilled.

ثُمَّ

Then

رَدَدْنَا

We gave back

لَكُمُ

to you

ٱلْكَرَّةَ

the return victory

عَلَيْهِمْ

over them.

وَأَمْدَدْنَـٰكُم

And We reinforced you

بِأَمْوَٰلٍ

with the wealth

وَبَنِينَ

and sons

وَجَعَلْنَـٰكُمْ

and made you

أَكْثَرَ

more

نَفِيرًا

numerous.

٦

(6)

ثُمَّ رَدَدْنَا لَكُمُ ٱلْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَٰكُم بِأَمْوَٰلٍ وَبَنِينَ وَجَعَلْنَٰكُمْ أَكْثَرَ نَفِيرًا ٦

(6) Then We gave back to you a return victory over them. And We reinforced you with wealth and sons and made you more numerous in manpower

إِنْ

If

أَحْسَنتُمْ

you do good,

أَحْسَنتُمْ

you do good

لِأَنفُسِكُمْ

for yourselves;

صلے

وَإِنْ

and if

أَسَأْتُمْ

you do evil,

فَلَهَا

then it is for it.

ج

فَإِذَا

So when

جَآءَ

came

وَعْدُ

promise

ٱلْءَاخِرَةِ

the last,

لِيَسُـࣷـُٔوا۟

to sadden

وُجُوهَكُمْ

your faces

وَلِيَدْخُلُوا۟

and to enter

ٱلْمَسْجِدَ

the Masjid

كَمَا

just as

دَخَلُوهُ

they (had) entered it

أَوَّلَ

first

مَرَّةٍ

time,

وَلِيُتَبِّرُوا۟

and to destroy

مَا

what

عَلَوْا۟

they had conquered

تَتْبِيرًا

(with) destruction.

٧

(7)

إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَآءَ وَعْدُ ٱلْـَٔاخِرَةِ لِيَسُـࣳـُٔوا۟ وُجُوهَكُمْ وَلِيَدْخُلُوا۟ ٱلْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا۟ مَا عَلَوْا۟ تَتْبِيرًا ٧

(7) [And said], "If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves." Then when the final promise came, [We sent your enemies] to sadden your faces and to enter the temple in Jerusalem, as they entered it the first time, and to destroy what they had taken over with [total] destruction.

عَسَىٰ

"(It) may be

رَبُّكُمْ

that your Lord

أَن

يَرْحَمَكُمْ

(may) have mercy upon you.

ۚ

وَإِنْ

But if

عُدتُّمْ

you return,

عُدْنَا

We will return.

ۘ

وَجَعَلْنَا

And We have made

جَهَنَّمَ

Hell,

لِلْكَٰفِرِينَ

for the disbelievers,

حَصِيرًا

a prison-bed."

٨

(8)

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ ۚ وَإِنْ عُدتُّمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَٰفِرِينَ حَصِيرًا ٨

(8) [Then Allah said], "It is expected, [if you repent], that your Lord will have mercy upon you. But if you return [to sin], We will return [to punishment]. And We have made Hell, for the disbelievers, a prison-bed."

إِنَّ

Indeed,

هَٰذَا

this,

ٱلْقُرْءَانَ

the Quran,

يَهْدِى

guides

لِلَّتِى

to that

هِىَ

which

أَقْوَمُ

(is) most straight

وَيُبَشِّرُ

and gives glad tidings

ٱلْمُؤْمِنِينَ

to the believers -

ٱلَّذِينَ

those who

يَعْمَلُونَ

do

ٱلصَّٰلِحَٰتِ

the righteous deeds,

أَنَّ

that

لَهُمْ

for them

أَجْرًا

(is) a reward

كَبِيرًا

great,

٩

(9)

إِنَّ هَٰذَا ٱلْقُرْءَانَ يَهْدِى لِلَّتِى هِىَ أَقْوَمُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ٩

(9) Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward.

وَأَنَّ

And that

ٱلَّذِينَ

those who

لَا

(do) not

يُؤْمِنُونَ

believe

بِٱلْءَاخِرَةِ

in the Hereafter,

أَعْتَدْنَا

We have prepared

لَهُمْ

for them

عَذَابًا

a punishment

أَلِيمًا

painful.

١٠

(10)

وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ١٠

(10) And that those who do not believe in the Hereafter - We have prepared for them a painful punishment.

وَيَدْعُ

And prays

ٱلْإِنسَٰنُ

the man

بِٱلشَّرِّ

for evil

دُعَآءَهُۥ

(as) he prays

بِٱلْخَيْرِ

for the good.

صلے

وَكَانَ

And is

ٱلْإِنسَٰنُ

the man

عَجُولًا

ever hasty.

١١

(11)

وَيَدْعُ ٱلْإِنسَٰنُ بِٱلشَّرِّ دُعَآءَهُۥ بِٱلْخَيْرِ ۖ وَكَانَ ٱلْإِنسَٰنُ عَجُولًا ١١

(11) And man supplicates for evil as he supplicates for good, and man is ever hasty.

وَجَعَلْنَا

And We have made

ٱلَّيْلَ

the night

وَٱلنَّهَارَ

and the day

ءَايَتَيْنِ

(as) two signs.

صلے

فَمَحَوْنَآ

Then We erased

ءَايَةَ

(the) sign

ٱلَّيْلِ

(of) the night,

وَجَعَلْنَآ

and We made

ءَايَةَ

(the) sign

ٱلنَّهَارِ

(of) the day

مُبْصِرَةً

visible,

لِّتَبْتَغُواْ

that you may seek

فَضْلًا

bounty

مِّن

from

رَّبِّكُمْ

your Lord,

وَلِتَعْلَمُواْ

and that you may know

عَدَدَ

(the) number

ٱلسِّنِينَ

(of) the years,

وَٱلْحِسَابَ

and the account.

ج

وَكُلَّ

And every

شَىْءٍ

thing -

فَصَّلْنَٰهُ

We have explained it

تَفْصِيلًا

(in) detail.

١٢

(12)

وَجَعَلْنَا ٱلَّيْلَ وَٱلنَّهَارَ ءَايَتَيْنِ ۖ فَمَحَوْنَآ ءَايَةَ ٱلَّيْلِ وَجَعَلْنَآ ءَايَةَ ٱلنَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا۟ عَدَدَ ٱلسِّنِينَ وَٱلْحِسَابَ ۚ وَكُلَّ شَىْءٍ فَصَّلْنَٰهُ تَفْصِيلًا ١٢

(12) And We have made the night and day two signs, and We erased the sign of the night and made the sign of the day visible that you may seek bounty from your Lord and may know the number of years and the account [of time]. And everything We have set out in detail.

وَكُلَّ

And (for) every

إِنسَٰنٍ

man

أَلْزَمْنَٰهُ

We have fastened to him

طَٰٓئِرَهُۥ

his fate

فِى

in

عُنُقِهِۦ

his neck,

ۖ

وَنُخْرِجُ

and We will bring forth

لَهُۥ

for him

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

كِتَٰبًا

a record

يَلْقَىٰهُ

which he will find

مَنشُورًا

wide open.

١٣

(13)

وَكُلَّ إِنسَٰنٍ أَلْزَمْنَٰهُ طَٰٓئِرَهُۥ فِى عُنُقِهِۦ ۖ وَنُخْرِجُ لَهُۥ يَوْمَ ٱلْقِيَٰمَةِ كِتَٰبًا يَلْقَىٰهُ مَنشُورًا ١٣

(13) And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open.

ٱقْرَأْ

"Read

كِتَٰبَكَ

your record.

كَفَىٰ

Sufficient

بِنَفْسِكَ

(is) yourself

ٱلْيَوْمَ

today,

عَلَيْكَ

against you

حَسِيبًا

(as) accountant."

١٤

(14)

ٱقْرَأْ كِتَٰبَكَ كَفَىٰ بِنَفْسِكَ ٱلْيَوْمَ عَلَيْكَ حَسِيبًا ١٤

(14) [It will be said], "Read your record. Sufficient is yourself against you this Day as accountant."

مَّنِ

Whoever

ٱهْتَدَىٰ

(is) guided

فَإِنَّمَا

then only

يَهْتَدِى

he is guided

لِنَفْسِهِۦ

for his soul.

صلے

وَمَن

And whoever

ضَلَّ

goes astray

فَإِنَّمَا

then only

يَضِلُّ

he goes astray

عَلَيْهَا

against it

ج

وَلَا

And not

تَزِرُ

will bear

وَازِرَةٌ

one laden with burden,

وِزْرَ

burden

أُخْرَىٰ

(of) another.

قلے

وَمَا

And not

كُنَّا

We

مُعَذِّبِينَ

are to punish

حَتَّىٰ

until,

نَبْعَثَ

We have sent

رَسُولًا

a Messenger.

١٥

(15)

مَّنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ

فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ١٥

(15) Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another. And never would We punish until We sent a messenger.

وَإِذَآ

And when

أَرَدْنَآ

We intend

أَن

that

نُّهْلِكَ

We destroy

قَرْيَةً

a town,

أَمَرْنَا

We order

مُتْرَفِيهَا

its wealthy people

فَفَسَقُوا۟

but they defiantly disobey

فِيهَا

therein;

فَحَقَّ

so (is) proved true

عَلَيْهَا

against it

ٱلْقَوْلُ

the word,

فَدَمَّرۡنَٰهَا

and We destroy it

تَدۡمِيرًا

(with) destruction.

١٦

(16)

وَإِذَآ أَرَدۡنَآ أَن نُّهۡلِكَ قَرۡيَةً أَمَرۡنَا مُتۡرَفِيهَا فَفَسَقُواْ فِيهَا فَحَقَّ عَلَيۡهَا ٱلۡقَوۡلُ فَدَمَّرۡنَٰهَا تَدۡمِيرًا ١٦

(16) And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction.

وَكَمۡ

And how many

أَهۡلَكۡنَا

We destroyed

مِنَ

from

ٱلۡقُرُونِ

the generations

مِنۢ

after

بَعۡدِ

نُوحٍ

Nuh

قلى

وَكَفَىٰ

And sufficient

بِرَبِّكَ

(is) your Lord

بِذُنُوبِ

concerning the sins

عِبَادِهِۦ

(of) His servants

خَبِيرًا

All-Aware,

بَصِيرًا

All-Seer.

١٧

(17)

وَكَمْ أَهْلَكْنَا مِنَ ٱلْقُرُونِ مِن بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا بَصِيرًا ١٧

(17) And how many have We destroyed from the generations after Noah. And sufficient is your Lord, concerning the sins of His servants, as Acquainted and Seeing.

مَّن

Whoever

كَانَ

should

يُرِيدُ

desire

ٱلْعَاجِلَةَ

the immediate

عَجَّلْنَا

We hasten

لَهُۥ

for him

فِيهَا

in it

مَا

what

نَشَآءُ

We will

لِمَن

to whom

نُّرِيدُ

We intend.

ثُمَّ

Then

جَعَلْنَا

We have made

لَهُۥ

for him

جَهَنَّمَ

Hell,

يَصْلَىٰهَا

he will burn

مَذْمُومًا

disgraced

مَّدْحُورًا

rejected.

١٨

(18)

مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُۥ فِيهَا مَا نَشَآءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُۥ جَهَنَّمَ يَصْلَىٰهَا مَذْمُومًا مَّدْحُورًا ١٨

(18) Whoever should desire the immediate - We hasten for him from it what We will to whom We intend. Then We have made for him Hell,

which he will [enter to] burn, censured and banished.

وَمَنْ
And whoever

أَرَادَ
desires

ٱلْءَاخِرَةَ
the Hereafter

وَسَعَىٰ
and exerts

لَهَا
for it

سَعْيَهَا
the effort,

وَهُوَ
while he

مُؤْمِنٌ
(is) a believer,

فَأُو۟لَٰٓئِكَ
then those

كَانَ
[are]

سَعْيُهُم
their effort,

مَّشْكُورًا
(is) appreciated.

١٩

(19)

وَمَنْ أَرَادَ ٱلْءَاخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ كَانَ سَعْيُهُم مَّشْكُورًا ١٩

(19) But whoever desires the Hereafter and exerts the effort due to it while he is a believer - it is those whose effort is ever appreciated [by Allah].

كُلًّا

(To) each

نُّمِدُّ

We extend

هَٰٓؤُلَآءِ

(to) these

وَهَٰٓؤُلَآءِ

and (to) these,

مِنْ

from

عَطَآءِ

(the) gift

رَبِّكَ

(of) your Lord.

ج

وَمَا

And not

كَانَ

is

عَطَآءُ

(the) gift

رَبِّكَ

(of) your Lord

مَحْظُورًا

restricted.

٢٠

(20)

كُلًّا نُّمِدُّ هَٰٓؤُلَآءِ وَهَٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ۚ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ٢٠

(20) To each [category] We extend - to these and to those - from the gift of your Lord. And never has the gift of your Lord been restricted.

ٱنظُرْ

See

كَيْفَ

how

فَضَّلْنَا

We preferred

بَعْضَهُمْ

some of them

عَلَىٰ

over

بَعْضٍ

others.

ۚ

وَلَلْءَاخِرَةُ

And surely the Hereafter

أَكْبَرُ

(is) greater

دَرَجَٰتٍ

(in) degrees

وَأَكْبَرُ

and greater

تَفْضِيلًا

(in) excellence.

٢١

(21)

ٱنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۚ وَلَلْءَاخِرَةُ أَكْبَرُ دَرَجَٰتٍ وَأَكْبَرُ تَفْضِيلًا ٢١

(21) Look how We have favored [in provision] some of them over others. But the Hereafter is greater in degrees [of difference] and greater in distinction.

لَّا

(Do) not

تَجْعَلْ

make

مَعَ

with

ٱللَّهِ

Allah

إِلَٰهًا

god

ءَاخَرَ

another,

فَتَقْعُدَ

lest you will sit

مَذْمُومًا

disgraced,

مَّخْذُولًا

forsaken.

٢٢

(22)

لَّا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ٢٢

(22) Do not make [as equal] with Allah another deity and [thereby] become censured and forsaken.

وَقَضَىٰ

And has decreed

رَبُّكَ

your Lord,

أَلَّا

that (do) not

تَعْبُدُوٓا۟

worship

إِلَّآ

except

إِيَّاهُ

Him alone,

وَبِٱلْوَٰلِدَيْنِ

and to the parents

إِحْسَٰنًا

(be) good.

ج

إِمَّا

Whether

يَبْلُغَنَّ

reach

عِندَكَ

with you

ٱلْكِبَرَ

the old age

أَحَدُهُمَآ

one of them,

أَوْ

or

كِلَاهُمَا

both of them,

فَلَا

then (do) not

تَقُل

say

لَّهُمَآ

to both of them

أُفٍّ

a word of disrespect

وَلَا

and (do) not

تَنْهَرْهُمَا

repel them,

وَقُل

but speak

لَّهُمَا

to them

قَوْلًا

a word

كَرِيمًا

noble.

٢٣

(23)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوٓا۟ إِلَّآ إِيَّاهُ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۚ إِمَّا يَبْلُغَنَّ عِندَكَ ٱلْكِبَرَ أَحَدُهُمَآ أَوْ

كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا كَرِيمًا ٢٣

(23) And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.

وَٱخْفِضْ

And lower

لَهُمَا

to them

جَنَاحَ

(the) wing

ٱلذُّلِّ

(of) humility

مِنَ

(out) of

ٱلرَّحْمَةِ

[the] mercy

وَقُل

and say,

رَّبِّ

"My Lord

ٱرْحَمْهُمَا

Have mercy on both of them

كَمَا

as

رَبَّيَانِى

they brought me up

صَغِيرًا

(when I was) small."

٢٤

(24)

وَٱخْفِضْ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّبِّ ٱرْحَمْهُمَا كَمَا رَبَّيَانِى صَغِيرًا ٢٤

(24) And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small."

رَّبُّكُمْ

Your Lord

أَعْلَمُ

(is) most knowing

بِمَا

of what

فِى

(is) in

نُفُوسِكُمْ

yourselves.

ج

إِن

If

تَكُونُوا۟

you are

صَٰلِحِينَ

righteous,

فَإِنَّهُۥ

then indeed, He

كَانَ

is

لِلْأَوَّٰبِينَ

to those who often turn (to Him)

غَفُورًا

Most Forgiving.

٢٥

(25)

رَّبُّكُمْ أَعْلَمُ بِمَا فِى نُفُوسِكُمْ ۚ إِن تَكُونُوا۟ صَٰلِحِينَ فَإِنَّهُۥ كَانَ لِلْأَوَّٰبِينَ غَفُورًا ٢٥

(25) Your Lord is most knowing of what is within yourselves. If you should be righteous [in intention] - then indeed He is ever, to the often returning [to Him], Forgiving.

وَءَاتِ

And give

ذَا

the relatives

ٱلْقُرْبَىٰ

حَقَّهُۥ

his right,

وَٱلْمِسْكِينَ

and the needy,

وَٱبْنَ

and the wayfarer,

ٱلسَّبِيلِ

وَلَا

and (do) not

تُبَذِّرْ

spend

تَبْذِيرًا

wastefully.

٢٦

(26)

وَءَاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ٢٦

(26) And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully.

إِنَّ

Indeed,

ٱلْمُبَذِّرِينَ

the spendthrifts

كَانُوٓا۟

are

إِخْوَٰنَ

brothers

ٱلشَّيَٰطِينِ

(of) the devils.

صلے

وَكَانَ

And is

ٱلشَّيْطَٰنُ

the Shaitaan

لِرَبِّهِۦ

to his Lord

كَفُورًا

ungrateful.

٢٧

(27)

إِنَّ ٱلْمُبَذِّرِينَ كَانُوٓا۟ إِخْوَٰنَ ٱلشَّيَٰطِينِ ۖ وَكَانَ ٱلشَّيْطَٰنُ لِرَبِّهِۦ كَفُورًا ٢٧

(27) Indeed, the wasteful are brothers of the devils, and ever has Satan

been to his Lord ungrateful.

وَإِمَّا

And if

تُعْرِضَنَّ

you turn away

عَنْهُمُ

from them

ٱبْتِغَآءَ

seeking

رَحْمَةٍ

mercy

مِّن

from

رَّبِّكَ

your Lord,

تَرْجُوهَا

which you expect

فَقُل

then say

لَّهُمْ

to them

قَوْلًا

a word

مَّيْسُورًا

gentle.

٢٨

(28)

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ٱبْتِغَآءَ رَحْمَةٍ مِّن رَّبِّكَ
تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ٢٨

(28) And if you [must] turn away from the needy awaiting mercy from your Lord which you expect, then speak to them a gentle word.

وَلَا

And (do) not

تَجْعَلْ

make

يَدَكَ

your hand

مَغْلُولَةً

chained

إِلَىٰ

to

عُنُقِكَ

your neck,

وَلَا

and not

تَبْسُطْهَا

extend it

كُلَّ

(to its) utmost

ٱلْبَسْطِ

reach,

فَتَقْعُدَ

so that you sit

مَلُومًا

blameworthy,

مَّحْسُورًا

insolvent.

٢٩

(29)

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ٢٩

(29) And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.

إِنَّ

Indeed,

رَبَّكَ

your Lord

يَبْسُطُ

extends

ٱلرِّزْقَ

the provision

لِمَن

for whom

يَشَآءُ

He wills,

وَيَقْدِرُ

and straitens.

ج

إِنَّهُۥ

Indeed, He

كَانَ

is

بِعِبَادِهِۦ

of His slaves

خَبِيرًۢا

All-Aware,

بَصِيرًا

All-Seer.

٣٠

(30)

إِنَّ رَبَّكَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًا بَصِيرًا ٣٠

(30) Indeed, your Lord extends provision for whom He wills and restricts [it]. Indeed He is ever, concerning His servants, Acquainted and Seeing.

وَلَا

And (do) not

تَقْتُلُوٓا۟

kill

أَوْلَٰدَكُمْ

your children

خَشْيَةَ

(for) fear

إِمْلَٰقٍ

(of) poverty.

صلے

نَّحْنُ

We,

نَرْزُقُهُمْ

(We) provide for them

وَإِيَّاكُمْ

and for you.

ج

إِنَّ

Indeed,

قَتْلَهُمْ

their killing

كَانَ

is

خِطْـًٔا

a sin

كَبِيرًا

great.

٣١

(31)

وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطْـًٔا كَبِيرًا ٣١

(31) And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin.

وَلَا

And (do) not

تَقْرَبُوا۟

go near

ٱلزِّنَىٰٓ

adultery.

ۖ

إِنَّهُۥ

Indeed, it

كَانَ

is

فَٰحِشَةً

an immorality

وَسَآءَ

and (an) evil

سَبِيلًا

way.

٣٢

(32)

وَلَا تَقْرَبُوا۟ ٱلزِّنَىٰٓ ۖ إِنَّهُۥ كَانَ فَٰحِشَةً وَسَآءَ سَبِيلًا

٣٢

(32) And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.

وَلَا

And (do) not

تَقْتُلُوا۟

kill

ٱلنَّفْسَ

the soul

ٱلَّتِى

which

حَرَّمَ

Allah has forbidden,

ٱللَّهُ

إِلَّا

except

بِٱلْحَقِّ

by right.

ۗ

وَمَن

And whoever

قُتِلَ

(is) killed

مَظْلُومًا

wrongfully,

فَقَدْ

verily

جَعَلْنَا

We have made

لِوَلِيِّهِۦ

for his heir

سُلْطَٰنًا

an authority,

فَلَا

but not

يُسْرِف

he should exceed

فِّى

in

ٱلْقَتْلِ

the killing.

صلے

إِنَّهُۥ

Indeed, he

كَانَ

is

مَنصُورًا

helped.

٣٣

(33)

وَلَا تَقْتُلُوا۟ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ ۗ
وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيِّهِۦ سُلْطَٰنًا فَلَا
يُسْرِف فِّى ٱلْقَتْلِ ۖ إِنَّهُۥ كَانَ مَنصُورًا ٣٣

(33) And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].

وَلَا

And (do) not

تَقْرَبُوا۟

come near

مَالَ

(the) wealth

ٱلْيَتِيمِ

(of) the orphan,

إِلَّا

except

بِٱلَّتِى

with what

هِىَ

[it] is

أَحْسَنُ

best

حَتَّىٰ

until

يَبْلُغَ

he reaches

أَشُدَّهُۥ

his maturity.

ج

وَأَوْفُوا۟

And fulfil

بِٱلْعَهْدِ

the covenant.
صلى

إِنَّ
Indeed,
ٱلْعَهْدَ
the covenant
كَانَ
will be
مَسْـُٔولًا
questioned.
٣٤
(34)
وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُۥ ۚ وَأَوْفُوا۟ بِٱلْعَهْدِ ۖ إِنَّ ٱلْعَهْدَ كَانَ مَسْـُٔولًا ٣٤

(34) And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned.

وَأَوْفُوا۟
And give full
ٱلْكَيْلَ
[the] measure
إِذَا
when
كِلْتُمْ
you measure,
وَزِنُوا۟
and weigh

بِٱلْقِسْطَاسِ
with the balance
ٱلْمُسْتَقِيمِ
the straight.
ج

ذَٰلِكَ
That
خَيْرٌ
(is) good
وَأَحْسَنُ
and best
تَأْوِيلًا
(in) result.
٣٥
(35)

وَأَوْفُوا۟ ٱلْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ٣٥
(35) And give full measure when you measure, and weigh with an even balance. That is the best [way] and best in result.

وَلَا
And (do) not
تَقْفُ
pursue
مَا
what
لَيْسَ
not
لَكَ
you have

بِهِۦ

of it

عِلْمٌ

any knowledge.

ۚ

إِنَّ

Indeed,

ٱلسَّمْعَ

the hearing,

وَٱلْبَصَرَ

and the sight,

وَٱلْفُؤَادَ

and the heart

كُلُّ

all

أُو۟لَٰٓئِكَ

those

كَانَ

will be

عَنْهُ

[about it]

مَسْـُٔولًا

questioned.

٣٦

(36)

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ ۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُو۟لَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا ٣٦

(36) And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be

questioned.

وَلَا

And (do) not

تَمْشِ

walk

فِى

in

ٱلْأَرْضِ

the earth

مَرَحًا

(with) insolence.

صلے

إِنَّكَ

Indeed, you

لَن

will never

تَخْرِقَ

tear

ٱلْأَرْضَ

the earth

وَلَن

and will never

تَبْلُغَ

reach

ٱلْجِبَالَ

the mountains

طُولًا

(in) height.

٣٧

(37)

وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبْلُغَ ٱلْجِبَالَ طُولًا ٣٧

(37) And do not walk upon the earth exultantly. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height.

كُلُّ

All

ذَٰلِكَ

that

كَانَ

is

سَيِّئُهُۥ

[its] evil

عِندَ

near

رَبِّكَ

your Lord,

مَكْرُوهًا

hateful.

٣٨

(38)

كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُۥ عِندَ رَبِّكَ مَكْرُوهًا ٣٨

(38) All that - its evil is ever, in the sight of your Lord, detested.

ذَٰلِكَ

That

مِمَّآ

(is) from what

أَوْحَىٰٓ

(was) revealed

إِلَيْكَ

to you

رَبُّكَ

(from) your Lord

مِنَ

of

ٱلْحِكْمَةِ

the wisdom.

قلے

وَلَا

And (do) not

تَجْعَلْ

make

مَعَ

with

ٱللَّهِ

Allah

إِلَٰهًا

god

ءَاخَرَ

other

فَتُلْقَىٰ

lest you should be thrown

فِى

in

جَهَنَّمَ

Hell,

مَلُومًا

blameworthy,

مَّدْحُورًا

abandoned.

٣٩

(39)

ذَٰلِكَ مِمَّآ أَوْحَىٰٓ إِلَيْكَ رَبُّكَ مِنَ ٱلْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتُلْقَىٰ فِى جَهَنَّمَ مَلُومًا مَّدْحُورًا ٣٩

(39) That is from what your Lord has revealed to you, [O Muhammad], of wisdom. And, [O mankind], do not make [as equal] with Allah another deity, lest you be thrown into Hell, blamed and banished.

أَفَأَصْفَىٰكُمْ

Then has your Lord chosen (for) you

رَبُّكُم

بِٱلْبَنِينَ

sons

وَٱتَّخَذَ

and He has taken

مِنَ

from

ٱلْمَلَٰٓئِكَةِ

the Angels

إِنَٰثًا

daughters?

ۚ

إِنَّكُمْ

Indeed, you

لَتَقُولُونَ

surely say

قَوْلًا

a word

عَظِيمًا

grave.

٤٠

(40)

أَفَأَصْفَىٰكُمْ رَبُّكُم بِٱلْبَنِينَ وَٱتَّخَذَ مِنَ ٱلْمَلَٰٓئِكَةِ إِنَٰثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ٤٠

(40) Then, has your Lord chosen you for [having] sons and taken from among the angels daughters? Indeed, you say a grave saying.

وَلَقَدْ

And verily,

صَرَّفْنَا

We have explained

فِى

in

هَٰذَا

this

ٱلْقُرْءَانِ

the Quran,

لِيَذَّكَّرُوا۟

that they may take heed,

وَمَا

but not

يَزِيدُهُمْ

it increases them

إِلَّا

except

نُفُورًا

(in) aversion.

٤١

(41)

وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِيَذَّكَّرُوا۟ وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ٤١

(41) And We have certainly diversified [the contents] in this Qur'an that mankind may be reminded, but it does not increase the disbelievers except in aversion.

قُل

Say,

لَّوْ

"If

كَانَ

(there) were

مَعَهُۥٓ

with Him

ءَالِهَةٌ

gods

كَمَا

as

يَقُولُونَ

they say,

إِذًا

then

لَّٱبْتَغَوْا۟

surely they (would) have sought

إِلَىٰ

to

ذِى

(the) Owner

ٱلْعَرْشِ

(of) the Throne

سَبِيلًا

a way."

٤٢

(42)

قُل لَّوْ كَانَ مَعَهُۥٓ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا لَّٱبْتَغَوْا۟ إِلَىٰ ذِى ٱلْعَرْشِ سَبِيلًا ٤٢

(42) Say, [O Muhammad], "If there had been with Him [other] gods, as they say, then they [each] would have sought to the Owner of the Throne a way."

سُبْحَٰنَهُۥ

Glorified is He

وَتَعَٰلَىٰ

and Exalted is He

عَمَّا

above what

يَقُولُونَ

they say

عُلُوًّا

(by) height

كَبِيرًا

great.

٤٣

(43)

سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ٤٣

(43) Exalted is He and high above what they say by great sublimity.

تُسَبِّحُ

Glorify

لَهُ

[to] Him

ٱلسَّمَٰوَٰتُ

the seven heavens

ٱلسَّبْعُ

وَٱلْأَرْضُ

and the earth

وَمَن

and whatever

فِيهِنَّ

(is) in them.

ج

وَإِن

And (there is) not

مِّن

any

شَىْءٍ

thing

إِلَّا

except

يُسَبِّحُ

glorifies

بِحَمْدِهِۦ

His Praise,

وَلَٰكِن

but

لَّا

not

تَفْقَهُونَ
you understand
تَسْبِيحَهُمْ
their glorification.
قلے

إِنَّهُۥ
Indeed, He
كَانَ
is
حَلِيمًا
Ever-Forbearing,
غَفُورًا
Oft-Forgiving."
٤٤
(44)
تُسَبِّحُ لَهُ ٱلسَّمَٰوَٰتُ ٱلسَّبْعُ وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ وَإِن مِّن شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِۦ وَلَٰكِن لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ٤٤
(44) The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving.
وَإِذَا
And when
قَرَأْتَ
you recite
ٱلْقُرْءَانَ
the Quran,
جَعَلْنَا

We place

بَيْنَكَ

between you

وَبَيْنَ

and between

ٱلَّذِينَ

those who

لَا

(do) not

يُؤْمِنُونَ

believe

بِٱلْـَٔاخِرَةِ

in the Hereafter

حِجَابًا

a barrier

مَّسْتُورًا

hidden.

٤٥

(45)

وَإِذَا قَرَأْتَ ٱلْقُرْءَانَ جَعَلْنَا بَيْنَكَ وَبَيْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ حِجَابًا مَّسْتُورًا ٤٥

(45) And when you recite the Qur'an, We put between you and those who do not believe in the Hereafter a concealed partition.

وَجَعَلْنَا

And We have placed

عَلَىٰ

over

قُلُوبِهِمْ

their hearts

أَكِنَّةً

coverings,

أَن

lest

يَفْقَهُوهُ

they understand it,

وَفِىٓ

and in

ءَاذَانِهِمْ

their ears

وَقْرًا

deafness.

ج

وَإِذَا

And when

ذَكَرْتَ

you mention

رَبَّكَ

your Lord

فِى

in

ٱلْقُرْءَانِ

the Quran

وَحْدَهُۥ

Alone,

وَلَّوْا۟

they turn

عَلَىٰٓ

on

أَدْبَٰرِهِمْ

their backs

نُفُورًا

(in) aversion.

٤٦

(46)

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۚ وَإِذَا ذَكَرْتَ رَبَّكَ فِى ٱلْقُرْءَانِ وَحْدَهُۥ وَلَّوْا۟ عَلَىٰٓ أَدْبَٰرِهِمْ نُفُورًا ٤٦

(46) And We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And when you mention your Lord alone in the Qur'an, they turn back in aversion.

نَّحْنُ

We

أَعْلَمُ

know best

بِمَا

[of] what

يَسْتَمِعُونَ

they listen

بِهِۦٓ

to [it]

إِذْ

when

يَسْتَمِعُونَ

they listen

إِلَيْكَ

to you,

وَإِذْ

and when

هُمْ

they

نَجْوَىٰٓ

(are) in private conversation,

إِذْ

when

يَقُولُ

say

ٱلظَّٰلِمُونَ

the wrongdoers,

إِن

"Not

تَتَّبِعُونَ

you follow

إِلَّا

but

رَجُلًا

a man

مَّسْحُورًا

bewitched."

٤٧

(47)

نَّحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِۦٓ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰٓ إِذْ يَقُولُ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ٤٧

(47) We are most knowing of how they listen to it when they listen to you and [of] when they are in private conversation, when the wrongdoers say, "You follow not but a man affected by magic."

ٱنظُرْ

See

كَيْفَ

how

ضَرَبُواْ

they put forth

لَكَ

for you

ٱلْأَمْثَالَ

the examples;

فَضَلُّواْ

but they have gone astray

فَلَا

so not

يَسْتَطِيعُونَ

they can

سَبِيلًا

(find) a way.

٤٨

(48)

ٱنظُرْ كَيْفَ ضَرَبُواْ لَكَ ٱلْأَمْثَالَ فَضَلُّواْ فَلَا يَسْتَطِيعُونَ سَبِيلًا ٤٨

(48) Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.

وَقَالُوٓاْ

And they say,

أَءِذَا

"Is it when

كُنَّا

we are

عِظَٰمًا

bones

وَرُفَٰتًا

and crumbled particles,

أَءِنَّا

will we

لَمَبْعُوثُونَ

surely (be) resurrected

خَلْقًا

(as) a creation

جَدِيدًا

new."

٤٩

(49)

وَقَالُوٓاْ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ٤٩

(49) And they say, "When we are bones and crumbled particles, will we [truly] be resurrected as a new creation?"

قُلْ

Say,

كُونُواْ

"Be

حِجَارَةً

stones

أَوْ

or

حَدِيدًا

iron.

٥٠

(50)

قُلْ كُونُوا۟ حِجَارَةً أَوْ حَدِيدًا ٥٠

(50) Say, "Be you stones or iron

أَوْ

Or

خَلْقًا

a creation

مِّمَّا

of what

يَكْبُرُ

(is) great

فِى

in

صُدُورِكُمْ

your breasts."

ج

فَسَيَقُولُونَ

Then they will say,

مَن

"Who

يُعِيدُنَا

will restore us?"

صلے

قُلِ

Say,

ٱلَّذِى

"He Who

فَطَرَكُمْ
created you
أَوَّلَ
(the) first
مَرَّةٍ
time."
ج

فَسَيُنْغِضُونَ
Then they will shake
إِلَيْكَ
at you
رُءُوسَهُمْ
their heads
وَيَقُولُونَ
and they say,
مَتَىٰ
"When (will)
هُوَ
it (be)?"
صلے

قُلْ
Say,
عَسَىٰٓ
"Perhaps
أَن
that
يَكُونَ
(it) will be

قَرِيبًا

soon."

٥١

(51)

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِى صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَن يُعِيدُنَا ۖ قُلِ ٱلَّذِى فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ ۖ قُلْ عَسَىٰٓ أَن يَكُونَ قَرِيبًا ٥١

(51) Or [any] creation of that which is great within your breasts." And they will say, "Who will restore us?" Say, "He who brought you forth the first time." Then they will nod their heads toward you and say, "When is that?" Say, "Perhaps it will be soon -

يَوْمَ

(On) the Day

يَدْعُوكُمْ

He will call you

فَتَسْتَجِيبُونَ

and you will respond

بِحَمْدِهِۦ

with His Praise,

وَتَظُنُّونَ

and you will think,

إِن

not

لَّبِثْتُمْ

you had remained

إِلَّا

except

قَلِيلًا

a little (while).

٥٢

(52)

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِۦ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ٥٢

(52) On the Day He will call you and you will respond with praise of Him and think that you had not remained [in the world] except for a little."

وَقُل

And say

لِّعِبَادِى

to My slaves

يَقُولُوا۟

(to) say

ٱلَّتِى

that

هِىَ

which

أَحْسَنُ

(is) best.

ج

إِنَّ

Indeed,

ٱلشَّيْطَٰنَ

the Shaitaan

يَنزَغُ

sows discord

بَيْنَهُمْ

between them.

ج

إِنَّ
Indeed,
ٱلشَّيْطَٰنَ
the Shaitaan
كَانَ
is
لِلْإِنسَٰنِ
to the man
عَدُوًّا
an enemy
مُّبِينًا
clear.
٥٣
(53)
وَقُل لِّعِبَادِى يَقُولُوا۟ ٱلَّتِى هِىَ أَحْسَنُ ۚ إِنَّ ٱلشَّيْطَٰنَ يَنزَغُ بَيْنَهُمْ ۚ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلْإِنسَٰنِ عَدُوًّا مُّبِينًا ٥٣

(53) And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.

رَّبُّكُمْ
Your Lord
أَعْلَمُ
(is) most knowing
بِكُمْ
of you.
صلے

إِن

If

يَشَأْ

He wills,

يَرْحَمْكُمْ

He will have mercy on you;

أَوْ

or

إِن

if

يَشَأْ

He wills

يُعَذِّبْكُمْ

He will punish you.

ج

وَمَآ

And not

أَرْسَلْنَٰكَ

We have sent you

عَلَيْهِمْ

over them

وَكِيلًا

(as) a guardian.

٥٤

(54)

رَّبُّكُمْ أَعْلَمُ بِكُمْ ۖ إِن يَشَأْ يَرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ ۚ وَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ وَكِيلًا ٥٤

(54) Your Lord is most knowing of you. If He wills, He will have mercy upon you; or if He wills, He will punish you. And We have not sent you,

[O Muhammad], over them as a manager.

وَرَبُّكَ

And your Lord

أَعْلَمُ

(is) most knowing

بِمَن

of whoever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth.

قلے

وَلَقَدْ

And verily

فَضَّلْنَا

We have preferred

بَعْضَ

some

ٱلنَّبِيِّـۧنَ

(of) the Prophets

عَلَىٰ

to

بَعْضٍ

others.

صلے

وَءَاتَيْنَا

And We gave

دَاوُۥدَ

Dawood

زَبُورًا

Zaboor.

٥٥

(55)

وَرَبُّكَ أَعْلَمُ بِمَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ ٱلنَّبِيِّۦنَ عَلَىٰ بَعْضٍ ۖ وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ٥٥

(55) And your Lord is most knowing of whoever is in the heavens and the earth. And We have made some of the prophets exceed others [in various ways], and to David We gave the book [of Psalms].

قُلِ

Say,

ٱدْعُوا۟

"Call

ٱلَّذِينَ

those whom

زَعَمْتُم

you claimed

مِّن

besides Him,

دُونِهِۦ

[then] not

فَلَا

they have power

يَمْلِكُونَ

(to) remove

كَشْفَ

the misfortunes

ٱلضُّرِّ

from you

عَنكُمْ

and not

وَلَا

(to) transfer (it)."

تَحْوِيلًا

٥٦

(56)

قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِهِۦ فَلَا يَمْلِكُونَ كَشْفَ ٱلضُّرِّ عَنكُمْ وَلَا تَحْوِيلًا ٥٦

(56) Say, "Invoke those you have claimed [as gods] besides Him, for they do not possess the [ability for] removal of adversity from you or [for its] transfer [to someone else]."

أُو۟لَٰٓئِكَ

Those

ٱلَّذِينَ

whom

يَدْعُونَ

they call,

يَبْتَغُونَ

seek

إِلَىٰ

to

رَبِّهِمُ

their Lord

ٱلْوَسِيلَةَ

the means of access,

أَيُّهُمْ
which of them
أَقْرَبُ
(is) nearest,
وَيَرْجُونَ
and they hope
رَحْمَتَهُۥ
(for) His mercy
وَيَخَافُونَ
and fear
عَذَابَهُۥٓ
His punishment.
ج

إِنَّ
Indeed,
عَذَابَ
(the) punishment
رَبِّكَ
(of) your Lord
كَانَ
is
مَحْذُورًا
(ever) feared.
٥٧
(57)

أُو۟لَٰٓئِكَ ٱلَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ ٱلْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُۥ وَيَخَافُونَ عَذَابَهُۥٓ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ٥٧

(57) Those whom they invoke seek means of access to their Lord, [striving as to] which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.

وَإِن

And not

مِّن

(is) any

قَرْيَةٍ

town

إِلَّا

but

نَحْنُ

We

مُهْلِكُوهَا

(will) destroy it

قَبْلَ

before

يَوْمِ

(the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

أَوْ

or

مُعَذِّبُوهَا

punish it

عَذَابًا

with a punishment

شَدِيدًا

severe.

ج

كَانَ

That is

ذَٰلِكَ

فِى

in

ٱلْكِتَٰبِ

the Book

مَسْطُورًا

written.

٥٨

(58)

وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ ٱلْقِيَٰمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ٥٨

(58) And there is no city but that We will destroy it before the Day of Resurrection or punish it with a severe punishment. That has ever been in the Register inscribed.

وَمَا

And not

مَنَعَنَآ

stopped Us

أَن

that

نُّرْسِلَ

We send

بِٱلْءَايَٰتِ

the Signs

إِلَّآ

except

أَن

that

كَذَّبَ

denied

بِهَا

them

ٱلْأَوَّلُونَ

the former people.

ج

وَءَاتَيْنَا

And We gave

ثَمُودَ

Thamud

ٱلنَّاقَةَ

the she-camel

مُبْصِرَةً

(as) a visible sign,

فَظَلَمُوا۟

but they wronged

بِهَا

her.

ج

وَمَا

And not

نُرْسِلُ

We send

بِٱلْـَٔايَٰتِ
the Signs
إِلَّا
except
تَخْوِيفًا
(as) a warning.
٥٩
(59)
وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْـَٔايَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً فَظَلَمُوا۟ بِهَا ۚ وَمَا نُرْسِلُ بِٱلْـَٔايَٰتِ إِلَّا تَخْوِيفًا ٥٩
(59) And nothing has prevented Us from sending signs except that the former peoples denied them. And We gave Thamud the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning.
وَإِذْ
And when
قُلْنَا
We said
لَكَ
to you,
إِنَّ
"Indeed,
رَبَّكَ
your Lord
أَحَاطَ
has encompassed
بِٱلنَّاسِ
the mankind."

ج

وَمَا

And not

جَعَلْنَا

We made

ٱلرُّءْيَا

the vision

ٱلَّتِىٓ

which

أَرَيْنَٰكَ

We showed you

إِلَّا

except

فِتْنَةً

(as) a trial

لِّلنَّاسِ

for mankind,

وَٱلشَّجَرَةَ

and the tree

ٱلْمَلْعُونَةَ

the accursed

فِى

in

ٱلْقُرْءَانِ

the Quran.

ج

وَنُخَوِّفُهُمْ

And We threaten them

فَمَا

but not

يَزِيدُهُمْ

it increases them

إِلَّا

except

طُغْيَٰنًا

(in) transgression

كَبِيرًا

great.

٦٠

(60)

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِٱلنَّاسِ ۚ وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ وَٱلشَّجَرَةَ ٱلْمَلْعُونَةَ فِى ٱلْقُرْءَانِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَٰنًا كَبِيرًا ٦٠

(60) And [remember, O Muhammad], when We told you, "Indeed, your Lord has encompassed the people." And We did not make the sight which We showed you except as a trial for the people, as was the accursed tree [mentioned] in the Qur'an. And We threaten them, but it increases them not except in great transgression.

وَإِذْ

And when

قُلْنَا

We said

لِلْمَلَٰٓئِكَةِ

to the Angels,

ٱسْجُدُوا۟

"Prostrate

لِءَادَمَ

to Adam."

فَسَجَدُوٓا۟

So they prostrated

إِلَّآ

except

إِبْلِيسَ

Iblis.

قَالَ

He said,

ءَأَسْجُدُ

"Shall I prostrate

لِمَنْ

to (one) whom

خَلَقْتَ

You created

طِينًا

(from) clay?"

٦١

(61)

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ قَالَ ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ٦١

(61) And [mention] when We said to the angles, "Prostrate to Adam," and they prostrated, except for Iblees. He said, "Should I prostrate to one You created from clay?"

قَالَ

He said,

أَرَءَيْتَكَ

"Do You see

هَٰذَا

this

ٱلَّذِى

whom

كَرَّمْتَ

You have honored,

عَلَىَّ

above me?

لَئِنْ

If

أَخَّرْتَنِ

You give me respite

إِلَىٰ

till

يَوْمِ

(the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection,

لَأَحْتَنِكَنَّ

I will surely destroy

ذُرِّيَّتَهُۥٓ

his offspring

إِلَّا

except

قَلِيلًا

a few."

٦٢

(62)

قَالَ أَرَءَيْتَكَ هَٰذَا ٱلَّذِى كَرَّمْتَ عَلَىَّ لَئِنْ أَخَّرْتَنِ

إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُۥٓ إِلَّا قَلِيلًا ٦٢

(62) [Iblees] said, "Do You see this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few."

قَالَ

He said,

ٱذْهَبْ

"Go,

فَمَن

and whoever

تَبِعَكَ

follows you

مِنْهُمْ

among them

فَإِنَّ

then indeed,

جَهَنَّمَ

Hell

جَزَآؤُكُمْ

(is) your recompense -

جَزَآءً

a recompense

مَّوْفُورًا

ample.

٦٣

(63)

قَالَ ٱذْهَبْ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ٦٣

(63) [Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of you - an ample recompense.

وَٱسْتَفْزِزْ
And incite
مَنِ
whoever
ٱسْتَطَعْتَ
you can
مِنْهُم
among them
بِصَوْتِكَ
with your voice,
وَأَجْلِبْ
and assault
عَلَيْهِم
[on] them
بِخَيْلِكَ
with your cavalry
وَرَجِلِكَ
and infantry
وَشَارِكْهُمْ
and be a partner
فِى
in
ٱلْأَمْوَٰلِ
the wealth
وَٱلْأَوْلَٰدِ
and the children,
وَعِدْهُمْ
and promise them."
ج

وَمَا

And not

يَعِدُهُمُ

promises them

ٱلشَّيْطَٰنُ

the Shaitaan

إِلَّا

except

غُرُورًا

delusion.

٦٤

(64)

وَٱسْتَفْزِزْ مَنِ ٱسْتَطَعْتَ مِنْهُم بِصَوْتِكَ وَأَجْلِبْ عَلَيْهِم بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ وَعِدْهُمْ ۚ وَمَا يَعِدُهُمُ ٱلشَّيْطَٰنُ إِلَّا غُرُورًا

٦٤

(64) And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion.

إِنَّ

"Indeed,

عِبَادِى

My slaves

لَيْسَ

not

لَكَ

for you

عَلَيْهِمْ

over them

سُلْطَٰنٌ

any authority.

ج

وَكَفَىٰ

And sufficient

بِرَبِّكَ

(is) your Lord

وَكِيلًا

(as) a Guardian."

٦٥

(65)

إِنَّ عِبَادِى لَيْسَ لَكَ عَلَيْهِمْ سُلْطَٰنٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ٦٥

(65) Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs.

رَّبُّكُمُ

Your Lord

ٱلَّذِى

(is) the One Who

يُزْجِى

drives

لَكُمُ

for you

ٱلْفُلْكَ

the ship

فِى

in

ٱلْبَحْرِ

the sea,

لِتَبْتَغُوا۟

that you may seek

مِن

of

فَضْلِهِۦٓ

His Bounty.

ج

إِنَّهُۥ

Indeed, He

كَانَ

is

بِكُمْ

to you

رَحِيمًا

Ever Merciful.

٦٦

(66)

رَّبُّكُمُ ٱلَّذِى يُزْجِى لَكُمُ ٱلْفُلْكَ فِى ٱلْبَحْرِ لِتَبْتَغُوا۟ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ كَانَ بِكُمْ رَحِيمًا ٦٦

(66) It is your Lord who drives the ship for you through the sea that you may seek of His bounty. Indeed, He is ever, to you, Merciful.

وَإِذَا

And when

مَسَّكُمُ

touches you

ٱلضُّرُّ

the hardship

فِى

in

ٱلْبَحْرِ

the sea,

ضَلَّ

lost

مَن

(are) who

تَدْعُونَ

you call

إِلَّآ

except

إِيَّاهُ

Him Alone.

صلى

فَلَمَّا

But when

نَجَّىٰكُمْ

He delivers you

إِلَى

to

ٱلْبَرِّ

the land

أَعْرَضْتُمْ

you turn away.

ج

وَكَانَ

And is

ٱلْإِنسَٰنُ

man

كَفُورًا

ungrateful.

٦٧

(67)

وَإِذَا مَسَّكُمُ ٱلضُّرُّ فِى ٱلْبَحْرِ ضَلَّ مَن تَدْعُونَ إِلَّآ إِيَّاهُ ۖ فَلَمَّا نَجَّىٰكُمْ إِلَى ٱلْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ ٱلْإِنسَٰنُ كَفُورًا ٦٧

(67) And when adversity touches you at sea, lost are [all] those you invoke except for Him. But when He delivers you to the land, you turn away [from Him]. And ever is man ungrateful.

أَفَأَمِنتُمْ

Do you then feel secure

أَن

that (not)

يَخْسِفَ

He will cause to swallow

بِكُمْ

you,

جَانِبَ

side

ٱلْبَرِّ

(of) the land

أَوْ

or

يُرْسِلَ

send

عَلَيْكُمْ

against you

حَاصِبًا

a storm of stones?

ثُمَّ

Then

لَا

not

تَجِدُواْ

you will find

لَكُمْ

for you

وَكِيلًا

a guardian?

٦٨

(68)

أَفَأَمِنتُمْ أَن يَخْسِفَ بِكُمْ جَانِبَ ٱلْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُواْ لَكُمْ وَكِيلًا ٦٨

(68) Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate.

أَمْ

Or

أَمِنتُمْ

do you feel secure

أَن

that (not)

يُعِيدَكُمْ

He will send you back

فِيهِ

into it

تَارَةً

another time,

أُخْرَىٰ

فَيُرْسِلَ

and send

عَلَيْكُمْ

upon you

قَاصِفًا

a hurricane

مِّنَ

of

ٱلرِّيحِ

the wind,

فَيُغْرِقَكُم

and drown you

بِمَا

because

كَفَرْتُمْ

you disbelieved?

ۙ

ثُمَّ

Then

لَا

not

تَجِدُوا۟

you will find

لَكُمْ

for you

عَلَيْنَا

against Us

بِهِۦ

therein

تَبِيعًا

an avenger?

٦٩

(69)

أَمْ أَمِنتُمْ أَن يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ ٱلرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ۙ ثُمَّ لَا تَجِدُوا۟ لَكُمْ عَلَيْنَا بِهِۦ تَبِيعًا ٦٩

(69) Or do you feel secure that He will not send you back into the sea another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us an avenger.

۞

وَلَقَدْ

And certainly,

كَرَّمْنَا

We have honored

بَنِىٓ

(the) children of Adam

ءَادَمَ

وَحَمَلْنَٰهُمْ

and We carried them

فِى

on

ٱلْبَرِّ

the land

وَٱلْبَحْرِ

and the sea,

وَرَزَقْنَٰهُم

and We have provided them

مِّنَ

of

ٱلطَّيِّبَٰتِ

the good things

وَفَضَّلْنَٰهُمْ

and We preferred them

عَلَىٰ

over

كَثِيرٍ

many

مِّمَّنْ

of those whom

خَلَقْنَا

We have created

تَفْضِيلًا

(with) preference.

٧٠

(70)

وَلَقَدْ كَرَّمْنَا بَنِىٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِى ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ٧٠

(70) And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.

يَوْمَ

(The) Day

نَدْعُواْ
We will call
كُلَّ
all
أُنَاسٍ
human beings
بِإِمَٰمِهِمْ
with their record,
صلے

فَمَنْ
then whoever
أُوتِىَ
is given
كِتَٰبَهُۥ
his record
بِيَمِينِهِۦ
in his right hand,
فَأُوْلَٰٓئِكَ
then those
يَقْرَءُونَ
will read
كِتَٰبَهُمْ
their records,
وَلَا
and not
يُظْلَمُونَ
they will be wronged
فَتِيلًا
(even as much as) a hair on a date seed.

٧١

(71)

يَوْمَ نَدْعُوا۟ كُلَّ أُنَاسٍۭ بِإِمَـٰمِهِمْ ۖ فَمَنْ أُوتِىَ كِتَـٰبَهُۥ بِيَمِينِهِۦ فَأُو۟لَـٰٓئِكَ يَقْرَءُونَ كِتَـٰبَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ٧١

(71) [Mention, O Muhammad], the Day We will call forth every people with their record [of deeds]. Then whoever is given his record in his right hand - those will read their records, and injustice will not be done to them, [even] as much as a thread [inside the date seed].

وَمَن

And whoever

كَانَ

is

فِى

in

هَـٰذِهِۦٓ

this (world)

أَعْمَىٰ

blind,

فَهُوَ

then he

فِى

in

ٱلْـَٔاخِرَةِ

the Hereafter

أَعْمَىٰ

(will be) blind,

وَأَضَلُّ

and more astray

سَبِيلًا

(from the) path.

٧٢

(72)

وَمَن كَانَ فِى هَٰذِهِۦٓ أَعْمَىٰ فَهُوَ فِى ٱلْـَٔاخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ٧٢

(72) And whoever is blind in this [life] will be blind in the Hereafter and more astray in way.

وَإِن

And indeed,

كَادُوا۟

they were about (to)

لَيَفْتِنُونَكَ

tempt you away

عَنِ

from

ٱلَّذِىٓ

that which

أَوْحَيْنَآ

We revealed,

إِلَيْكَ

to you

لِتَفْتَرِىَ

that you invent

عَلَيْنَا

about Us

غَيْرَهُۥ

other (than) it.

صلے

وَإِذًا

And then

لَّٱتَّخَذُوكَ

surely they would take you

خَلِيلًا

(as) a friend.

٧٣

(73)

وَإِن كَادُوا۟ لَيَفْتِنُونَكَ عَنِ ٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ لِتَفْتَرِىَ عَلَيْنَا غَيْرَهُۥ ۖ وَإِذًا لَّٱتَّخَذُوكَ خَلِيلًا ٧٣

(73) And indeed, they were about to tempt you away from that which We revealed to you in order to [make] you invent about Us something else; and then they would have taken you as a friend.

وَلَوْلَآ

And if not

أَن

[that]

ثَبَّتْنَٰكَ

We (had) strengthened you,

لَقَدْ

certainly,

كِدتَّ

you almost

تَرْكَنُ

(would) have inclined

إِلَيْهِمْ

to them

شَيْـًٔا

(in) something

قَلِيلًا

a little.

٧٤

(74)

وَلَوْلَآ أَن ثَبَّتْنَٰكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْـًٔا قَلِيلًا

٧٤

(74) And if We had not strengthened you, you would have almost inclined to them a little.

إِذًا

Then

لَّأَذَقْنَٰكَ

We (would) have made you taste

ضِعْفَ

double

ٱلْحَيَوٰةِ

(in) the life,

وَضِعْفَ

and double

ٱلْمَمَاتِ

(after) the death.

ثُمَّ

Then

لَا

not

تَجِدُ

you (would) have found

لَكَ

for you

عَلَيْنَا

against Us

نَصِيرًا

any helper.

٧٥

(75)

إِذًا لَّأَذَقْنَٰكَ ضِعْفَ ٱلْحَيَوٰةِ وَضِعْفَ ٱلْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ٧٥

(75) Then [if you had], We would have made you taste double [punishment in] life and double [after] death. Then you would not find for yourself against Us a helper.

وَإِن

And indeed,

كَادُوا۟

they were about

لَيَسْتَفِزُّونَكَ

(to) scare you

مِنَ

from

ٱلْأَرْضِ

the land,

لِيُخْرِجُوكَ

that they evict you

مِنْهَا

from it.

صلے

وَإِذًا

But then

لَّا

not

يَلْبَثُونَ

they (would) have stayed

خِلَٰفَكَ

after you

إِلَّا

except

قَلِيلًا

a little.

٧٦

(76)

وَإِن كَادُواْ لَيَسْتَفِزُّونَكَ مِنَ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْهَا ۖ وَإِذًا لَّا يَلْبَثُونَ خِلَٰفَكَ إِلَّا قَلِيلًا ٧٦

(76) And indeed, they were about to drive you from the land to evict you therefrom. And then [when they do], they will not remain [there] after you, except for a little.

سُنَّةَ

(Such is Our) Way

مَن

(for) whom

قَدْ

[verily]

أَرْسَلْنَا

We sent

قَبْلَكَ

before you

مِن

of

رُّسُلِنَا

Our Messengers.

صلے

وَلَا

And not

تَجِدُ

you will find

لِسُنَّتِنَا

(in) Our way

تَحْوِيلًا

any alteration.

٧٧

(77)

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَبْلَكَ مِن رُّسُلِنَا ۖ وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ٧٧

(77) [That is Our] established way for those We had sent before you of Our messengers; and you will not find in Our way any alteration.

أَقِمِ

Establish

ٱلصَّلَوٰةَ

the prayer,

لِدُلُوكِ

at the decline

ٱلشَّمْسِ

(of) the sun

إِلَىٰ

till

غَسَقِ

(the) darkness

ٱلَّيْلِ

(of) the night

وَقُرْءَانَ

and Quran

ٱلْفَجْرِ

at dawn,

صلے

إِنَّ

indeed,

قُرْءَانَ

the Quran

ٱلْفَجْرِ

(at) the dawn

كَانَ

is

مَشْهُودًا

ever witnessed.

٧٨

(78)

أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمْسِ إِلَىٰ غَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجْرِ ۖ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا

٧٨

(78) Establish prayer at the decline of the sun [from its meridian] until the darkness of the night and [also] the Qur'an of dawn. Indeed, the recitation of dawn is ever witnessed.

وَمِنَ

And from

ٱلَّيْلِ

the night

فَتَهَجَّدْ

arise from sleep for prayer

بِهِۦ

with it

نَافِلَةً

(as) additional

لَّكَ

for you;

عَسَىٰٓ

it may be

أَن

that

يَبْعَثَكَ

will raise you

رَبُّكَ

your Lord

مَقَامًا

(to) a station

مَّحْمُودًا

praiseworthy.

٧٩

(79)

وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ٧٩

(79) And from [part of] the night, pray with it as additional [worship] for you; it is expected that your Lord will resurrect you to a praised station.

وَقُل

And say,

رَّبِّ

"My Lord

أَدْخِلْنِى

Cause me to enter

مُدْخَلَ

an entrance

صِدْقٍ

sound,

وَأَخْرِجْنِى

and cause me to exit

مُخْرَجَ

an exit

صِدْقٍ

sound

وَٱجْعَل

and make

لِّى

for me

مِن

from

لَّدُنكَ

near You

سُلْطَٰنًا

an authority

نَّصِيرًا

helping."

٨٠

(80)

وَقُل رَّبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ وَأَخْرِجْنِى مُخْرَجَ صِدْقٍ وَٱجْعَل لِّى مِن لَّدُنكَ سُلْطَٰنًا

نَّصِيرًا ٨٠

(80) And say, "My Lord, cause me to enter a sound entrance and to exit a sound exit and grant me from Yourself a supporting authority."

وَقُلْ

And say,

جَآءَ

"Has come

ٱلْحَقُّ

the truth

وَزَهَقَ

and perished

ٱلْبَٰطِلُ

the falsehood.

ج

إِنَّ

Indeed,

ٱلْبَٰطِلَ

the falsehood

كَانَ

is

زَهُوقًا

(bound) to perish."

٨١

(81)

وَقُلْ جَآءَ ٱلْحَقُّ وَزَهَقَ ٱلْبَٰطِلُ ۚ إِنَّ ٱلْبَٰطِلَ كَانَ زَهُوقًا ٨١

(81) And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart."

وَنُنَزِّلُ

And We reveal

مِنَ

from

ٱلْقُرْءَانِ

the Quran

مَا

that

هُوَ

it

شِفَآءٌ

(is) a healing

وَرَحْمَةٌ

and a mercy

لِّلْمُؤْمِنِينَ

for the believers,

ۙ

وَلَا

but not

يَزِيدُ

it increases

ٱلظَّٰلِمِينَ

the wrongdoers

إِلَّا

except

خَسَارًا

(in) loss.

٨٢

(82)

وَنُنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَآءٌ وَرَحْمَةٌ

لِّلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ ٱلظَّٰلِمِينَ إِلَّا خَسَارًا ٨٢

(82) And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.

وَإِذَآ

And when

أَنْعَمْنَا

We bestow favor

عَلَى

on

ٱلْإِنسَٰنِ

man

أَعْرَضَ

he turns away

وَنَـَٔا

and becomes remote

بِجَانِبِهِۦ

on his side.

صلے

وَإِذَا

And when

مَسَّهُ

touches him

ٱلشَّرُّ

the evil

كَانَ

he is

يَـُٔوسًا

(in) despair.

٨٣

(83)

وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ ۖ وَإِذَا مَسَّهُ ٱلشَّرُّ كَانَ يَـُٔوسًا ٨٣

(83) And when We bestow favor upon the disbeliever, he turns away and distances himself; and when evil touches him, he is ever despairing.

قُلْ

Say,

كُلٌّ

"Each

يَعْمَلُ

works

عَلَىٰ

on

شَاكِلَتِهِۦ

his manner,

فَرَبُّكُمْ

but your Lord

أَعْلَمُ

(is) most knowing

بِمَنْ

of who

هُوَ

[he]

أَهْدَىٰ

(is) best guided

سَبِيلًا

(in) way."

٨٤

(84)

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِۦ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا ٨٤

(84) Say, "Each works according to his manner, but your Lord is most knowing of who is best guided in way."

وَيَسْـَٔلُونَكَ

And they ask you

عَنِ

concerning

ٱلرُّوحِ

the soul.

صلے

قُلِ

Say,

ٱلرُّوحُ

"The soul

مِنْ

(is) of

أَمْرِ

(the) affair

رَبِّى

(of) my Lord.

وَمَآ

And not

أُوتِيتُم

you have been given

مِّنَ

of

ٱلْعِلْمِ

the knowledge

إِلَّا

except

قَلِيلًا

a little."

٨٥

(85)

وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ ۖ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا ٨٥

(85) And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little."

وَلَئِن

And if

شِئْنَا

We willed,

لَنَذْهَبَنَّ

We (would) have surely taken away

بِٱلَّذِىٓ

that which

أَوْحَيْنَآ

We have revealed

إِلَيْكَ

to you.

ثُمَّ

Then

لَا

not

تَجِدُ

you would find

لَكَ

for you

بِهِۦ

concerning it

عَلَيْنَا

against Us

وَكِيلًا

any advocate,

٨٦

(86)

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِۦ عَلَيْنَا وَكِيلًا ٨٦

(86) And if We willed, We could surely do away with that which We revealed to you. Then you would not find for yourself concerning it an advocate against Us.

إِلَّا

Except

رَحْمَةً

a mercy

مِّن

from

رَّبِّكَ

your Lord.

ج

إِنَّ

Indeed,

فَضْلَهُۥ

His Bounty

كَانَ

is

عَلَيْكَ

upon you

كَبِيرًا

great.

٨٧

(87)

إِلَّا رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّ فَضْلَهُۥ كَانَ عَلَيْكَ كَبِيرًا

٨٧

(87) Except [We have left it with you] as a mercy from your Lord. Indeed, His favor upon you has ever been great.

قُل

Say,

لَّئِنِ

"If

ٱجْتَمَعَتِ

gathered

ٱلْإِنسُ

the mankind

وَٱلْجِنُّ

and the jinn

عَلَىٰٓ

to

أَن

[that]

يَأْتُوا۟

bring

بِمِثْلِ

the like

هَٰذَا

(of) this

ٱلْقُرْءَانِ

Quran,

لَا

not

يَأْتُونَ

they (could) bring

بِمِثْلِهِۦ

the like of it,

وَلَوْ

even if

كَانَ

were

بَعْضُهُمْ

some of them

لِبَعْضٍ

to some others

ظَهِيرًا

assistants."

٨٨

(88)

قُل لَّئِنِ ٱجْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُوا۟ بِمِثْلِ هَٰذَا ٱلْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِۦ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ٨٨

(88) Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."

وَلَقَدْ

And verily

صَرَّفْنَا

We have explained

لِلنَّاسِ

to mankind

فِى

in

هَٰذَا

this

ٱلْقُرْءَانِ

Quran

مِن

from

كُلِّ

every

مَثَلٍ

example,

فَأَبَىٰٓ

but refused

أَكْثَرُ

most

ٱلنَّاسِ

(of) the mankind

إِلَّا

except

كُفُورًا

disbelief.

٨٩

(89)

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ٨٩

(89) And We have certainly diversified for the people in this Qur'an from every [kind] of example, but most of the people refused [anything] except disbelief.

وَقَالُوا۟

And they say,

لَن

"Never

نُّؤْمِنَ

we will believe

لَكَ

in you

حَتَّىٰ

until

تَفْجُرَ

you cause to gush forth

لَنَا

for us

مِنَ

from

ٱلْأَرْضِ

the earth

يَنۢبُوعًا

a spring.

٩٠

(90)

وَقَالُوا۟ لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ ٱلْأَرْضِ يَنۢبُوعًا ٩٠

(90) And they say, "We will not believe you until you break open for us from the ground a spring.

أَوْ

Or

تَكُونَ

you have

لَكَ

for you

جَنَّةٌ

a garden

مِّن

of

نَّخِيلٍ

date-palms

وَعِنَبٍ

and grapes,

فَتُفَجِّرَ

and cause to gush forth

ٱلْأَنْهَٰرَ

the rivers

خِلَٰلَهَا

within them

تَفْجِيرًا

abundantly.

٩١

(91)

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ ٱلْأَنْهَٰرَ خِلَٰلَهَا تَفْجِيرًا ٩١

(91) Or [until] you have a garden of palm tress and grapes and make rivers gush forth within them in force [and abundance]

أَوْ

Or

تُسْقِطَ

you cause to fall

ٱلسَّمَآءَ

the sky,

كَمَا

as

زَعَمْتَ

you have claimed,

عَلَيْنَا

upon us

كِسَفًا

(in) pieces

أَوْ

or

تَأْتِىَ

you bring

بِٱللَّهِ

Allah

وَٱلْمَلَٰٓئِكَةِ

and the Angels

قَبِيلًا

before (us).

٩٢

(92)

أَوْ تُسْقِطَ ٱلسَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِىَ بِٱللَّهِ وَٱلْمَلَٰٓئِكَةِ قَبِيلًا ٩٢

(92) Or you make the heaven fall upon us in fragments as you have

claimed or you bring Allah and the angels before [us]

أَوْ

Or

يَكُونَ

is

لَكَ

for you

بَيْتٌ

a house

مِّن

of

زُخْرُفٍ

ornament

أَوْ

or

تَرْقَىٰ

you ascend

فِى

into

ٱلسَّمَآءِ

the sky.

وَلَن

And never

نُّؤْمِنَ

we will believe

لِرُقِيِّكَ

in your ascension

حَتَّىٰ

until

تُنَزِّلَ
you bring down
عَلَيْنَا
to us
كِتَٰبًا
a book
نَّقْرَؤُهُۥ
we could read it."
قلے

قُلْ
Say,
سُبْحَانَ
"Glorified (is)
رَبِّى
my Lord
هَلْ
"What
كُنتُ
am I
إِلَّا
but
بَشَرًا
a human,
رَّسُولًا
a Messenger."
٩٣
(93)
أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرُفٍ أَوْ تَرْقَىٰ فِى

ٱلسَّمَآءِ وَلَن نُّؤْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْنَا كِتَٰبًا نَّقْرَؤُهُۥ ۗ قُلْ سُبْحَانَ رَبِّى هَلْ كُنتُ إِلَّا بَشَرًا رَّسُولًا ٩٣

(93) Or you have a house of gold or you ascend into the sky. And [even then], we will not believe in your ascension until you bring down to us a book we may read." Say, "Exalted is my Lord! Was I ever but a human messenger?"

وَمَا

And what

مَنَعَ

prevented

ٱلنَّاسَ

the people

أَن

that

يُؤْمِنُوٓا۟

they believe

إِذْ

when

جَآءَهُمُ

came to them

ٱلْهُدَىٰٓ

the guidance

إِلَّآ

except

أَن

that

قَالُوٓا۟

they said,

أَبَعَثَ

"Has Allah sent

ٱللَّهُ

بَشَرًا

a human

رَّسُولًا

Messenger?"

٩٤

(94)

وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰٓ إِلَّآ أَن قَالُوٓا۟ أَبَعَثَ ٱللَّهُ بَشَرًا رَّسُولًا ٩٤

(94) And what prevented the people from believing when guidance came to them except that they said, "Has Allah sent a human messenger?"

قُل

Say,

لَّوْ

"If

كَانَ

(there) were

فِى

in

ٱلْأَرْضِ

the earth

مَلَٰٓئِكَةٌ

Angels

يَمْشُونَ

walking

مُطْمَئِنِّينَ

securely,

لَنَزَّلْنَا

surely We (would) have sent down

عَلَيْهِم

to them

مِّنَ

from

ٱلسَّمَآءِ

the heaven

مَلَكًا

an Angel

رَّسُولًا

(as) a Messenger."

٩٥

(95)

قُل لَّوْ كَانَ فِى ٱلْأَرْضِ مَلَٰٓئِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِم مِّنَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا ٩٥

(95) Say, "If there were upon the earth angels walking securely, We would have sent down to them from the heaven an angel [as a] messenger."

قُلْ

Say,

كَفَىٰ

"Sufficient is

بِٱللَّهِ

Allah

شَهِيدًۢا

(as) a witness

بَيْنِى

between me

وَبَيْنَكُمْ

and between you.

ج

إِنَّهُۥ

Indeed, He

كَانَ

is

بِعِبَادِهِۦ

of His slaves

خَبِيرًۢا

All-Aware,

بَصِيرًا

All-Seer.

٩٦

(96)

قُلْ كَفَىٰ بِٱللَّهِ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ ۚ إِنَّهُۥ كَانَ بِعِبَادِهِۦ خَبِيرًۢا بَصِيرًا ٩٦

(96) Say, "Sufficient is Allah as Witness between me and you. Indeed he is ever, concerning His servants, Acquainted and Seeing."

وَمَن

And whoever

يَهْدِ

Allah guides

ٱللَّهُ

فَهُوَ

then he (is)

ٱلْمُهْتَدِ

the guided one;

صلے

وَمَن

and whoever

يُضْلِلْ

He lets go astray -

فَلَن

then never

تَجِدَ

you will find

لَهُمْ

for them

أَوْلِيَآءَ

protectors

مِن

besides Him.

دُونِهِۦ

صلے

وَنَحْشُرُهُمْ

And We will gather them

يَوْمَ

(on) the Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

عَلَىٰ

on

وُجُوهِهِمْ

their faces -

عُمْيًا

blind

وَبُكْمًا

and dumb

وَصُمًّا

and deaf.

صلے

مَّأْوَىٰهُمْ

Their abode

جَهَنَّمُ

(is) Hell;

صلے

كُلَّمَا

every time

خَبَتْ

it subsides,

زِدْنَٰهُمْ

We (will) increase (for) them

سَعِيرًا

the blazing fire.

٩٧

(97)

وَمَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَآءَ مِن دُونِهِۦ ۖ وَنَحْشُرُهُمْ يَوْمَ ٱلْقِيَٰمَةِ عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا ۖ مَّأْوَىٰهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَٰهُمْ سَعِيرًا ٩٧

(97) And whoever Allah guides - he is the [rightly] guided; and whoever He sends astray - you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf. Their refuge is Hell; every time it

subsides We increase them in blazing fire.

ذَٰلِكَ

That

جَزَآؤُهُم

(is) their recompense

بِأَنَّهُمْ

because they

كَفَرُواْ

disbelieved

بِـَٔايَـٰتِنَا

in Our Verses

وَقَالُوٓاْ

and said,

أَءِذَا

"When

كُنَّا

we are

عِظَـٰمًا

bones

وَرُفَـٰتًا

and crumbled particles,

أَءِنَّا

will we

لَمَبْعُوثُونَ

surely (be) resurrected

خَلْقًا

(as) a creation

جَدِيدًا

new."

ذَٰلِكَ جَزَآؤُهُم بِأَنَّهُمْ كَفَرُوا۟ بِـَٔايَٰتِنَا وَقَالُوٓا۟ أَءِذَا كُنَّا عِظَٰمًا وَرُفَٰتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ٩٨

(98) That is their recompense because they disbelieved in Our verses and said, "When we are bones and crumbled particles, will we [truly] be resurrected [in] a new creation?"

أَوَلَمْ

Do not

يَرَوْا۟

they see

أَنَّ

that

ٱللَّهَ

Allah,

ٱلَّذِى

the One Who,

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

قَادِرٌ

(is) Able

عَلَىٰٓ

[on]

أَن

to

يَخْلُقَ

create

مِثْلَهُمْ

the like of them?

وَجَعَلَ

And He has made

لَهُمْ

for them

أَجَلًا

a term,

لَّا

no

رَيْبَ

doubt

فِيهِ

in it.

فَأَبَى

But refused

ٱلظَّٰلِمُونَ

the wrongdoers

إِلَّا

except

كُفُورًا

disbelief.

٩٩

(99)

أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ ۞

وَٱلْأَرْضَ قَادِرٌ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ

أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى ٱلظَّٰلِمُونَ إِلَّا كُفُورًا ٩٩

(99) Do they not see that Allah, who created the heavens and earth, is [the one] Able to create the likes of them? And He has appointed for them a term, about which there is no doubt. But the wrongdoers refuse [anything] except disbelief.

قُلْ

Say,

لَّوْ

"If

أَنتُمْ

you

تَمْلِكُونَ

possess

خَزَآئِنَ

the treasures

رَحْمَةِ

(of) the Mercy

رَبِّىٓ

(of) my Lord,

إِذًا

then

لَّأَمْسَكْتُمْ

surely you would withhold

خَشْيَةَ

(out of) fear

ٱلْإِنفَاقِ

(of) spending."

ج

وَكَانَ

And is

ٱلْإِنسَٰنُ
man
قَتُورًا
stingy.
١٠٠
(100)
قُل لَّوْ أَنتُمْ تَمْلِكُونَ خَزَآئِنَ رَحْمَةِ رَبِّىٓ إِذًا لَّأَمْسَكْتُمْ خَشْيَةَ ٱلْإِنفَاقِ ۚ وَكَانَ ٱلْإِنسَٰنُ قَتُورًا
١٠٠
(100) Say [to them], "If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending." And ever has man been stingy.
وَلَقَدْ
And certainly
ءَاتَيْنَا
We had given
مُوسَىٰ
Musa
تِسْعَ
nine
ءَايَٰتٍۭ
Signs
بَيِّنَٰتٍ
clear,
صلے

فَسْـَٔلْ
so ask
بَنِىٓ
(the) Children of Israel

إِسْرَٰٓءِيلَ

إِذْ

when

جَآءَهُمْ

he came to them,

فَقَالَ

then said

لَهُۥ

to him

فِرْعَوْنُ

Firaun,

إِنِّى

"Indeed, I

لَأَظُنُّكَ

[I] think you -

يَٰمُوسَىٰ

O Musa

مَسْحُورًا

(you are) bewitched."

١٠١

(101)

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَٰتٍۭ بَيِّنَٰتٍ ۖ فَسْـَٔلْ بَنِىٓ إِسْرَٰٓءِيلَ إِذْ جَآءَهُمْ فَقَالَ لَهُۥ فِرْعَوْنُ إِنِّى لَأَظُنُّكَ يَٰمُوسَىٰ مَسْحُورًا ١٠١

(101) And We had certainly given Moses nine evident signs, so ask the Children of Israel [about] when he came to them and Pharaoh said to him, "Indeed I think, O Moses, that you are affected by magic."

قَالَ

He said,

لَقَدْ

"Verily,

عَلِمْتَ

you know

مَآ

none

أَنزَلَ

has sent down

هَٰٓؤُلَآءِ

these

إِلَّا

except

رَبُّ

(the) Lord

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth

بَصَآئِرَ

(as) evidence,

وَإِنِّى

and indeed, I

لَأَظُنُّكَ

[I] surely think you

يَٰفِرْعَوْنُ

O Firaun

مَثْبُورًا

(you are) destroyed."

١٠٢

(102)

قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ وَإِنِّى لَأَظُنُّكَ يَٰفِرْعَوْنُ مَثْبُورًا ١٠٢

(102) [Moses] said, "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence, and indeed I think, O Pharaoh, that you are destroyed."

فَأَرَادَ

So he intended

أَن

to

يَسْتَفِزَّهُم

drive them out

مِّنَ

from

ٱلْأَرْضِ

the land,

فَأَغْرَقْنَٰهُ

but We drowned him

وَمَن

and who

مَّعَهُۥ

(were) with him

جَمِيعًا

all.

١٠٣

(103)

فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغْرَقْنَٰهُ وَمَن مَّعَهُۥ جَمِيعًا ١٠٣

(103) So he intended to drive them from the land, but We drowned him and those with him all together.

وَقُلْنَا

And We said

مِن

after him

بَعْدِهِۦ

لِبَنِىٓ

to the Children of Israel,

إِسْرَٰٓءِيلَ

ٱسْكُنُوا۟

"Dwell

ٱلْأَرْضَ

(in) the land,

فَإِذَا

then when

جَآءَ

comes

وَعْدُ

(the) promise

ٱلْءَاخِرَةِ

(of) the Hereafter,

جِئْنَا

We will bring

بِكُمْ

you

لَفِيفًا

(as) a mixed crowd."

١٠٤

(104)

وَقُلْنَا مِنۢ بَعْدِهِۦ لِبَنِىٓ إِسْرَٰٓءِيلَ ٱسْكُنُوا۟ ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْءَاخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ١٠٤

(104) And We said after Pharaoh to the Children of Israel, "Dwell in the land, and when there comes the promise of the Hereafter, We will bring you forth in [one] gathering."

وَبِٱلْحَقِّ

And with the truth

أَنزَلْنَٰهُ

We sent it down,

وَبِٱلْحَقِّ

and with the truth

نَزَلَ

it descended.

قلے

وَمَآ

And not

أَرْسَلْنَٰكَ

We sent you

إِلَّا

except

مُبَشِّرًا

(as) a bearer of glad tidings

وَنَذِيرًا

and a warner.

١٠٥

(105)

وَبِٱلْحَقِّ أَنزَلْنَٰهُ وَبِٱلْحَقِّ نَزَلَ ۗ وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ١٠٥

(105) And with the truth We have sent the Qur'an down, and with the truth it has descended. And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.

وَقُرْءَانًا

And the Quran

فَرَقْنَٰهُ

We have divided,

لِتَقْرَأَهُۥ

that you might recite it

عَلَى

to

ٱلنَّاسِ

the people

عَلَىٰ

at

مُكْثٍ

intervals.

وَنَزَّلْنَٰهُ

And We have revealed it

تَنزِيلًا

(in) stages.

١٠٦

(106)

وَقُرْءَانًا فَرَقْنَٰهُ لِتَقْرَأَهُۥ عَلَى ٱلنَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَٰهُ تَنزِيلًا ١٠٦

(106) And [it is] a Qur'an which We have separated [by intervals] that you might recite it to the people over a prolonged period. And We have sent it down progressively.

قُلْ

Say,

ءَامِنُوا۟
"Believe

بِهِۦٓ
in it

أَوْ
or

لَا
(do) not

تُؤْمِنُوٓا۟
believe.

ج

إِنَّ
Indeed,

ٱلَّذِينَ
those who

أُوتُوا۟
were given

ٱلْعِلْمَ
the knowledge

مِن
before it,

قَبْلِهِۦٓ

إِذَا
when

يُتْلَىٰ
it is recited

عَلَيْهِمْ
to them,

يَخِرُّونَ
they fall
لِلْأَذْقَانِ
on their faces
سُجَّدًا
(in) prostration."
١٠٧
(107)
قُلْ ءَامِنُوا۟ بِهِۦٓ أَوْ لَا تُؤْمِنُوٓا۟ ۚ إِنَّ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مِن قَبْلِهِۦٓ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ١٠٧
(107) Say, "Believe in it or do not believe. Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration,
وَيَقُولُونَ
And they say,
سُبْحَٰنَ
"Glory be to
رَبِّنَآ
our Lord
إِن
Indeed,
كَانَ
is
وَعْدُ
(the) promise
رَبِّنَا
(of) our Lord
لَمَفْعُولًا

surely fulfilled."

١٠٨

(108)

وَيَقُولُونَ سُبْحَٰنَ رَبِّنَآ إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

١٠٨

(108) And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled."

وَيَخِرُّونَ

And they fall

لِلْأَذْقَانِ

on their faces

يَبْكُونَ

weeping,

وَيَزِيدُهُمْ

and it increases them

خُشُوعًا

(in) humility.

۩

١٠٩

(109)

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۩

١٠٩

(109) And they fall upon their faces weeping, and the Qur'an increases them in humble submission.

قُلِ

Say,

ٱدْعُوا۟

"Invoke

ٱللَّهَ

Allah

أَوِ

or

ٱدْعُوا۟

invoke

ٱلرَّحْمَٰنَ

the Most Gracious.

صلے

أَيًّا

By whatever (name)

مَّا

تَدْعُوا۟

you invoke,

فَلَهُ

to Him (belongs)

ٱلْأَسْمَآءُ

the Most Beautiful Names.

ٱلْحُسْنَىٰ

ج

وَلَا

And (do) not

تَجْهَرْ

be loud

بِصَلَاتِكَ

in your prayers

وَلَا

and not

تُخَافِتْ

be silent

بِهَا

therein,

وَٱبْتَغِ

but seek

بَيْنَ

between

ذَٰلِكَ

that

سَبِيلًا

a way."

١١٠

(110)

قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا ١١٠

(110) Say, "Call upon Allah or call upon the Most Merciful. Whichever [name] you call - to Him belong the best names." And do not recite [too] loudly in your prayer or [too] quietly but seek between that an [intermediate] way.

وَقُلِ

And say,

ٱلْحَمْدُ

"All Praise

لِلَّهِ

(is) for Allah

ٱلَّذِى

the One Who

لَمْ

has not taken

يَتَّخِذْ

وَلَدًا

a son

وَلَمْ

and not

يَكُن

is

لَّهُۥ

for Him

شَرِيكٌ

a partner

فِى

in

ٱلْمُلْكِ

the dominion,

وَلَمْ

and not

يَكُن

is

لَّهُۥ

for Him

وَلِىٌّ

any protector

مِّنَ

out of

ٱلذُّلِّ

weakness.

صلے

وَكَبِّرْهُ

And magnify Him

تَكْبِيرًۢا

(with all) magnificence."

١١١

(111)

وَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَلَمْ يَكُن لَّهُۥ وَلِىٌّ مِّنَ ٱلذُّلِّ ۖ وَكَبِّرْهُ تَكْبِيرًۢا ١١١

(111) And say, "Praise to Allah, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."

ءَايَٰتُهَا ١١٠

Verses 110

سُورَةُ ٱلْكَهْفِ

Chapter 18 The Cave

رُكُوعَاتُهَا ١٢

Rukus 12

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

ٱلْحَمْدُ

All Praise

لِلَّهِ

(is) for Allah

ٱلَّذِىٓ

the One Who

أَنزَلَ

(has) revealed

عَلَىٰ

to

عَبْدِهِ

His slave

ٱلْكِتَٰبَ

the Book,

وَلَمْ

and not

يَجْعَل

(has) made

لَّهُۥ

in it

عِوَجَا

any crookedness.

س

١

(1)

ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَنزَلَ عَلَىٰ عَبْدِهِ ٱلْكِتَٰبَ وَلَمْ يَجْعَل لَّهُۥ عِوَجَا ۜ ١

(1) [All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance.

قَيِّمًا

Straight,

لِّيُنذِرَ

to warn

بَأْسًا

(of) a punishment

شَدِيدًا

severe,

مِّن

from

لَّدُنْهُ

near Him,

وَيُبَشِّرَ

and give glad tidings

ٱلْمُؤْمِنِينَ

(to) the believers,

ٱلَّذِينَ

those who

يَعْمَلُونَ

do

ٱلصَّٰلِحَٰتِ

righteous deeds,

أَنَّ

that

لَهُمْ

for them

أَجْرًا

(is) a good reward.

حَسَنًا

٢

(2)

قَيِّمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّٰلِحَٰتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ٢

(2) [He has made it] straight, to warn of severe punishment from Him and to give good tidings to the believers who do righteous deeds that they will have a good reward

مَّٰكِثِينَ

(They will) abide

فِيهِ

in it

أَبَدًا

forever.

٣

(3)

مَّٰكِثِينَ فِيهِ أَبَدًا ٣

(3) In which they will remain forever

وَيُنذِرَ

And to warn

ٱلَّذِينَ

those who

قَالُوا۟

say,

ٱتَّخَذَ

"Allah has taken

ٱللَّهُ

وَلَدًا

a son."

٤

(4)

وَيُنذِرَ ٱلَّذِينَ قَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدًا ٤

(4) And to warn those who say, "Allah has taken a son."

مَّا

Not

لَهُم

they have

بِهِۦ

about it

مِنْ

any

عِلْمٍ

knowledge

وَلَا

and not

لِءَابَآئِهِمْ

their forefathers.

ج

كَبُرَتْ

Mighty (is)

كَلِمَةً

the word

تَخْرُجُ

(that) comes out

مِنْ

of

أَفْوَٰهِهِمْ

their mouths.

ج

إِن

Not

يَقُولُونَ

they say

إِلَّا

except

كَذِبًا

a lie.

٥

(5)

مَّا لَهُم بِهِۦ مِنْ عِلْمٍ وَلَا لِءَابَآئِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَٰهِهِمْ ۚ إِن يَقُولُونَ إِلَّا كَذِبًا ٥

(5) They have no knowledge of it, nor had their fathers. Grave is the word that comes out of their mouths; they speak not except a lie.

فَلَعَلَّكَ

Then perhaps you would (be)

بَٰخِعٌ

the one who kills

نَّفْسَكَ

yourself

عَلَىٰٓ

over

ءَاثَٰرِهِمْ

their footsteps,

إِن

if

لَّمْ

not

يُؤْمِنُواْ

they believe

بِهَٰذَا

in this

ٱلْحَدِيثِ

[the] narration,

أَسَفًا

(in) grief.

٦

(6)

فَلَعَلَّكَ بَٰخِعٌ نَّفْسَكَ عَلَىٰٓ ءَاثَٰرِهِمْ إِن لَّمْ يُؤْمِنُواْ بِهَٰذَا ٱلْحَدِيثِ أَسَفًا ٦

(6) Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow.

إِنَّا

Indeed, We

جَعَلْنَا

We have made

مَا

what

عَلَى

(is) on

ٱلْأَرْضِ

the earth

زِينَةً

adornment

لَّهَا

for it,

لِنَبْلُوَهُمْ

that We may test [them]

أَيُّهُمْ

which of them

أَحْسَنُ

(is) best

عَمَلًا

(in) deed.

٧

(7)

إِنَّا جَعَلْنَا مَا عَلَى ٱلْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ٧

(7) Indeed, We have made that which is on the earth adornment for it that We may test them [as to] which of them is best in deed.

وَإِنَّا

And indeed, We

لَجَٰعِلُونَ

(will) surely make

مَا

what

عَلَيْهَا

(is) on it

صَعِيدًا

soil

جُرُزًا

barren.

٨

(8)

وَإِنَّا لَجَٰعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ٨

(8) And indeed, We will make that which is upon it [into] a barren ground.

أَمْ

Or

حَسِبْتَ

you think

أَنَّ

that

أَصْحَٰبَ

(the) companions

ٱلْكَهْفِ

(of) the cave

وَٱلرَّقِيمِ

and the inscription

كَانُوا۟

were,

مِنْ

among

ءَايَٰتِنَا

Our Signs,

عَجَبًا

a wonder?

٩

(9)

أَمْ حَسِبْتَ أَنَّ أَصْحَٰبَ ٱلْكَهْفِ وَٱلرَّقِيمِ كَانُوا۟ مِنْ ءَايَٰتِنَا عَجَبًا ٩

(9) Or have you thought that the companions of the cave and the inscription were, among Our signs, a wonder?

إِذْ

When

أَوَى

retreated

ٱلْفِتْيَةُ

the youths

إِلَى

to

ٱلْكَهْفِ

the cave,

فَقَالُوا۟

and they said,

رَبَّنَآ

"Our Lord

ءَاتِنَا

Grant us

مِن

from

لَّدُنكَ

Yourself

رَحْمَةً

Mercy,

وَهَيِّئْ

and facilitate

لَنَا

for us

مِنْ

[from]

أَمْرِنَا

our affair

رَشَدًا

(in the) right way."

١٠

(10)

إِذْ أَوَى ٱلْفِتْيَةُ إِلَى ٱلْكَهْفِ فَقَالُوا۟ رَبَّنَآ ءَاتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ١٠

(10) [Mention] when the youths retreated to the cave and said, "Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance."

فَضَرَبْنَا

So We cast

عَلَىٰٓ

over

ءَاذَانِهِمْ

their ears

فِى

in

ٱلْكَهْفِ

the cave

سِنِينَ

years -

عَدَدًا

a number.

١١

(11)

فَضَرَبْنَا عَلَىٰٓ ءَاذَانِهِمْ فِى ٱلْكَهْفِ سِنِينَ عَدَدًا ١١

(11) So We cast [a cover of sleep] over their ears within the cave for a number of years.

ثُمَّ

Then

بَعَثْنَٰهُمْ

We raised them up

لِنَعْلَمَ

that We make evident

أَىُّ

which

ٱلْحِزْبَيْنِ

(of) the two parties

أَحْصَىٰ

best calculated

لِمَا

for what

لَبِثُوٓا۟

(they had) remained

أَمَدًا

(in) time.

١٢

(12)

ثُمَّ بَعَثْنَٰهُمْ لِنَعْلَمَ أَىُّ ٱلْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوٓا۟ أَمَدًا ١٢

(12) Then We awakened them that We might show which of the two factions was most precise in calculating what [extent] they had remained in time.

نَّحْنُ

We

نَقُصُّ

narrate

عَلَيْكَ

to you

نَبَأَهُم

their story

بِٱلْحَقِّ

in truth.

ج

إِنَّهُمْ

Indeed, they (were)

فِتْيَةٌ

youths

ءَامَنُوا۟

who believed

بِرَبِّهِمْ

in their Lord,

وَزِدْنَٰهُمْ

and We increased them

هُدًى

(in) guidance.

١٣

(13)

نَّحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِٱلْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ
ءَامَنُوا۟ بِرَبِّهِمْ وَزِدْنَٰهُمْ هُدًى ١٣

(13) It is We who relate to you, [O Muhammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance.

وَرَبَطْنَا

And We made firm

عَلَىٰ

[on]

قُلُوبِهِمْ

their hearts

إِذْ

when

قَامُوا۟

they stood up

فَقَالُوا۟

and said,

رَبُّنَا

"Our Lord

رَبُّ

(is) the Lord

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth.

لَن

Never

نَّدْعُوَا۟

we will invoke

مِن

besides Him

دُونِهِۦٓ

إِلَٰهًا

any god.

صلے

لَّقَدْ

Certainly,

قُلْنَآ

we would have said,

إِذًا

then,

شَطَطًا

an enormity.

١٤

(14)

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُواْ فَقَالُواْ رَبُّنَا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَن نَّدْعُوَاْ مِن دُونِهِۦٓ إِلَٰهًاۖ لَّقَدْ قُلْنَآ إِذًا شَطَطًا ١٤

(14) And We made firm their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. Never will we invoke besides Him any deity. We would have certainly spoken, then, an excessive transgression.

هَٰٓؤُلَآءِ

These,

قَوْمُنَا

our people,

ٱتَّخَذُواْ

have taken

مِن

besides Him

دُونِهِۦٓ

ءَالِهَةًۖ

gods.

ۖ

لَّوْلَا

Why not

يَأْتُونَ

they come

عَلَيْهِم

to them

بِسُلْطَٰنٍ

with an authority

بَيِّنٍ

clear?

صلى

فَمَنْ

And who

أَظْلَمُ

(is) more wrong

مِمَّنِ

than (one) who

ٱفْتَرَىٰ

invents

عَلَى

against

ٱللَّهِ

Allah

كَذِبًا

a lie?

١٥

(15)

هَٰٓؤُلَآءِ قَوْمُنَا ٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً صلى لَّوْلَا

يَأْتُونَ عَلَيْهِم بِسُلْطَٰنٍ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ١٥

(15) These, our people, have taken besides Him deities. Why do they not bring for [worship of] them a clear authority? And who is more unjust than one who invents about Allah a lie?"

وَإِذِ

And when

ٱعْتَزَلْتُمُوهُمْ

you withdraw from them

وَمَا

and what

يَعْبُدُونَ

they worship

إِلَّا

except

ٱللَّهَ

Allah,

فَأْوُۥٓا۟

then retreat

إِلَى

to

ٱلْكَهْفِ

the cave.

يَنشُرْ

Will spread

لَكُمْ

for you

رَبُّكُم

your Lord

مِّن

of

رَّحْمَتِهِۦ

His Mercy

وَيُهَيِّئْ

and will facilitate

لَكُم

for you

مِّنْ

[from]

أَمْرِكُم

your affair

مِّرْفَقًا

(in) ease."

١٦

(16)

وَإِذِ ٱعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوُۥٓا۟ إِلَى ٱلْكَهْفِ يَنشُرْ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِۦ وَيُهَيِّئْ لَكُم مِّنْ أَمْرِكُم مِّرْفَقًا ١٦

(16) [The youths said to one another], "And when you have withdrawn from them and that which they worship other than Allah, retreat to the cave. Your Lord will spread out for you of His mercy and will prepare for you from your affair facility."

وَتَرَى

And you (might) have seen

ٱلشَّمْسَ

the sun,

إِذَا

when

طَلَعَت

it rose,

تَّزَٰوَرُ

inclining away

عَن

from

كَهْفِهِمْ

their cave

ذَاتَ

to

ٱلْيَمِينِ

the right,

وَإِذَا

and when

غَرَبَت

it set,

تَّقْرِضُهُمْ

passing away from them

ذَاتَ

to

ٱلشِّمَالِ

the left

وَهُمْ

while they

فِى

(lay) in

فَجْوَةٍ

the open space

مِّنْهُ

thereof.

ج

ذَٰلِكَ

That

مِنْ

(was) from

ءَايَٰتِ

(the) Signs

ٱللَّهِ

(of) Allah.

قلے

مَن

Whoever

يَهْدِ

Allah guides

ٱللَّهُ

فَهُوَ

and he

ٱلْمُهْتَدِ

(is) the guided one,

صلے

وَمَن

and whoever

يُضْلِلْ

He lets go astray

فَلَن

then never

تَجِدَ

you will find

لَهُۥ

for him

وَلِيًّا

a protector,

مُّرْشِدًا

a guide.

١٧

(17)

وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَٰوَرُ عَن كَهْفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا غَرَبَت تَّقْرِضُهُمْ ذَاتَ ٱلشِّمَالِ وَهُمْ فِى فَجْوَةٍ مِّنْهُ ۚ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ ۗ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْتَدِ ۖ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُۥ وَلِيًّا مُّرْشِدًا ١٧

(17) And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were [laying] within an open space thereof. That was from the signs of Allah. He whom Allah guides is the [rightly] guided, but he whom He leaves astray - never will you find for him a protecting guide.

وَتَحْسَبُهُمْ

And you (would) think them

أَيْقَاظًا

awake

وَهُمْ

while they

رُقُودٌ

(were) asleep.

ج

وَنُقَلِّبُهُمْ
And We turned them
ذَاتَ
to
ٱلْيَمِينِ
the right
وَذَاتَ
and to
ٱلشِّمَالِ
the left,
صلے

وَكَلْبُهُم
while their dog
بَٰسِطٌ
stretched
ذِرَاعَيْهِ
his two forelegs
بِٱلْوَصِيدِ
at the entrance.
ج

لَوِ
If
ٱطَّلَعْتَ
you had looked
عَلَيْهِمْ
at them,
لَوَلَّيْتَ

you (would) have surely turned back

مِنْهُمْ

from them

فِرَارًا

(in) flight

وَلَمُلِئْتَ

and surely you would have been filled

مِنْهُمْ

by them

رُعْبًا

(with) terror.

١٨

(18)

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ ٱلْيَمِينِ وَذَاتَ ٱلشِّمَالِ ۖ وَكَلْبُهُم بَٰسِطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ ۚ لَوِ ٱطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعْبًا ١٨

(18) And you would think them awake, while they were asleep. And We turned them to the right and to the left, while their dog stretched his forelegs at the entrance. If you had looked at them, you would have turned from them in flight and been filled by them with terror.

وَكَذَٰلِكَ

And similarly,

بَعَثْنَٰهُمْ

We raised them

لِيَتَسَآءَلُوا۟

that they might question

بَيْنَهُمْ

among them.

ج

قَالَ

Said

قَآئِلٌ

a speaker

مِّنْهُمْ

among them,

كَمْ

"How long

لَبِثْتُمْ

have you remained?"

صلے

قَالُواْ

They said,

لَبِثْنَا

"We have remained

يَوْمًا

a day

أَوْ

or

بَعْضَ

a part

يَوْمٍ

(of) a day."

ج

قَالُواْ

They said,

رَبُّكُمْ

"Your Lord

أَعْلَمُ

knows best

بِمَا

how long

لَبِثْتُمْ

you have remained.

فَٱبْعَثُوٓا۟

So send

أَحَدَكُم

one of you

بِوَرِقِكُمْ

with this silver coin of yours

هَٰذِهِۦٓ

إِلَى

to

ٱلْمَدِينَةِ

the city,

فَلْيَنظُرْ

and let him see

أَيُّهَآ

which is

أَزْكَىٰ

the purest

طَعَامًا

food,

فَلْيَأْتِكُم

and let him bring to you

بِرِزْقٍ

provision

مِّنْهُ

from it,

وَلْيَتَلَطَّفْ

and let him be cautious.

وَلَا

And let not be aware

يُشْعِرَنَّ

بِكُمْ

about you

أَحَدًا

anyone."

١٩

(19)

وَكَذَٰلِكَ بَعَثْنَٰهُمْ لِيَتَسَآءَلُوا۟ بَيْنَهُمْ ۚ قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ۖ قَالُوا۟ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا۟ رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَٱبْعَثُوٓا۟ أَحَدَكُم بِوَرِقِكُمْ هَٰذِهِۦٓ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرْ أَيُّهَآ أَزْكَىٰ طَعَامًا فَلْيَأْتِكُم بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ١٩

(19) And similarly, We awakened them that they might question one another. Said a speaker from among them, "How long have you remained [here]?" They said, "We have remained a day or part of a day." They said, "Your Lord is most knowing of how long you remained. So send one of you with this silver coin of yours to the city and let him look to which is the best of food and bring you provision from it and let him be cautious. And let no one be aware of you.

إِنَّهُمْ

"Indeed, [they]

إِن

if

يَظْهَرُوا۟

they come to know

عَلَيْكُمْ

about you,

يَرْجُمُوكُمْ

they will stone you

أَوْ

or

يُعِيدُوكُمْ

return you

فِى

to

مِلَّتِهِمْ

their religion.

وَلَن

And never

تُفْلِحُوٓا۟

will you succeed

إِذًا

then -

أَبَدًا

ever."

٢٠

(20)

إِنَّهُمْ إِن يَظْهَرُوا۟ عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِى مِلَّتِهِمْ وَلَن تُفْلِحُوٓا۟ إِذًا أَبَدًا ٢٠

(20) Indeed, if they come to know of you, they will stone you or return

you to their religion. And never would you succeed, then - ever."

وَكَذَٰلِكَ

And similarly,

أَعْثَرْنَا

We made known

عَلَيْهِمْ

about them

لِيَعْلَمُوٓاْ

that they might know

أَنَّ

that

وَعْدَ

(the) Promise

ٱللَّهِ

(of) Allah

حَقٌّ

(is) true,

وَأَنَّ

and that

ٱلسَّاعَةَ

(about) the Hour

لَا

(there is) no

رَيْبَ

doubt

فِيهَآ

in it.

إِذْ

When

يَتَنَٰزَعُونَ

they disputed

بَيْنَهُمْ

among themselves

أَمْرَهُمْ

about their affair

صلى

فَقَالُوا۟

and they said,

ٱبْنُوا۟

"Construct

عَلَيْهِم

over them

بُنْيَٰنًا

a structure.

صلى

رَّبُّهُمْ

Their Lord

أَعْلَمُ

knows best

بِهِمْ

about them."

ج

قَالَ

Said

ٱلَّذِينَ

those who

غَلَبُوا۟

prevailed

عَلَىٰٓ

in

أَمْرِهِمْ

their matter,

لَنَتَّخِذَنَّ

"Surely we will take

عَلَيْهِم

over them

مَّسْجِدًا

a place of worship."

٢١

(21)

وَكَذَٰلِكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوٓا۟ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَأَنَّ ٱلسَّاعَةَ لَا رَيْبَ فِيهَآ إِذْ يَتَنَٰزَعُونَ بَيْنَهُمْ أَمْرَهُمْ ۖ فَقَالُوا۟ ٱبْنُوا۟ عَلَيْهِم بُنْيَٰنًا ۖ رَّبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ ٱلَّذِينَ غَلَبُوا۟ عَلَىٰٓ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا ٢١

(21) And similarly, We caused them to be found that they [who found them] would know that the promise of Allah is truth and that of the Hour there is no doubt. [That was] when they disputed among themselves about their affair and [then] said, "Construct over them a structure. Their Lord is most knowing about them." Said those who prevailed in the matter, "We will surely take [for ourselves] over them a masjid."

سَيَقُولُونَ

They say,

ثَلَٰثَةٌ

(they were) three,

رَّابِعُهُمْ

the forth of them

كَلْبُهُمْ

their dog;

وَيَقُولُونَ

and they say

خَمْسَةٌ

(they were) five

سَادِسُهُمْ

the sixth of them

كَلْبُهُمْ

their dog -

رَجْمًا

guessing

بِٱلْغَيْبِ

about the unseen;

صلے

وَيَقُولُونَ

and they say,

سَبْعَةٌ

(they were) seven

وَثَامِنُهُمْ

and the eight of them

كَلْبُهُمْ

their dog.

ج

قُل

Say,

رَّبِّىٓ

"My Lord,

أَعْلَمُ

knows best

بِعِدَّتِهِم

their number.

مَّا

None

يَعْلَمُهُمْ

knows them

إِلَّا

except

قَلِيلٌ

a few.

قلے

فَلَا

So (do) not

تُمَارِ

argue

فِيهِمْ

about them

إِلَّا

except

مِرَآءً

(with) an argument

ظَٰهِرًا

obvious,

وَلَا

and (do) not

تَسْتَفْتِ

inquire

فِيهِم

about them

مِّنْهُمْ

among them

أَحَدًا

(from) anyone."

٢٢

(22)

سَيَقُولُونَ ثَلَٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِٱلْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُل رَّبِّىٓ أَعْلَمُ بِعِدَّتِهِم مَّا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَآءً ظَٰهِرًا وَلَا تَسْتَفْتِ فِيهِم مِّنْهُمْ أَحَدًا ٢٢

(22) They will say there were three, the fourth of them being their dog; and they will say there were five, the sixth of them being their dog - guessing at the unseen; and they will say there were seven, and the eighth of them was their dog. Say, [O Muhammad], "My Lord is most knowing of their number. None knows them except a few. So do not argue about them except with an obvious argument and do not inquire about them among [the speculators] from anyone."

وَلَا

And (do) not

تَقُولَنَّ

say

لِشَا۟ىْءٍ

of anything,

إِنِّى

"Indeed, I

فَاعِلٌ

will do

ذَٰلِكَ

that

غَدًا

tomorrow."

٢٣

(23)

وَلَا تَقُولَنَّ لِشَاْىْءٍ إِنِّى فَاعِلٌ ذَٰلِكَ غَدًا ٢٣

(23) And never say of anything, "Indeed, I will do that tomorrow,"

إِلَّآ

Except,

أَن

"If

يَشَآءَ

Allah wills."

ٱللَّهُ

ج

وَٱذْكُر

And remember

رَّبَّكَ

your Lord

إِذَا

when

نَسِيتَ

you forget

وَقُلْ

and say,

عَسَىٰٓ

"Perhaps

أَن

[that]

يَهْدِيَنِ

will guide me

رَبِّى

my Lord

لِأَقْرَبَ

to a nearer (way)

مِنْ

than

هَٰذَا

this

رَشَدًا

right way."

٢٤

(24)

إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ وَٱذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰٓ أَن يَهْدِيَنِ رَبِّى لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا ٢٤

(24) Except [when adding], "If Allah wills." And remember your Lord when you forget [it] and say, "Perhaps my Lord will guide me to what is nearer than this to right conduct."

وَلَبِثُوا۟

And they remained

فِى

in

كَهْفِهِمْ

their cave

ثَلَٰثَ

(for) three

مِا۟ئَةٍ

hundred

سِنِينَ

years

وَٱزْدَادُوا۟

and add

تِسْعًا

nine.

٢٥

(25)

وَلَبِثُوا۟ فِى كَهْفِهِمْ ثَلَٰثَ مِا۟ئَةٍ سِنِينَ وَٱزْدَادُوا۟ تِسْعًا ٢٥

(25) And they remained in their cave for three hundred years and exceeded by nine.

قُل

Say,

ٱللَّهُ

"Allah

أَعْلَمُ

knows best

بِمَا

about what (period)

لَبِثُوا۟

they remained.

صلے

لَهُۥ

For Him

غَيْبُ

(is the) unseen

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth.

صلے

أَبْصِرْ

How clearly He sees

بِهِۦ

[of it]

وَأَسْمِعْ

And how clearly He hears

ج

مَا

Not

لَهُم

for them

مِّن

besides Him

دُونِهِۦ

any

مِن

protector,

وَلِىٍّ

and not

وَلَا

He shares

يُشْرِكُ

[in]

فِى

His Commands

حُكْمِهِۦٓ

(with) anyone."

أَحَدًا

٢٦

(26)

قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِثُوا۟ ۖ لَهُۥ غَيْبُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ أَبْصِرْ بِهِۦ وَأَسْمِعْ ۚ مَا لَهُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا يُشْرِكُ فِى حُكْمِهِۦٓ أَحَدًا ٢٦

(26) Say, "Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone."

وَٱتْلُ

And recite

مَآ

what

أُوحِىَ

has been revealed

إِلَيْكَ

to you

مِن

of

كِتَابِ

the Book

رَبِّكَ

(of) your Lord.

ۖ

لَا

None

مُبَدِّلَ

can change

لِكَلِمَٰتِهِۦ

His Words

وَلَن

and never

تَجِدَ

you will find

مِن

besides Him

دُونِهِۦ

مُلْتَحَدًا

a refuge.

٢٧

(27)

وَٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِن كِتَابِ رَبِّكَ ۖ لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ وَلَن تَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ٢٧

(27) And recite, [O Muhammad], what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge.

وَٱصْبِرْ

And be patient,

نَفْسَكَ

yourself,

مَعَ

with

ٱلَّذِينَ

those who

يَدْعُونَ

call

رَبَّهُم

their Lord

بِٱلْغَدَوٰةِ

in the morning

وَٱلْعَشِىِّ

and the evening

يُرِيدُونَ

desiring

وَجْهَهُۥ

His Face.

صلے

وَلَا

And (let) not

تَعْدُ

pass beyond

عَيْنَاكَ

your eyes

عَنْهُمْ

over them,

تُرِيدُ

desiring

زِينَةَ

adornment

ٱلْحَيَوٰةِ

(of) the life

ٱلدُّنْيَا

(of) the world,
صلے

وَلَا
and (do) not
تُطِعْ
obey
مَنْ
whom
أَغْفَلْنَا
We have made heedless
قَلْبَهُۥ
his heart
عَن
of
ذِكْرِنَا
Our remembrance,
وَٱتَّبَعَ
and follows
هَوَىٰهُ
his desires
وَكَانَ
and is
أَمْرُهُۥ
his affair
فُرُطًا
(in) excess.
٢٨
(28)
وَٱصْبِرْ نَفْسَكَ مَعَ ٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَوٰةِ

وَٱلْعَشِىِّ يُرِيدُونَ وَجْهَهُۥ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُۥ عَن ذِكْرِنَا وَٱتَّبَعَ هَوَىٰهُ وَكَانَ أَمْرُهُۥ فُرُطًا

٢٨

(28) And keep yourself patient [by being] with those who call upon their Lord in the morning and the evening, seeking His countenance. And let not your eyes pass beyond them, desiring adornments of the worldly life, and do not obey one whose heart We have made heedless of Our remembrance and who follows his desire and whose affair is ever [in] neglect.

وَقُلِ

And say,

ٱلْحَقُّ

"The truth

مِن

(is) from

رَّبِّكُمْ

your Lord,

ۖ

فَمَن

so whoever

شَآءَ

wills -

فَلْيُؤْمِن

let him believe

وَمَن

and whoever

شَآءَ

wills -

فَلْيَكْفُرْ

let him disbelieve."

ج

إِنَّآ

Indeed, We

أَعْتَدْنَا

have prepared

لِلظَّٰلِمِينَ

for the wrongdoers

نَارًا

a Fire,

أَحَاطَ

will surround

بِهِمْ

them

سُرَادِقُهَا

its walls.

ج

وَإِن

And if

يَسْتَغِيثُوا۟

they call for relief,

يُغَاثُوا۟

they will be relieved

بِمَآءٍ

with water

كَٱلْمُهْلِ

like molten brass,

يَشْوِى
(which) scalds
ٱلْوُجُوهَ
the faces.
ج

بِئْسَ
Wretched
ٱلشَّرَابُ
(is) the drink,
وَسَآءَتْ
and evil
مُرْتَفَقًا
(is) the resting place.
٢٩
(29)
وَقُلِ ٱلْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ ۚ إِنَّآ أَعْتَدْنَا لِلظَّٰلِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا۟ يُغَاثُوا۟ بِمَآءٍ كَٱلْمُهْلِ يَشْوِى ٱلْوُجُوهَ ۚ بِئْسَ ٱلشَّرَابُ وَسَآءَتْ مُرْتَفَقًا
٢٩
(29) And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.
إِنَّ
Indeed,
ٱلَّذِينَ

those who

ءَامَنُواْ

believed

وَعَمِلُواْ

and did

ٱلصَّٰلِحَٰتِ

the good deeds,

إِنَّا

indeed, We

لَا

will not let go waste

نُضِيعُ

أَجْرَ

(the) reward

مَنْ

(of one) who

أَحْسَنَ

does good

عَمَلًا

deeds.

٣٠

(30)

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ٣٠

(30) Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds.

أُوْلَٰٓئِكَ

Those,

لَهُمْ
for them
جَنَّٰتُ
(are) Gardens
عَدْنٍ
of Eden,
تَجْرِى
flows
مِن
from
تَحْتِهِمُ
underneath them
ٱلْأَنْهَٰرُ
the rivers.
يُحَلَّوْنَ
They will be adorned
فِيهَا
therein
مِنْ
[of] (with)
أَسَاوِرَ
bracelets
مِن
of
ذَهَبٍ
gold
وَيَلْبَسُونَ
and will wear
ثِيَابًا

garments,

خُضْرًا

green,

مِّن

of

سُندُسٍ

fine silk

وَإِسْتَبْرَقٍ

and heavy brocade,

مُّتَّكِـِٔينَ

reclining

فِيهَا

therein

عَلَى

on

ٱلْأَرَآئِكِ

adorned couches.

ج

نِعْمَ

Excellent

ٱلثَّوَابُ

(is) the reward,

وَحَسُنَتْ

and good

مُرْتَفَقًا

(is) the resting place.

٣١

(31)

أُو۟لَٰٓئِكَ لَهُمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ

يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۚ نِعْمَ ٱلثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ٣١

(31) Those will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place.

وَٱضْرِبْ

And set forth

لَهُم

to them

مَّثَلًا

the example

رَّجُلَيْنِ

of two men:

جَعَلْنَا

We provided

لِأَحَدِهِمَا

for one of them

جَنَّتَيْنِ

two gardens

مِنْ

of

أَعْنَٰبٍ

grapes,

وَحَفَفْنَٰهُمَا

and We bordered them

بِنَخْلٍ

with date-palms,

وَجَعَلْنَا

and We placed

بَيْنَهُمَا

between both of them

زَرْعًا

crops.

٣٢

(32)

وَٱضْرِبْ لَهُم مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَٰبٍ وَحَفَفْنَٰهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ٣٢

(32) And present to them an example of two men: We granted to one of them two gardens of grapevines, and We bordered them with palm trees and placed between them [fields of] crops.

كِلْتَا

Each

ٱلْجَنَّتَيْنِ

(of) the two gardens

ءَاتَتْ

brought forth

أُكُلَهَا

its produce

وَلَمْ

and not

تَظْلِم

did wrong

مِّنْهُ

of it

شَيْـًٔا

anything.

ج

وَفَجَّرْنَا

And We caused to gush forth

خِلَٰلَهُمَا

within them

نَهَرًا

a river.

٣٣

(33)

كِلْتَا ٱلْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ تَظْلِم مِّنْهُ شَيْـًٔا ۚ وَفَجَّرْنَا خِلَٰلَهُمَا نَهَرًا ٣٣

(33) Each of the two gardens produced its fruit and did not fall short thereof in anything. And We caused to gush forth within them a river.

وَكَانَ

And was

لَهُۥ

for him

ثَمَرٌ

fruit,

فَقَالَ

so he said

لِصَٰحِبِهِۦ

to his companion

وَهُوَ

while he

يُحَاوِرُهُۥٓ

(was) talking with him,

أَنَا۠

"I am

أَكْثَرُ

greater

مِنكَ

than you

مَالًا

(in) wealth

وَأَعَزُّ

and stronger

نَفَرًا

(in) men."

٣٤

(34)

وَكَانَ لَهُۥ ثَمَرٌ فَقَالَ لِصَٰحِبِهِۦ وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠ أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ٣٤

(34) And he had fruit, so he said to his companion while he was conversing with him, "I am greater than you in wealth and mightier in [numbers of] men."

وَدَخَلَ

And he entered

جَنَّتَهُۥ

his garden

وَهُوَ

while he

ظَالِمٌ

(was) unjust

لِّنَفْسِهِۦ

to himself.

قَالَ

He said,

مَآ

"Not

أَظُنُّ

I think

أَن

that

تَبِيدَ

will perish

هَٰذِهِۦٓ

this

أَبَدًا

ever.

٣٥

(35)

وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٌ لِّنَفْسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ هَٰذِهِۦٓ أَبَدًا ٣٥

(35) And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever.

وَمَآ

And not

أَظُنُّ

I think

ٱلسَّاعَةَ

the Hour

قَآئِمَةً

will occur.

وَلَئِن

And if

رُّدِدتُّ

I am brought back

إِلَىٰ

to

رَبِّى

my Lord,

لَأَجِدَنَّ

I will surely find

خَيْرًا

better

مِّنْهَا

than this

مُنقَلَبًا

(as) a return."

٣٦

(36)

وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّى لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنقَلَبًا ٣٦

(36) And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return."

قَالَ

Said

لَهُۥ

to him

صَاحِبُهُۥ

his companion

وَهُوَ

while he

يُحَاوِرُهُۥٓ

was talking to him,

أَكَفَرْتَ

"Do you disbelieve

بِٱلَّذِى

in One Who

خَلَقَكَ

created you

مِن

from

تُرَابٍ

dust

ثُمَّ

then

مِن

from

نُّطْفَةٍ

a minute quantity of semen

ثُمَّ

then

سَوَّىٰكَ

fashioned you

رَجُلًا

(into) a man?

٣٧

(37)

قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرْتَ بِٱلَّذِى خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّىٰكَ رَجُلًا

٣٧

(37) His companion said to him while he was conversing with him, "Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man?

لَّٰكِنَّا۠

But as for me,

هُوَ

He

ٱللَّهُ

(is) Allah,

رَبِّى

my Lord,

وَلَآ

and not

أُشْرِكُ

I associate

بِرَبِّىٓ

with my Lord

أَحَدًا

anyone.

٣٨

(38)

لَّٰكِنَّا۠ هُوَ ٱللَّهُ رَبِّى وَلَآ أُشْرِكُ بِرَبِّىٓ أَحَدًا ٣٨

(38) But as for me, He is Allah, my Lord, and I do not associate with my Lord anyone.

وَلَوْلَآ

And why (did you) not,

إِذْ

when

دَخَلْتَ

you entered

جَنَّتَكَ

your garden

قُلْتَ

say,

مَا

'What

شَآءَ

Allah wills;

ٱللَّهُ

لَا

(there is) no

قُوَّةَ

power

إِلَّا

except

بِٱللَّهِ

with Allah.'

ج

إِن

If

تَرَنِ

you see

أَنَا۠

me

أَقَلَّ

lesser

مِنكَ

than you

مَالًا

(in) wealth

وَوَلَدًا

and children,

٣٩

(39)

وَلَوْلَآ إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِ ۚ إِن تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالًا وَوَلَدًا ٣٩

(39) And why did you, when you entered your garden, not say, 'What Allah willed [has occurred]; there is no power except in Allah '? Although you see me less than you in wealth and children,

فَعَسَىٰ

It may be

رَبِّىٓ

that my Lord

أَن

يُؤْتِيَنِ

will give me

خَيْرًا

better

مِّن

than

جَنَّتِكَ

your garden

وَيُرْسِلَ

and will send

عَلَيْهَا

upon it

حُسْبَانًا

a calamity

مِّنَ

from

ٱلسَّمَآءِ

the sky,

فَتُصْبِحَ

then it will become

صَعِيدًا

ground

زَلَقًا

slippery,

٤٠

(40)

فَعَسَىٰ رَبِّىٓ أَن يُؤْتِيَنِ خَيْرًا مِّن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ ٱلسَّمَآءِ فَتُصْبِحَ صَعِيدًا زَلَقًا

٤٠

(40) It may be that my Lord will give me [something] better than your garden and will send upon it a calamity from the sky, and it will become a smooth, dusty ground,

أَوْ

Or

يُصْبِحَ

will become,

مَآؤُهَا

its water,

غَوْرًا

sunken,

فَلَن

so never

تَسْتَطِيعَ

you will be able

لَهُۥ

to find it."

طَلَبًا

٤١

(41)

أَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُۥ طَلَبًا ٤١

(41) Or its water will become sunken [into the earth], so you would never be able to seek it."

وَأُحِيطَ

And were surrounded

بِثَمَرِهِۦ

his fruits,

فَأَصْبَحَ

so he began

يُقَلِّبُ

twisting

كَفَّيْهِ

his hands

عَلَىٰ

over

مَآ

what

أَنفَقَ

he (had) spent

فِيهَا

on it,

وَهِىَ

while it (had)

خَاوِيَةٌ

collapsed

عَلَىٰ

on

عُرُوشِهَا

its trellises,

وَيَقُولُ

and he said,

يَٰلَيْتَنِى

"Oh I wish

لَمْ

I had not associated

أُشْرِكْ

بِرَبِّىٓ

with my Lord

أَحَدًا

anyone."

٤٢

(42)

وَأُحِيطَ بِثَمَرِهِۦ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَٰلَيْتَنِى لَمْ أُشْرِكْ بِرَبِّىٓ أَحَدًا ٤٢

(42) And his fruits were encompassed [by ruin], so he began to turn his hands about [in dismay] over what he had spent on it, while it had collapsed upon its trellises, and said, "Oh, I wish I had not associated with my Lord anyone."

وَلَمْ

And not

تَكُن

was

لَّهُۥ

for him

فِئَةٌ

a group

يَنصُرُونَهُۥ

(to) help him

مِن

other than

دُونِ

ٱللَّهِ

Allah,

وَمَا

and not

كَانَ

was

مُنتَصِرًا

(he) supported.

٤٣

(43)

وَلَمْ تَكُن لَّهُۥ فِئَةٌ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرًا ٤٣

(43) And there was for him no company to aid him other than Allah, nor could he defend himself.

هُنَالِكَ

There,

ٱلْوَلَٰيَةُ

the protection

لِلَّهِ
(is) from Allah
ٱلْحَقِّ
the True.
ج

هُوَ
He
خَيْرٌ
(is the) best
ثَوَابًا
(to) reward
وَخَيْرٌ
and (the) best
عُقْبًا
(for) the final end.
٤٤
(44)
هُنَالِكَ ٱلْوَلَٰيَةُ لِلَّهِ ٱلْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ٤٤
(44) There the authority is [completely] for Allah, the Truth. He is best in reward and best in outcome.
وَٱضْرِبْ
And present
لَهُم
to them
مَّثَلَ
the example
ٱلْحَيَوٰةِ
(of) the life

ٱلدُّنْيَا

(of) the world,

كَمَآءٍ

like water

أَنزَلْنَٰهُ

which We send down

مِنَ

from

ٱلسَّمَآءِ

the sky,

فَٱخْتَلَطَ

then mingles

بِهِۦ

with it

نَبَاتُ

(the) vegetation

ٱلْأَرْضِ

(of) the earth

فَأَصْبَحَ

then becomes

هَشِيمًا

dry stalks,

تَذْرُوهُ

it (is) scattered

ٱلرِّيَٰحُ

(by) the winds.

قلے

وَكَانَ

And Allah

ٱللَّهُ

عَلَىٰ

over

كُلِّ

every

شَىْءٍ

thing

مُّقْتَدِرًا

(is) All Able.

٤٥

(45)

وَٱضْرِبْ لَهُم مَّثَلَ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَآءٍ أَنزَلْنَٰهُ مِنَ ٱلسَّمَآءِ فَٱخْتَلَطَ بِهِۦ نَبَاتُ ٱلْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ ٱلرِّيَٰحُ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقْتَدِرًا ٤٥

(45) And present to them the example of the life of this world, [its being] like rain which We send down from the sky, and the vegetation of the earth mingles with it and [then] it becomes dry remnants, scattered by the winds. And Allah is ever, over all things, Perfect in Ability.

ٱلْمَالُ

The wealth

وَٱلْبَنُونَ

and children

زِينَةُ

(are) adornment

ٱلْحَيَوٰةِ

(of) the life

ٱلدُّنْيَا

(of) the world.
صلے

وَٱلْبَٰقِيَٰتُ
But the enduring
ٱلصَّٰلِحَٰتُ
good deeds
خَيْرٌ
(are) better
عِندَ
near
رَبِّكَ
your Lord
ثَوَابًا
(for) reward
وَخَيْرٌ
and better
أَمَلًا
(for) hope.
٤٦
(46)
ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ٤٦
(46) Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope.
وَيَوْمَ
And the Day
نُسَيِّرُ
We will cause (to) move

ٱلْجِبَالَ

the mountains

وَتَرَى

and you will see

ٱلْأَرْضَ

the earth

بَارِزَةً

(as) a leveled plain

وَحَشَرْنَٰهُمْ

and We will gather them

فَلَمْ

and not

نُغَادِرْ

We will leave behind

مِنْهُمْ

from them

أَحَدًا

anyone.

٤٧

(47)

وَيَوْمَ نُسَيِّرُ ٱلْجِبَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةً وَحَشَرْنَٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ٤٧

(47) And [warn of] the Day when We will remove the mountains and you will see the earth prominent, and We will gather them and not leave behind from them anyone.

وَعُرِضُواْ

And they will be presented

عَلَىٰ

before

رَبِّكَ
your Lord
صَفًّا
(in) rows,
لَّقَدْ
"Certainly,
جِئْتُمُونَا
you have come to Us
كَمَا
as
خَلَقْنَٰكُمْ
We created you
أَوَّلَ
the first
مَرَّةٍۭ
time.
ج

بَلْ
Nay,
زَعَمْتُمْ
you claimed
أَلَّن
that not
نَّجْعَلَ
We made
لَكُم
for you
مَّوْعِدًا
an appointment."

وَعُرِضُوا۟ عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَٰكُمْ أَوَّلَ مَرَّةٍۭ ۚ بَلْ زَعَمْتُمْ أَلَّن نَّجْعَلَ لَكُم مَّوْعِدًا ٤٨

(48) And they will be presented before your Lord in rows, [and He will say], "You have certainly come to Us just as We created you the first time. But you claimed that We would never make for you an appointment."

وَوُضِعَ
And (will) be placed

ٱلْكِتَٰبُ
the Book

فَتَرَى
and you will see

ٱلْمُجْرِمِينَ
the criminals

مُشْفِقِينَ
fearful

مِمَّا
of what

فِيهِ
(is) in it,

وَيَقُولُونَ
and they will say,

يَٰوَيْلَتَنَا
"Oh, woe to us

مَالِ
What (is) for

هَٰذَا

this

ٱلْكِتَٰبِ

[the] Book,

لَا

not

يُغَادِرُ

leaves

صَغِيرَةً

a small

وَلَا

and not

كَبِيرَةً

a great

إِلَّآ

except

أَحْصَىٰهَا

has enumerated it?"

ج

وَوَجَدُوا۟

And they will find

مَا

what

عَمِلُوا۟

they did

حَاضِرًا

presented.

قلے

وَلَا

And not

يَظْلِمُ

deals unjustly

رَبُّكَ

your Lord

أَحَدًا

(with) anyone.

٤٩

(49)

وَوُضِعَ ٱلْكِتَٰبُ فَتَرَى ٱلْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَٰوَيْلَتَنَا مَالِ هَٰذَا ٱلْكِتَٰبِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّآ أَحْصَىٰهَا ۚ وَوَجَدُوا۟ مَا عَمِلُوا۟ حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ٤٩

(49) And the record [of deeds] will be placed [open], and you will see the criminals fearful of that within it, and they will say, "Oh, woe to us! What is this book that leaves nothing small or great except that it has enumerated it?" And they will find what they did present [before them]. And your Lord does injustice to no one.

وَإِذْ

And when

قُلْنَا

We said

لِلْمَلَٰٓئِكَةِ

to the Angels,

ٱسْجُدُوا۟

"Prostrate

لِءَادَمَ

to Adam,"

فَسَجَدُوٓا۟
so they prostrated
إِلَّآ
except
إِبْلِيسَ
Iblis.
كَانَ
(He) was
مِنَ
of
ٱلْجِنِّ
the jinn,
فَفَسَقَ
and he rebelled
عَنْ
against
أَمْرِ
the Command
رَبِّهِۦٓ
(of) his Lord.
قلے

أَفَتَتَّخِذُونَهُۥ
Will you then take him
وَذُرِّيَّتَهُۥٓ
and his offspring
أَوْلِيَآءَ
(as) protectors
مِن
other than Me,

دُونِى

وَهُمْ

while they

لَكُمْ

(are) to you

عَدُوٌّ

enemies?

ج

بِئْسَ

Wretched

لِلظَّٰلِمِينَ

for the wrongdoers

بَدَلًا

(is) the exchange.

٥٠

(50)

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ كَانَ مِنَ ٱلْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِۦٓ ۗ أَفَتَتَّخِذُونَهُۥ وَذُرِّيَّتَهُۥٓ أَوْلِيَآءَ مِن دُونِى وَهُمْ لَكُمْ عَدُوٌّۢ ۚ بِئْسَ لِلظَّٰلِمِينَ بَدَلًا ٥٠

(50) And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblees. He was of the jinn and departed from the command of his Lord. Then will you take him and his descendants as allies other than Me while they are enemies to you? Wretched it is for the wrongdoers as an exchange.

مَّآ

Not

أَشْهَدتُّهُمْ

I made them witness

خَلْقَ

the creation

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth

وَلَا

and not

خَلْقَ

the creation

أَنفُسِهِمْ

(of) themselves

وَمَا

and not

كُنتُ

I Am

مُتَّخِذَ

the One to take

ٱلْمُضِلِّينَ

the misleaders

عَضُدًا

(as) helper(s).

٥١

(51)

مَّآ أَشْهَدتُّهُمْ خَلْقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَا خَلْقَ أَنفُسِهِمْ وَمَا كُنتُ مُتَّخِذَ ٱلْمُضِلِّينَ عَضُدًا ۝

(51) I did not make them witness to the creation of the heavens and the earth or to the creation of themselves, and I would not have taken the misguiders as assistants.

وَيَوْمَ

And the Day

يَقُولُ

He will say,

نَادُواْ

"Call

شُرَكَآءِىَ

My partners,

ٱلَّذِينَ

those who

زَعَمْتُمْ

you claimed,"

فَدَعَوْهُمْ

then they will call them

فَلَمْ

but not

يَسْتَجِيبُواْ

they will respond

لَهُمْ

to them.

وَجَعَلْنَا

And We will make

بَيْنَهُم

between them

مَّوْبِقًا

a barrier.

(52)

وَيَوْمَ يَقُولُ نَادُوا۟ شُرَكَآءِىَ ٱلَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا۟ لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ٥٢

(52) And [warn of] the Day when He will say, "Call 'My partners' whom you claimed," and they will invoke them, but they will not respond to them. And We will put between them [a valley of] destruction.

وَرَءَا

And will see

ٱلْمُجْرِمُونَ

the criminals

ٱلنَّارَ

the Fire,

فَظَنُّوٓا۟

and they (will be) certain

أَنَّهُم

that they

مُّوَاقِعُوهَا

are to fall in it.

وَلَمْ

And not

يَجِدُوا۟

they will find

عَنْهَا

from it

مَصْرِفًا

a way of escape.

٥٣

(53)

وَرَءَا ٱلْمُجْرِمُونَ ٱلنَّارَ فَظَنُّوٓا۟ أَنَّهُم مُّوَاقِعُوهَا وَلَمْ يَجِدُوا۟ عَنْهَا مَصْرِفًا ٥٣

(53) And the criminals will see the Fire and will be certain that they are to fall therein. And they will not find from it a way elsewhere.

وَلَقَدْ

And certainly,

صَرَّفْنَا

We have explained

فِى

in

هَٰذَا

this

ٱلْقُرْءَانِ

the Quran

لِلنَّاسِ

for mankind

مِن

of

كُلِّ

every

مَثَلٍ

example.

ج

وَكَانَ

But is

ٱلْإِنسَٰنُ

the man

أَكْثَرَ

(in) most

شَىْءٍ

things

جَدَلًا

quarrelsome.

٥٤

(54)

وَلَقَدْ صَرَّفْنَا فِى هَٰذَا ٱلْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ ۚ وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا ٥٤

(54) And We have certainly diversified in this Qur'an for the people from every [kind of] example; but man has ever been, most of anything, [prone to] dispute.

وَمَا

And nothing

مَنَعَ

prevents

ٱلنَّاسَ

men

أَن

that

يُؤْمِنُوٓا۟

they believe

إِذْ

when

جَآءَهُمُ

has come to them

ٱلْهُدَىٰ

the guidance

وَيَسْتَغْفِرُوا۟

and they ask forgiveness

رَبَّهُمْ

(of) their Lord,

إِلَّآ

except

أَن

that

تَأْتِيَهُمْ

comes to them

سُنَّةُ

(the) way

ٱلْأَوَّلِينَ

(of) the former (people)

أَوْ

or

يَأْتِيَهُمُ

comes to them

ٱلْعَذَابُ

the punishment

قُبُلًا

before (them)?

٥٥

(55)

وَمَا مَنَعَ ٱلنَّاسَ أَن يُؤْمِنُوٓا۟ إِذْ جَآءَهُمُ ٱلْهُدَىٰ وَيَسْتَغْفِرُوا۟ رَبَّهُمْ إِلَّآ أَن تَأْتِيَهُمْ سُنَّةُ ٱلْأَوَّلِينَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ قُبُلًا ٥٥

(55) And nothing has prevented the people from believing when guidance came to them and from asking forgiveness of their Lord except that there [must] befall them the [accustomed] precedent of the former peoples or that the punishment should come [directly] before them.

وَمَا

And not

نُرْسِلُ

We send

ٱلْمُرْسَلِينَ

the Messengers

إِلَّا

except

مُبَشِّرِينَ

(as) bearers of glad tidings

وَمُنذِرِينَ

and (as) warners.

ج

وَيُجَٰدِلُ

And dispute

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve

بِٱلْبَٰطِلِ

with falsehood,

لِيُدْحِضُوا۟

to refute

بِهِ

thereby

ٱلْحَقَّ

the truth.

صلے

وَٱتَّخَذُوٓاْ

And they take

ءَايَٰتِى

My Verses

وَمَآ

and what

أُنذِرُواْ

they are warned

هُزُوًا

(in) ridicule.

٥٦

(56)

وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَٰدِلُ ٱلَّذِينَ كَفَرُواْ بِٱلْبَٰطِلِ لِيُدْحِضُواْ بِهِ ٱلْحَقَّ ۖ وَٱتَّخَذُوٓاْ ءَايَٰتِى وَمَآ أُنذِرُواْ هُزُوًا ٥٦

(56) And We send not the messengers except as bringers of good tidings and warners. And those who disbelieve dispute by [using] falsehood to [attempt to] invalidate thereby the truth and have taken My verses, and that of which they are warned, in ridicule.

وَمَنْ

And who

أَظْلَمُ

(is) more wrong

مِمَّن

than (he) who

ذُكِّرَ

is reminded

بِـَٔايَٰتِ

of the Verses

رَبِّهِۦ

(of) his Lord,

فَأَعْرَضَ

but turns away

عَنْهَا

from them,

وَنَسِىَ

and forgets

مَا

what

قَدَّمَتْ

have sent forth

يَدَاهُ

his hands?

ج

إِنَّا

Indeed, We

جَعَلْنَا

[We] have placed

عَلَىٰ

over

قُلُوبِهِمْ

their hearts

أَكِنَّةً

coverings,

أَن

lest

يَفْقَهُوهُ

they understand it

وَفِىٓ
and in
ءَاذَانِهِمْ
their ears
وَقْرًا
(is) deafness.
صلے

وَإِن
And if
تَدْعُهُمْ
you call them
إِلَى
to
ٱلْهُدَىٰ
the guidance,
فَلَن
then never
يَهْتَدُوٓا۟
they will be guided
إِذًا
then
أَبَدًا
ever.
٥٧
(57)

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ فَأَعْرَضَ عَنْهَا وَنَسِىَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِىٓ ءَاذَانِهِمْ وَقْرًا ۖ وَإِن تَدْعُهُمْ

إِلَى ٱلْهُدَىٰ فَلَن يَهْتَدُوٓا۟ إِذًا أَبَدًا ٥٧

(57) And who is more unjust than one who is reminded of the verses of his Lord but turns away from them and forgets what his hands have put forth? Indeed, We have placed over their hearts coverings, lest they understand it, and in their ears deafness. And if you invite them to guidance - they will never be guided, then - ever.

وَرَبُّكَ

And your Lord

ٱلْغَفُورُ

(is) the Most Forgiving,

ذُو

Owner

ٱلرَّحْمَةِ

(of) the Mercy.

صلے

لَوْ

If

يُؤَاخِذُهُم

He were to seize them

بِمَا

for what

كَسَبُوا۟

they have earned,

لَعَجَّلَ

surely, He (would) have hastened

لَهُمُ

for them

ٱلْعَذَابَ

the punishment.

ج

بَل

But

لَّهُم

for them

مَّوْعِدٌ

(is) an appointment,

لَّن

never

يَجِدُواْ

they will find

مِن

other than it

دُونِهِۦ

مَوْئِلًا

an escape.

٥٨

(58)

وَرَبُّكَ ٱلْغَفُورُ ذُو ٱلرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُم بِمَا كَسَبُواْ لَعَجَّلَ لَهُمُ ٱلْعَذَابَ ۚ بَل لَّهُم مَّوْعِدٌ لَّن يَجِدُواْ مِن دُونِهِۦ مَوْئِلًا ٥٨

(58) And your Lord is the Forgiving, full of mercy. If He were to impose blame upon them for what they earned, He would have hastened for them the punishment. Rather, for them is an appointment from which they will never find an escape.

وَتِلْكَ

And these

ٱلْقُرَىٰٓ

[the] towns,

أَهْلَكْنَٰهُمْ

We destroyed them

لَمَّا

when

ظَلَمُوا۟

they wronged,

وَجَعَلْنَا

and We made

لِمَهْلِكِهِم

for their destruction

مَّوْعِدًا

an appointed time.

٥٩

(59)

وَتِلْكَ ٱلْقُرَىٰٓ أَهْلَكْنَٰهُمْ لَمَّا ظَلَمُوا۟ وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا ٥٩

(59) And those cities - We destroyed them when they wronged, and We made for their destruction an appointed time.

وَإِذْ

And when

قَالَ

said

مُوسَىٰ

Musa

لِفَتَىٰهُ

to his boy,

لَآ

"Not

أَبْرَحُ

I will cease

حَتَّىٰٓ

until

أَبْلُغَ

I reach

مَجْمَعَ

the junction

ٱلْبَحْرَيْنِ

(of) the two seas

أَوْ

or

أَمْضِىَ

I continue

حُقُبًا

(for) a long period."

٦٠

(60)

وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِىَ حُقُبًا ٦٠

(60) And [mention] when Moses said to his servant, "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period."

فَلَمَّا

But when

بَلَغَا

they reached

مَجْمَعَ

the junction

بَيْنِهِمَا

between them,

نَسِيَا

they forgot

حُوتَهُمَا

their fish,

فَٱتَّخَذَ

and it took

سَبِيلَهُۥ

its way

فِى

into

ٱلْبَحْرِ

the sea,

سَرَبًا

slipping away.

٦١

(61)

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا فَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ سَرَبًا ٦١

(61) But when they reached the junction between them, they forgot their fish, and it took its course into the sea, slipping away.

فَلَمَّا

Then when

جَاوَزَا

they had passed beyond

قَالَ

he said

لِفَتَىٰهُ

to his boy,

ءَاتِنَا

"Bring us

غَدَآءَنَا

our morning meal.

لَقَدْ

Certainly

لَقِينَا

we have suffered

مِن

in

سَفَرِنَا

our journey

هَٰذَا

this,

نَصَبًا

fatigue."

٦٢

(62)

فَلَمَّا جَاوَزَا قَالَ لِفَتَىٰهُ ءَاتِنَا غَدَآءَنَا لَقَدْ لَقِينَا مِن سَفَرِنَا هَٰذَا نَصَبًا ٦٢

(62) So when they had passed beyond it, [Moses] said to his boy, "Bring us our morning meal. We have certainly suffered in this, our journey, [much] fatigue."

قَالَ

He said,

أَرَءَيْتَ

"Did you see,

إِذْ

when

أَوَيْنَآ

we retired

إِلَى

to

ٱلصَّخْرَةِ

the rock?

فَإِنِّى

Then indeed, I

نَسِيتُ

[I] forgot

ٱلْحُوتَ

the fish.

وَمَآ

And not

أَنسَىٰنِيهُ

made me forget it

إِلَّا

except

ٱلشَّيْطَٰنُ

the Shaitaan

أَنْ

that

أَذْكُرَهُۥ

I mention it.

ج

وَٱتَّخَذَ

And it took

سَبِيلَهُۥ

its way

فِى

into

ٱلْبَحْرِ

the sea

عَجَبًا

amazingly."

٦٣

(63)

قَالَ أَرَءَيْتَ إِذْ أَوَيْنَآ إِلَى ٱلصَّخْرَةِ فَإِنِّى نَسِيتُ ٱلْحُوتَ وَمَآ أَنسَىٰنِيهُ إِلَّا ٱلشَّيْطَٰنُ أَنْ أَذْكُرَهُۥ ۚ وَٱتَّخَذَ سَبِيلَهُۥ فِى ٱلْبَحْرِ عَجَبًا ٦٣

(63) He said, "Did you see when we retired to the rock? Indeed, I forgot [there] the fish. And none made me forget it except Satan - that I should mention it. And it took its course into the sea amazingly".

قَالَ

He said,

ذَٰلِكَ

"That

مَا

(is) what

كُنَّا

we were

نَبْغِ

seeking."

ۚ

فَٱرْتَدَّا

So they returned

عَلَىٰٓ

on

ءَاثَارِهِمَا

their footprints,

قَصَصًا

retracing.

٦٤

(64)

قَالَ ذَٰلِكَ مَا كُنَّا نَبْغِ ۚ فَٱرْتَدَّا عَلَىٰٓ ءَاثَارِهِمَا قَصَصًا ٦٤

(64) [Moses] said, "That is what we were seeking." So they returned, following their footprints.

فَوَجَدَا

Then they found

عَبْدًا

a servant

مِّنْ

from

عِبَادِنَآ

Our servants,

ءَاتَيْنَٰهُ

whom We had given

رَحْمَةً

mercy

مِّنْ

from

عِندِنَا

Us,

وَعَلَّمْنَٰهُ

and We had taught him

مِن

from

لَّدُنَّا

Us

عِلْمًا

a knowledge.

٦٥

(65)

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ ءَاتَيْنَٰهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَٰهُ مِن لَّدُنَّا عِلْمًا ٦٥

(65) And they found a servant from among Our servants to whom we had given mercy from us and had taught him from Us a [certain] knowledge.

قَالَ

Said

لَهُۥ

to him

مُوسَىٰ

Musa,

هَلْ

"May,

أَتَّبِعُكَ

I follow you

عَلَىٰٓ

on

أَن

that

تُعَلِّمَنِ

you teach me

مِمَّا

of what

عُلِّمْتَ

you have been taught

رُشْدًا

(of) right guidance?"

٦٦

(66)

قَالَ لَهُۥ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰٓ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ٦٦

(66) Moses said to him, "May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?"

قَالَ

He said,

إِنَّكَ

"Indeed, you

لَن

never

تَسْتَطِيعَ

will be able,

مَعِىَ

with me,

صَبْرًا

(to have) patience.

٦٧

(67)

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ٦٧

(67) He said, "Indeed, with me you will never be able to have patience.

وَكَيْفَ

And how can

تَصْبِرُ

you have patience

عَلَىٰ

for

مَا

what

لَمْ

not

تُحِطْ

you encompass

بِهِۦ

of it

خُبْرًا

any knowledge."

٦٨

(68)

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِۦ خُبْرًا ٦٨

(68) And how can you have patience for what you do not encompass in knowledge?"

قَالَ

He said,

سَتَجِدُنِىٓ

"You will find me,

إِن

if

شَآءَ

Allah wills,

ٱللَّهُ

صَابِرًا

patient,

وَلَآ

and not

أَعْصِى

I will disobey

لَكَ

your

أَمْرًا

order."

٦٩

(69)

قَالَ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ صَابِرًا وَلَآ أَعْصِى لَكَ أَمْرًا ٦٩

(69) [Moses] said, "You will find me, if Allah wills, patient, and I will not disobey you in [any] order."

قَالَ

He said,

فَإِنِ

"Then if

ٱتَّبَعْتَنِى

you follow me,

فَلَا

(do) not

تَسْـَٔلْنِى

ask me

عَن

about

شَىْءٍ

anything

حَتَّىٰٓ

until

أُحْدِثَ

I present

لَكَ

to you

مِنْهُ

of it

ذِكْرًا

a mention."

٧٠

(70)

قَالَ فَإِنِ ٱتَّبَعْتَنِى فَلَا تَسْـَٔلْنِى عَن شَىْءٍ حَتَّىٰٓ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ٧٠

(70) He said, "Then if you follow me, do not ask me about anything until I make to you about it mention."

فَٱنطَلَقَا

So they both set out

حَتَّىٰٓ

until

إِذَا

when

رَكِبَا

they had embarked

فِى

on

ٱلسَّفِينَةِ

the ship

خَرَقَهَا

he made a hole in it.

صلے

قَالَ

He said,

أَخَرَقْتَهَا

"Have you made a hole in it,

لِتُغْرِقَ

to drown

أَهْلَهَا

its people?

لَقَدْ

Certainly,

جِئْتَ

you have done

شَيْـًٔا

a thing

إِمْرًا

grave."

٧١

(71)

فَٱنطَلَقَا حَتَّىٰٓ إِذَا رَكِبَا فِى ٱلسَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْـًٔا إِمْرًا ٧١

(71) So they set out, until when they had embarked on the ship, al-Khidh r tore it open. [Moses] said, "Have you torn it open to drown its people? You have certainly done a grave thing."

قَالَ

He said,

أَلَمْ

"Did not

أَقُلْ

I say,

إِنَّكَ

indeed, you

لَن

never

تَسْتَطِيعَ

will be able

مَعِىَ

with me

صَبْرًا

(to have) patience?"

٧٢

(72)

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ٧٢

(72) [Al-Khidh r] said, "Did I not say that with me you would never be able to have patience?"

قَالَ

He said,

لَا

"(Do) not,

تُؤَاخِذْنِى

blame me

بِمَا

for what

نَسِيتُ

I forgot

وَلَا

and (do) not

تُرْهِقْنِى

be hard (upon) me

مِنْ

in

أَمْرِى

my affair

عُسْرًا

(raising) difficulty."

٧٣

(73)

قَالَ لَا تُؤَاخِذْنِى بِمَا نَسِيتُ وَلَا تُرْهِقْنِى مِنْ أَمْرِى عُسْرًا ٧٣

(73) [Moses] said, "Do not blame me for what I forgot and do not cover me in my matter with difficulty."

فَٱنطَلَقَا

Then they both set out

حَتَّىٰٓ

until

إِذَا

when

لَقِيَا

they met

غُلَٰمًا

a boy,

فَقَتَلَهُۥ

then he killed him.

قَالَ

He said,

أَقَتَلْتَ

"Have you killed

نَفْسًا

a soul,

زَكِيَّةً

pure,

بِغَيْرِ

for other than

نَفْسٍ

a soul?

لَّقَدْ

Certainly,

جِئْتَ

you have done

شَيْـًٔا

a thing

نُّكْرًا

evil."

٧٤

(74)

فَٱنطَلَقَا حَتَّىٰٓ إِذَا لَقِيَا غُلَٰمًا فَقَتَلَهُۥ قَالَ أَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ٧٤

(74) So they set out, until when they met a boy, al-Khidh r killed him. [Moses] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."

قَالَ

He said,

أَلَمْ

"Did not

أَقُل

I say

لَّكَ

to you

إِنَّكَ

that you,

لَن

never

تَسْتَطِيعَ

will be able

مَعِىَ

with me

صَبْرًا

(to have) patience?"

٧٥

(75)

قَالَ أَلَمْ أَقُل لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِىَ صَبْرًا ۝

٧٥

(75) [Al-Khidh r] said, "Did I not tell you that with me you would never be able to have patience?"

قَالَ

He said,

إِن

"If

سَأَلْتُكَ

I ask you

عَن

about

شَىْءٍ

anything

بَعْدَهَا

after it,

فَلَا

then (do) not

تُصَٰحِبْنِى

keep me as a companion.

صلى

قَدْ

Verily,

بَلَغْتَ

you have reached

مِن

from me

لَّدُنِّى

عُذْرًا

an excuse."

٧٦

(76)

قَالَ إِن سَأَلْتُكَ عَن شَىْءٍۭ بَعْدَهَا فَلَا تُصَٰحِبْنِى ۖ قَدْ بَلَغْتَ مِن لَّدُنِّى عُذْرًا ٧٦

(76) [Moses] said, "If I should ask you about anything after this, then do not keep me as a companion. You have obtained from me an excuse."

فَٱنطَلَقَا

So they set out

حَتَّىٰٓ

until

إِذَآ

when

أَتَيَآ

they came

أَهْلَ

(to the) people

قَرْيَةٍ

(of) a town,

ٱسْتَطْعَمَآ

they asked for food

أَهْلَهَا

(from) its people,

فَأَبَوْا۟

but they refused

أَن

to

يُضَيِّفُوهُمَا

offer them hospitality.

فَوَجَدَا

Then they found

فِيهَا

in it

جِدَارًا

a wall

يُرِيدُ

(that) want(ed)

أَن

to

يَنقَضَّ

collapse,

فَأَقَامَهُۥ

so he set it straight.

صلے

قَالَ

He said,

لَوْ

"If

شِئْتَ

you wished

لَتَّخَذْتَ

surely you (could) have taken

عَلَيْهِ

for it

أَجْرًا

a payment."

٧٧

(77)

فَٱنطَلَقَا حَتَّىٰٓ إِذَآ أَتَيَآ أَهْلَ قَرْيَةٍ ٱسْتَطْعَمَآ أَهْلَهَا فَأَبَوْا۟ أَن يُضَيِّفُوهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُۥ ۖ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا ٧٧

(77) So they set out, until when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so al-Khidh r restored it. [Moses] said, "If you wished, you could have taken for it a payment."

قَالَ

He said,

هَٰذَا

"This

فِرَاقُ

(is) parting

بَيْنِى

between me

وَبَيْنِكَ

and between you.

ج

سَأُنَبِّئُكَ

I will inform you

بِتَأْوِيلِ

of (the) interpretation

مَا

(of) what

لَمْ

not

تَسْتَطِع

you were able

عَّلَيْهِ

on it

صَبْرًا

(to have) patience.

٧٨

(78)

قَالَ هَٰذَا فِرَاقُ بَيْنِى وَبَيْنِكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِع عَّلَيْهِ صَبْرًا ٧٨

(78) [Al-Khidh r] said, "This is parting between me and you. I will inform you of the interpretation of that about which you could not have patience.

أَمَّا

As for

ٱلسَّفِينَةُ

the ship,

فَكَانَتْ

it was

لِمَسَٰكِينَ

of (the) poor people

يَعْمَلُونَ

working

فِى

in

ٱلْبَحْرِ

the sea.

فَأَرَدتُّ

So I intended

أَنْ

that

أَعِيبَهَا

I cause defect (in) it

وَكَانَ

(as there) was

وَرَآءَهُم

after them

مَّلِكٌ

a king

يَأْخُذُ

who seized

كُلَّ

every

سَفِينَةٍ

ship

غَصْبًا

(by) force.

٧٩

(79)

أَمَّا ٱلسَّفِينَةُ فَكَانَتْ لِمَسَٰكِينَ يَعْمَلُونَ فِى ٱلْبَحْرِ فَأَرَدتُّ أَنْ أَعِيبَهَا وَكَانَ وَرَآءَهُم مَّلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا ٧٩

(79) As for the ship, it belonged to poor people working at sea. So I intended to cause defect in it as there was after them a king who seized every [good] ship by force.

وَأَمَّا

And as for

ٱلْغُلَٰمُ

the boy

فَكَانَ

his parents were

أَبَوَاهُ

مُؤْمِنَيْنِ

believers,

فَخَشِينَآ

and we feared

أَن

that

يُرْهِقَهُمَا

he would overburden them

طُغْيَٰنًا

(by) transgression

وَكُفْرًا

and disbelief.

٨٠

(80)

وَأَمَّا ٱلْغُلَٰمُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَآ أَن يُرْهِقَهُمَا طُغْيَٰنًا وَكُفْرًا ٨٠

(80) And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.

فَأَرَدْنَآ

So we intended

أَن

that

يُبْدِلَهُمَا

would change for them

رَبُّهُمَا

their Lord,

خَيْرًا

a better

مِّنْهُ

than him

زَكَوٰةً

(in) purity

وَأَقْرَبَ

and nearer

رُحْمًا

(in) affection.

٨١

(81)

فَأَرَدْنَآ أَن يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكَوٰةً وَأَقْرَبَ رُحْمًا ٨١

(81) So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.

وَأَمَّا

And as for

ٱلْجِدَارُ

the wall,

فَكَانَ

it was

لِغُلَٰمَيْنِ

for two orphan boys,

يَتِيمَيْنِ

فِى

in

ٱلْمَدِينَةِ

the town,

وَكَانَ

and was

تَحْتَهُۥ

underneath it

كَنزٌ

a treasure

لَّهُمَا

for them

وَكَانَ

and was

أَبُوهُمَا

their father

صَٰلِحًا

righteous.

فَأَرَادَ

So intended

رَبُّكَ

your Lord

أَن

that

يَبْلُغَآ

they reach

أَشُدَّهُمَا

their maturity,

وَيَسْتَخْرِجَا

and bring forth

كَنزَهُمَا

their treasure

رَحْمَةً

(as) a mercy

مِّن

from

رَّبِّكَ

your Lord.

ج

وَمَا

And not

فَعَلْتُهُۥ

I did it

عَنْ

on

أَمْرِى

my (own) accord.

ج

ذَٰلِكَ

That

تَأْوِيلُ

(is the) interpretation

مَا

(of) what

لَمْ

not

تَسْطِع

you were able

عَّلَيْهِ

on it

صَبْرًا

(to have) patience."

٨٢

(82)

وَأَمَّا ٱلْجِدَارُ فَكَانَ لِغُلَٰمَيْنِ يَتِيمَيْنِ فِى ٱلْمَدِينَةِ وَكَانَ تَحْتَهُۥ كَنزٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَٰلِحًا فَأَرَادَ رَبُّكَ أَن يَبْلُغَآ أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۚ وَمَا فَعَلْتُهُۥ عَنْ أَمْرِى ۚ ذَٰلِكَ تَأْوِيلُ مَا لَمْ تَسْطِع عَّلَيْهِ صَبْرًا ٨٢

(82) And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure for them, and their father had been righteous. So your Lord intended that they reach maturity and extract their treasure, as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of that about which you could not have patience."

وَيَسْـَٔلُونَكَ

And they ask you

عَن

about

ذِى

Dhul-qarnain.

ٱلْقَرْنَيْنِ

صلے

قُلْ

Say,

سَأَتْلُوا۟

"I will recite

عَلَيْكُم

to you

مِّنْهُ

about him

ذِكْرًا

a remembrance."

٨٣

(83)

وَيَسْـَٔلُونَكَ عَن ذِى ٱلْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا۟ عَلَيْكُم مِّنْهُ ذِكْرًا ٨٣

(83) And they ask you, [O Muhammad], about Dhul-Qarnayn. Say, "I will recite to you about him a report."

إِنَّا

Indeed, We

مَكَّنَّا

[We] established

لَهُۥ

[for] him

فِى

in

ٱلْأَرْضِ

the earth,

وَءَاتَيْنَٰهُ

and We gave him

مِن

of

كُلِّ

every

شَىْءٍ

thing

سَبَبًا

a means.

٨٤

(84)

إِنَّا مَكَّنَّا لَهُۥ فِى ٱلْأَرْضِ وَءَاتَيْنَٰهُ مِن كُلِّ شَىْءٍ سَبَبًا ٨٤

(84) Indeed We established him upon the earth, and We gave him to everything a way.

فَأَتْبَعَ

So he followed

سَبَبًا

a course

٨٥

(85)

فَأَتْبَعَ سَبَبًا ٨٥

(85) So he followed a way

حَتَّىٰٓ

Until,

إِذَا

when

بَلَغَ

he reached

مَغْرِبَ

(the) setting place

ٱلشَّمْسِ

(of) the sun,

وَجَدَهَا

he found it

تَغْرُبُ

setting

فِى

in

عَيْنٍ

a spring

حَمِئَةٍ

(of) dark mud,

وَوَجَدَ

and he found

عِندَهَا

near it

قَوْمًا

a community.

قلے

قُلْنَا

We said,

يَٰذَا

"O Dhul-qarnain

ٱلْقَرْنَيْنِ

إِمَّآ

Either

أَن

[that]

تُعَذِّبَ

you punish

وَإِمَّآ

or

أَن

[that]

تَتَّخِذَ

you take

فِيهِمْ

[in] them

حُسْنًا

(with) goodness."

٨٦

(86)

حَتَّىٰٓ إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغْرُبُ فِى عَيْنٍ حَمِئَةٍ وَوَجَدَ عِندَهَا قَوْمًا ۗ قُلْنَا يَٰذَا ٱلْقَرْنَيْنِ إِمَّآ أَن تُعَذِّبَ وَإِمَّآ أَن تَتَّخِذَ فِيهِمْ حُسْنًا ٨٦

(86) Until, when he reached the setting of the sun, he found it [as if] setting in a spring of dark mud, and he found near it a people. Allah said, "O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness."

قَالَ

He said,

أَمَّا

"As for

مَن
(one) who
ظَلَمَ
wrongs,
فَسَوْفَ
then soon
نُعَذِّبُهُۥ
we will punish him.
ثُمَّ
Then
يُرَدُّ
he will be returned
إِلَىٰ
to
رَبِّهِۦ
his Lord,
فَيُعَذِّبُهُۥ
and He will punish him
عَذَابًا
(with) a punishment
نُّكْرًا
terrible.
٨٧
(87)
قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُۥ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِۦ فَيُعَذِّبُهُۥ عَذَابًا نُّكْرًا ٨٧
(87) He said, "As for one who wrongs, we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment.

وَأَمَّا

But as for

مَنْ

(one) who

ءَامَنَ

believes

وَعَمِلَ

and does

صَٰلِحًا

righteous (deeds),

فَلَهُۥ

then for him

جَزَآءً

(is) a reward

ٱلْحُسْنَىٰ

good.

صلے

وَسَنَقُولُ

And we will speak

لَهُۥ

to him

مِنْ

from

أَمْرِنَا

our command

يُسْرًا

(with) ease."

٨٨

(88)

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَلَهُۥ جَزَآءً ٱلْحُسْنَىٰ وَسَنَقُولُ لَهُۥ مِنْ أَمْرِنَا يُسْرًا ٨٨

(88) But as for one who believes and does righteousness, he will have a reward of Paradise, and we will speak to him from our command with ease."

ثُمَّ

Then

أَتْبَعَ

he followed

سَبَبًا

(a) course

٨٩

(89)

ثُمَّ أَتْبَعَ سَبَبًا ٨٩

(89) Then he followed a way

حَتَّىٰٓ

Until,

إِذَا

when

بَلَغَ

he reached

مَطْلِعَ

(the) rising place

ٱلشَّمْسِ

(of) the sun,

وَجَدَهَا

and he found it

تَطْلُعُ

rising

عَلَىٰ
on
قَوْمٍ
a community
لَّمْ
not
نَجْعَل
We made
لَّهُم
for them
مِّن
against it
دُونِهَا
any shelter.
سِتْرًا
٩٠
(90)
حَتَّىٰٓ إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ نَجْعَل لَّهُم مِّن دُونِهَا سِتْرًا ٩٠
(90) Until, when he came to the rising of the sun, he found it rising on a people for whom We had not made against it any shield.
كَذَٰلِكَ
Thus.
وَقَدْ
And verily,
أَحَطْنَا
We encompassed
بِمَا
of what

لَدَيْهِ

(was) with him

خُبْرًا

(of the) information.

٩١

(91)

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ٩١

(91) Thus. And We had encompassed [all] that he had in knowledge.

ثُمَّ

Then

أَتْبَعَ

he followed

سَبَبًا

a course

٩٢

(92)

ثُمَّ أَتْبَعَ سَبَبًا ٩٢

(92) Then he followed a way

حَتَّىٰٓ

Until,

إِذَا

when

بَلَغَ

he reached

بَيْنَ

between

ٱلسَّدَّيْنِ

the two mountains,

وَجَدَ

he found

مِن

besides them

دُونِهِمَا

قَوْمًا

a community,

لَّا

not

يَكَادُونَ

who would almost

يَفْقَهُونَ

understand

قَوْلًا

(his) speech.

٩٣

(93)

حَتَّىٰٓ إِذَا بَلَغَ بَيْنَ ٱلسَّدَّيْنِ وَجَدَ مِن دُونِهِمَا قَوْمًا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلًا ٩٣

(93) Until, when he reached [a pass] between two mountains, he found beside them a people who could hardly understand [his] speech.

قَالُواْ

They said,

يَٰذَا

"O Dhul-qarnain

ٱلْقَرْنَيْنِ

إِنَّ

Indeed,

يَأْجُوجَ

Yajuj

وَمَأْجُوجَ

and Majuj

مُفْسِدُونَ

(are) corrupters

فِى

in

ٱلْأَرْضِ

the land.

فَهَلْ

So may

نَجْعَلُ

we make

لَكَ

for you

خَرْجًا

an expenditure

عَلَىٰٓ

[on]

أَن

that

تَجْعَلَ

you make

بَيْنَنَا

between us

وَبَيْنَهُمْ

and between them

سَدًّا

a barrier?"

٩٤

(94)

قَالُوا۟ يَٰذَا ٱلْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِى ٱلْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰٓ أَن تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ٩٤

(94) They said, "O Dhul-Qarnayn, indeed Gog and Magog are [great] corrupters in the land. So may we assign for you an expenditure that you might make between us and them a barrier?"

قَالَ

He said,

مَا

"What

مَكَّنِّى

has established me

فِيهِ

[in it]

رَبِّى

my Lord

خَيْرٌ

(is) better,

فَأَعِينُونِى

but assist me

بِقُوَّةٍ

with strength,

أَجْعَلْ

I will make

بَيْنَكُمْ

between you

وَبَيْنَهُمْ

and between them

رَدْمًا

a barrier.

٩٥

(95)

قَالَ مَا مَكَّنِّى فِيهِ رَبِّى خَيْرٌ فَأَعِينُونِى بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ٩٥

(95) He said, "That in which my Lord has established me is better [than what you offer], but assist me with strength; I will make between you and them a dam.

ءَاتُونِى

Bring me

زُبَرَ

sheets

ٱلْحَدِيدِ

(of) iron" -

صلے

حَتَّىٰٓ

until,

إِذَا

when

سَاوَىٰ

he (had) leveled

بَيْنَ

between

ٱلصَّدَفَيْنِ

the two cliffs,

قَالَ

he said,

ٱنفُخُوا۟

"Blow,"
صلے

حَتَّىٰٓ
until
إِذَا
when
جَعَلَهُۥ
he made it
نَارًا
fire,
قَالَ
he said,
ءَاتُونِىٓ
"Bring me,
أُفْرِغْ
I pour
عَلَيْهِ
over it
قِطْرًا
molten copper."
٩٦
(96)

ءَاتُونِى زُبَرَ ٱلْحَدِيدِ ۖ حَتَّىٰٓ إِذَا سَاوَىٰ بَيْنَ ٱلصَّدَفَيْنِ قَالَ ٱنفُخُوا۟ ۖ حَتَّىٰٓ إِذَا جَعَلَهُۥ نَارًا قَالَ ءَاتُونِىٓ أُفْرِغْ عَلَيْهِ قِطْرًا ٩٦

(96) Bring me sheets of iron" - until, when he had leveled [them] between the two mountain walls, he said, "Blow [with bellows]," until when he had made it [like] fire, he said, "Bring me, that I may pour over it molten copper."

فَمَا

So not

ٱسْطَٰعُوٓاْ

they were able

أَن

to

يَظْهَرُوهُ

scale it

وَمَا

and not

ٱسْتَطَٰعُواْ

they were able

لَهُۥ

in it

نَقْبًا

(to do) any penetration.

٩٧

(97)

فَمَا ٱسْطَٰعُوٓاْ أَن يَظْهَرُوهُ وَمَا ٱسْتَطَٰعُواْ لَهُۥ نَقْبًا

٩٧

(97) So Gog and Magog were unable to pass over it, nor were they able [to effect] in it any penetration.

قَالَ

He said,

هَٰذَا

"This

رَحْمَةٌ

(is) a mercy

مِّن

from

رَّبِّى

my Lord.

صلى

فَإِذَا

But when

جَآءَ

comes

وَعْدُ

(the) Promise

رَبِّى

(of) my Lord,

جَعَلَهُۥ

He will make it

دَكَّآءَ

level.

صلى

وَكَانَ

And is

وَعْدُ

(the) Promise

رَبِّى

(of) my Lord

حَقًّا

true."

٩٨

(98)

قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّى ۖ فَإِذَا جَآءَ وَعْدُ رَبِّى

جَعَلَهُۥ دَكَّآءَ ۖ وَكَانَ وَعْدُ رَبِّى حَقًّا ٩٨

(98) [Dhul-Qarnayn] said, "This is a mercy from my Lord; but when the promise of my Lord comes, He will make it level, and ever is the promise of my Lord true."

وَتَرَكْنَا

And We (will) leave

بَعْضَهُمْ

some of them

يَوْمَئِذٍ

(on) that Day

يَمُوجُ

to surge

فِى

over

بَعْضٍ

others,

ۖ

وَنُفِخَ

and (will be) blown

فِى

in

ٱلصُّورِ

the trumpet,

فَجَمَعْنَٰهُمْ

then We (will) gather them

جَمْعًا

all together.

٩٩

(99)

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِى بَعْضٍ ۖ وَنُفِخَ فِى ٱلصُّورِ فَجَمَعْنَٰهُمْ جَمْعًا ٩٩

(99) And We will leave them that day surging over each other, and [then] the Horn will be blown, and We will assemble them in [one] assembly.

وَعَرَضْنَا

And We (will) present

جَهَنَّمَ

Hell

يَوْمَئِذٍ

(on) that Day

لِّلْكَٰفِرِينَ

to the disbelievers,

عَرْضًا

(on) display

١٠٠

(100)

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَٰفِرِينَ عَرْضًا ١٠٠

(100) And We will present Hell that Day to the Disbelievers, on display -

ٱلَّذِينَ

Those

كَانَتْ

had been

أَعْيُنُهُمْ

their eyes

فِى

within

غِطَآءٍ

a cover

عَن

from

ذِكْرِى

My remembrance,

وَكَانُوا۟

and were

لَا

not

يَسْتَطِيعُونَ

able

سَمْعًا

(to) hear.

١٠١

(101)

ٱلَّذِينَ كَانَتْ أَعْيُنُهُمْ فِى غِطَآءٍ عَن ذِكْرِى وَكَانُوا۟ لَا يَسْتَطِيعُونَ سَمْعًا ١٠١

(101) Those whose eyes had been within a cover [removed] from My remembrance, and they were not able to hear.

أَفَحَسِبَ

Do then think

ٱلَّذِينَ

those who

كَفَرُوٓا۟

disbelieve

أَن

that

يَتَّخِذُوا۟

they (can) take

عِبَادِى

My servants

مِن

besides Me

دُونِىٓ
أَوْلِيَآءَ

(as) protectors?

ۚ

إِنَّآ

Indeed, We -

أَعْتَدْنَا

We have prepared

جَهَنَّمَ

Hell

لِلْكَٰفِرِينَ

for the disbelievers

نُزُلًا

(as) a lodging.

١٠٢

(102)

أَفَحَسِبَ ٱلَّذِينَ كَفَرُوٓا۟ أَن يَتَّخِذُوا۟ عِبَادِى مِن دُونِىٓ أَوْلِيَآءَ ۚ إِنَّآ أَعْتَدْنَا جَهَنَّمَ لِلْكَٰفِرِينَ نُزُلًا ١٠٢

(102) Then do those who disbelieve think that they can take My servants instead of Me as allies? Indeed, We have prepared Hell for the disbelievers as a lodging.

قُلْ

Say,

هَلْ

"Shall

نُنَبِّئُكُم

We inform you

بِٱلْأَخْسَرِينَ

of the greatest losers

أَعْمَٰلًا

(as to their) deeds?

١٠٣

(103)

قُلْ هَلْ نُنَبِّئُكُم بِٱلْأَخْسَرِينَ أَعْمَٰلًا ١٠٣

(103) Say, [O Muhammad], "Shall we [believers] inform you of the greatest losers as to [their] deeds?

ٱلَّذِينَ

Those -

ضَلَّ

is lost

سَعْيُهُمْ

their effort

فِى

in

ٱلْحَيَوٰةِ

the life

ٱلدُّنْيَا

(of) the world,

وَهُمْ

while they

يَحْسَبُونَ

think

أَنَّهُمْ

that they

يُحْسِنُونَ

(were) acquiring good

صُنْعًا

(in) work."

١٠٤

(104)

ٱلَّذِينَ ضَلَّ سَعْيُهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ١٠٤

(104) [They are] those whose effort is lost in worldly life, while they think that they are doing well in work."

أُو۟لَٰٓئِكَ

Those

ٱلَّذِينَ

(are) the ones who

كَفَرُوا۟

disbelieve

بِـَٔايَٰتِ

in the Verses

رَبِّهِمْ

(of) their Lord,

وَلِقَآئِهِۦ

and the meeting (with) Him.

فَحَبِطَتْ

So (are) vain

أَعْمَٰلُهُمْ

their deeds,

فَلَا

so not

نُقِيمُ

We will assign

لَهُمْ

for them

يَوْمَ

(on) the Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

وَزْنًا

any weight.

١٠٥

(105)

أُو۟لَٰٓئِكَ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ وَلِقَآئِهِۦ
فَحَبِطَتْ أَعْمَٰلُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ وَزْنًا

١٠٥

(105) Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance.

ذَٰلِكَ

That

جَزَآؤُهُمْ

(is) their recompense -

جَهَنَّمُ

Hell -

بِمَا

because

كَفَرُوا۟

they disbelieved,

وَٱتَّخَذُوٓا۟

and took

ءَايَٰتِى

My Verses

وَرُسُلِى

and My Messengers

هُزُوًا

(in) ridicule.

١٠٦

(106)

ذَٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا۟ وَٱتَّخَذُوٓا۟ ءَايَٰتِى وَرُسُلِى هُزُوًا ١٠٦

(106) That is their recompense - Hell - for what they denied and [because] they took My signs and My messengers in ridicule.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ءَامَنُوا۟

believed

وَعَمِلُوا۟

and did

ٱلصَّٰلِحَٰتِ

righteous deeds,

كَانَتْ

for them will be

لَهُمْ

جَنَّٰتُ

Gardens

ٱلْفِرْدَوْسِ

(of) the Paradise

نُزُلًا

(as) a lodging,

١٠٧

(107)

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ كَانَتْ لَهُمْ جَنَّـٰتُ ٱلْفِرْدَوْسِ نُزُلًا ١٠٧

(107) Indeed, those who have believed and done righteous deeds - they will have the Gardens of Paradise as a lodging,

خَـٰلِدِينَ

Abiding forever

فِيهَا

in it.

لَا

Not

يَبْغُونَ

they will desire

عَنْهَا

from it

حِوَلًا

any transfer.

١٠٨

(108)

خَـٰلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ١٠٨

(108) Wherein they abide eternally. They will not desire from it any transfer.

قُل

Say,

لَّوْ

"If

كَانَ

were

ٱلْبَحْرُ

the sea

مِدَادًا

ink,

لِّكَلِمَٰتِ

for (the) Words

رَبِّى

(of) my Lord,

لَنَفِدَ

surely (would be) exhausted

ٱلْبَحْرُ

the sea

قَبْلَ

before

أَن

[that]

تَنفَدَ

(were) exhausted

كَلِمَٰتُ

(the) Words

رَبِّى

(of) my Lord,

وَلَوْ

even if

جِئْنَا

We brought

بِمِثْلِهِۦ

(the) like (of) it

مَدَدًا

(as) a supplement."

١٠٩

(109)

قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَٰتُ رَبِّى وَلَوْ جِئْنَا بِمِثْلِهِۦ مَدَدًا

١٠٩

(109) Say, "If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement."

قُلْ

Say,

إِنَّمَآ

"Only

أَنَا۠

I

بَشَرٌ

(am) a man

مِّثْلُكُمْ

like you.

يُوحَىٰٓ

Has been revealed

إِلَىَّ

to me

أَنَّمَآ

that

إِلَٰهُكُمْ

your God

إِلَٰهٌ
(is) God
وَٰحِدٌ
One.
صلى

فَمَن
So whoever
كَانَ
is
يَرْجُواْ
hoping
لِقَآءَ
(for the) meeting
رَبِّهِۦ
(with) his Lord,
فَلْيَعْمَلْ
let him do
عَمَلًا
deeds
صَٰلِحًا
righteous
وَلَا
and not
يُشْرِكْ
associate
بِعِبَادَةِ
in (the) worship
رَبِّهِۦٓ
(of) his Lord

أَحَدًۢا

anyone."

١١٠

(110)

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ ۖ فَمَن كَانَ يَرْجُوا۟ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلًا صَٰلِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِۦٓ أَحَدًۢا ١١٠

(110) Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

ءَايَٰتُهَا ٩٨

Verses 98

سُورَةُ مَرْيَمَ

Chapter 19 Mary

رُكُوعَاتُهَا ٦

Rukus 6

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

كٓهيعٓصٓ

Kaaf Ha Ya Ain Sad.

١

(1)

كٓهيعٓصٓ ١

(1) Kaf, Ha, Ya, 'Ayn, Sad.

ذِكْرُ

(A) mention

رَحْمَتِ

(of the) Mercy

رَبِّكَ

(of) your Lord

عَبْدَهُۥ

(to) His servant

زَكَرِيَّآ

Zakariya

٢

(2)

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّآ ٢

(2) [This is] a mention of the mercy of your Lord to His servant Zechariah

إِذْ

When

نَادَىٰ

he called

رَبَّهُۥ

(to) his Lord

نِدَآءً

a call -

خَفِيًّا

secret.

٣

(3)

إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا ٣

(3) When he called to his Lord a private supplication.

قَالَ

He said,

رَبِّ

"My Lord

إِنِّى

Indeed, [I]

وَهَنَ

(have) weakened

ٱلْعَظْمُ

my bones,

مِنِّى

وَٱشْتَعَلَ

and flared

ٱلرَّأْسُ

(my) head

شَيْبًا

(with) white,

وَلَمْ

and not

أَكُن

I have been

بِدُعَآئِكَ

in (my) supplication (to) You

رَبِّ

my Lord

شَقِيًّا

unblessed.

٤

(4)

قَالَ رَبِّ إِنِّى وَهَنَ ٱلْعَظْمُ مِنِّى وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا وَلَمْ أَكُن بِدُعَآئِكَ رَبِّ شَقِيًّا ٤

(4) He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy.

وَإِنِّى

And indeed, I

خِفْتُ

[I] fear

ٱلْمَوَٰلِىَ

the successors

مِن

after me,

وَرَآءِى

وَكَانَتِ

and is

ٱمْرَأَتِى

my wife

عَاقِرًا

barren.

فَهَبْ

So give

لِى

[to] me

مِن

from

لَّدُنكَ

Yourself

وَلِيًّا

an heir

٥

(5)

وَإِنِّى خِفْتُ ٱلْمَوَٰلِىَ مِن وَرَآءِى وَكَانَتِ ٱمْرَأَتِى عَاقِرًا فَهَبْ لِى مِن لَّدُنكَ وَلِيًّا ٥

(5) And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir

يَرِثُنِى

Who will inherit me

وَيَرِثُ

and inherit

مِنْ

from

ءَالِ

(the) family

يَعْقُوبَ

(of) Yaqub.

ۖ

وَٱجْعَلْهُ

And make him

رَبِّ

my Lord,

رَضِيًّا

pleasing."

٦

(6)

يَرِثُنِى وَيَرِثُ مِنْ ءَالِ يَعْقُوبَ ۖ وَٱجْعَلْهُ رَبِّ رَضِيًّا ٦

(6) Who will inherit me and inherit from the family of Jacob. And make him, my Lord, pleasing [to You]."

يَٰزَكَرِيَّآ

"O Zakariya

إِنَّا

Indeed, We

نُبَشِّرُكَ

[We] give you glad tidings

بِغُلَٰمٍ

of a boy

ٱسْمُهُۥ

his name

يَحْيَىٰ

(will be) Yahya,

لَمْ

not

نَجْعَل

We (have) assigned

لَّهُۥ

[for] it

مِن

before

قَبْلُ

سَمِيًّا

(this) name."

٧

(7)

يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسْمُهُۥ يَحْيَىٰ لَمْ نَجْعَل لَّهُۥ مِن قَبْلُ سَمِيًّا ٧

(7) [He was told], "O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name."

قَالَ

He said,

رَبِّ

"My Lord

أَنَّىٰ

How

يَكُونُ

can

لِى

I have

غُلَٰمٌ

a boy,

وَكَانَتِ

while is

ٱمْرَأَتِى

my wife

عَاقِرًا

barren,

وَقَدْ

and indeed,

بَلَغْتُ

I have reached

مِنَ

of

ٱلْكِبَرِ

the old age

عِتِيًّا

extreme?"

٨

(8)

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَكَانَتِ ٱمْرَأَتِى عَاقِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا ٨

(8) He said, "My Lord, how will I have a boy when my wife has been barren and I have reached extreme old age?"

قَالَ

He said,

كَذَٰلِكَ

"Thus,

قَالَ

said

رَبُّكَ

your Lord,

هُوَ

'It

عَلَيَّ

(is) easy for Me

هَيِّنٌ

وَقَدْ

and certainly

خَلَقْتُكَ

I (have) created you

مِن

before,

قَبْلُ

وَلَمْ

while not

تَكُ

you were

شَيْـًٔا

anything.'"

٩

(9)

قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا ٩

(9) [An angel] said, "Thus [it will be]; your Lord says, 'It is easy for Me, for I created you before, while you were nothing.' "

قَالَ

He said,

رَبِّ

"My Lord

ٱجْعَل

Make

لِّىٓ
for me
ءَايَةً
a sign."
ۚ

قَالَ
He said,
ءَايَتُكَ
"Your sign
أَلَّا
(is) that not
تُكَلِّمَ
you will speak
ٱلنَّاسَ
(to) the people,
ثَلَٰثَ
(for) three
لَيَالٍ
nights
سَوِيًّا
sound."
١٠
(10)
قَالَ رَبِّ ٱجْعَل لِّىٓ ءَايَةً ۚ قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَوِيًّا ١٠
(10) [Zechariah] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."
فَخَرَجَ

Then he came out

عَلَىٰ

to

قَوْمِهِۦ

his people

مِنَ

from

ٱلْمِحْرَابِ

the prayer chamber,

فَأَوْحَىٰٓ

and he signaled

إِلَيْهِمْ

to them

أَن

to

سَبِّحُوا۟

glorify (Allah)

بُكْرَةً

(in) the morning

وَعَشِيًّا

and (in) the evening.

١١

(11)

فَخَرَجَ عَلَىٰ قَوْمِهِۦ مِنَ ٱلْمِحْرَابِ فَأَوْحَىٰٓ إِلَيْهِمْ أَن سَبِّحُوا۟ بُكْرَةً وَعَشِيًّا ١١

(11) So he came out to his people from the prayer chamber and signaled to them to exalt [Allah] in the morning and afternoon.

يَٰيَحْيَىٰ

"O Yahya

خُذِ

Hold

ٱلْكِتَٰبَ

the Scripture

بِقُوَّةٍ

with strength."

صلے

وَءَاتَيْنَٰهُ

And We gave him

ٱلْحُكْمَ

[the] wisdom

صَبِيًّا

(when he was) a child

١٢

(12)

يَٰيَحْيَىٰ خُذِ ٱلْكِتَٰبَ بِقُوَّةٍ صلے وَءَاتَيْنَٰهُ ٱلْحُكْمَ صَبِيًّا

١٢

(12) [Allah] said, "O John, take the Scripture with determination." And We gave him judgement [while yet] a boy

وَحَنَانًا

And affection

مِّن

from

لَّدُنَّا

Us

وَزَكَوٰةً

and purity

صلے

وَكَانَ

and he was

تَقِيًّا

righteous

١٣

(13)

وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً ۖ وَكَانَ تَقِيًّا ١٣

(13) And affection from Us and purity, and he was fearing of Allah

وَبَرًّا

And dutiful

بِوَٰلِدَيْهِ

to his parents,

وَلَمْ

and not

يَكُن

he was

جَبَّارًا

a tyrant

عَصِيًّا

disobedient.

١٤

(14)

وَبَرًّا بِوَٰلِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ١٤

(14) And dutiful to his parents, and he was not a disobedient tyrant.

وَسَلَٰمٌ

And peace be

عَلَيْهِ

upon him

يَوْمَ

(the) day

وُلِدَ

he was born

وَيَوْمَ

and (the) day

يَمُوتُ

he dies

وَيَوْمَ

and (the) day

يُبْعَثُ

he will be raised

حَيًّا

alive.

١٥

(15)

وَسَلَٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ١٥

(15) And peace be upon him the day he was born and the day he dies and the day he is raised alive.

وَٱذْكُرْ

And mention

فِى

in

ٱلْكِتَٰبِ

the Book

مَرْيَمَ

Maryam,

إِذِ

when

ٱنتَبَذَتْ

she withdrew

مِنْ

from

أَهْلِهَا

her family

مَكَانًا

(to) a place

شَرْقِيًّا

eastern.

١٦

(16)

وَٱذْكُرْ فِى ٱلْكِتَٰبِ مَرْيَمَ إِذِ ٱنتَبَذَتْ مِنْ أَهْلِهَا
مَكَانًا شَرْقِيًّا ١٦

(16) And mention, [O Muhammad], in the Book [the story of] Mary, when she withdrew from her family to a place toward the east.

فَٱتَّخَذَتْ

Then she took

مِن

from them

دُونِهِمْ

حِجَابًا

a screen.

فَأَرْسَلْنَآ

Then We sent

إِلَيْهَا

to her

رُوحَنَا

Our Spirit

فَتَمَثَّلَ

then he assumed for her the likeness

لَهَا

بَشَرًا

(of) a man

سَوِيًّا

well-proportioned.

١٧

(17)

فَٱتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَآ إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ١٧

(17) And she took, in seclusion from them, a screen. Then We sent to her Our Angel, and he represented himself to her as a well-proportioned man.

قَالَتْ

She said,

إِنِّىٓ

"Indeed, I

أَعُوذُ

[I] seek refuge

بِٱلرَّحْمَٰنِ

with the Most Gracious

مِنكَ

from you

إِن

if

كُنتَ

you are

تَقِيًّا

God fearing."

١٨

(18)

قَالَتْ إِنِّىٓ أَعُوذُ بِٱلرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا ١٨

(18) She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allah."

قَالَ

He said,

إِنَّمَآ

"Only

أَنَا۠

I am

رَسُولُ

a Messenger

رَبِّكِ

(from) your Lord,

لِأَهَبَ

that I (may) bestow

لَكِ

on you

غُلَٰمًا

a son

زَكِيًّا

pure."

١٩

(19)

قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا ١٩

(19) He said, "I am only the messenger of your Lord to give you [news of] a pure boy."

قَالَتْ

She said,

أَنَّىٰ

"How

يَكُونُ

can be

لِى

for me

غُلَٰمٌ

a son,

وَلَمْ

when not

يَمْسَسْنِى

has touched me

بَشَرٌ

a man,

وَلَمْ

and not

أَكُ

I am

بَغِيًّا

unchaste?"

٢٠

(20)

قَالَتْ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَلَمْ يَمْسَسْنِى بَشَرٌ وَلَمْ أَكُ بَغِيًّا ٢٠

(20) She said, "How can I have a boy while no man has touched me and I have not been unchaste?"

قَالَ

He said,

كَذَٰلِكِ

"Thus;

قَالَ

said

رَبُّكِ

your Lord,

هُوَ

'It

عَلَىَّ

(is) for Me

هَيِّنٌ

easy,

صلے

وَلِنَجْعَلَهُۥٓ

and so that We will make him

ءَايَةً

a sign

لِّلنَّاسِ

for the mankind

وَرَحْمَةً

and a Mercy

مِّنَّا

from Us.

ج

وَكَانَ

And (it) is

أَمْرًا

a matter

مَّقْضِيًّا

decreed.'"

٢١

(21)

قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا ۚ وَكَانَ أَمْرًا مَّقْضِيًّا ٢١

(21) He said, "Thus [it will be]; your Lord says, 'It is easy for Me, and We will make him a sign to the people and a mercy from Us. And it is a matter [already] decreed.' "

۞

فَحَمَلَتْهُ

So she conceived him,

فَٱنتَبَذَتْ

and she withdrew

بِهِۦ

with him

مَكَانًا

(to) a place

قَصِيًّا

remote.

٢٢

(22)

فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ٢٢ ۞

(22) So she conceived him, and she withdrew with him to a remote place.

فَأَجَآءَهَا

Then drove her

ٱلْمَخَاضُ

the pains of childbirth

إِلَىٰ
to
جِذْعِ
(the) trunk
ٱلنَّخْلَةِ
(of) the date-palm.
قَالَتْ
She said,
يَٰلَيْتَنِى
"O I wish
مِتُّ
I (had) died
قَبْلَ
before
هَٰذَا
this
وَكُنتُ
and I was
نَسْيًا
(in) oblivion,
مَّنسِيًّا
forgotten."
٢٣
(23)
فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا ٢٣
(23) And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."

فَنَادَىٰهَا

So cried to her

مِن

from

تَحْتِهَآ

beneath her,

أَلَّا

"That (do) not

تَحْزَنِى

grieve

قَدْ

verily,

جَعَلَ

(has) placed

رَبُّكِ

your Lord

تَحْتَكِ

beneath you,

سَرِيًّا

a stream.

٢٤

(24)

فَنَادَىٰهَا مِن تَحْتِهَآ أَلَّا تَحْزَنِى قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ٢٤

(24) But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream.

وَهُزِّىٓ

And shake

إِلَيْكِ

towards you

بِجِذْعِ

(the) trunk

ٱلنَّخْلَةِ

(of) the date-palm,

تُسَٰقِطْ

it will drop

عَلَيْكِ

upon you

رُطَبًا

fresh dates

جَنِيًّا

ripe.

٢٥

(25)

وَهُزِّىٓ إِلَيْكِ بِجِذْعِ ٱلنَّخْلَةِ تُسَٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ٢٥

(25) And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.

فَكُلِى

So eat

وَٱشْرَبِى

and drink

وَقَرِّى

and cool

عَيْنًا

(your) eyes.

صلے

فَإِمَّا

And if

تَرَيِنَّ

you see

مِنَ

from

ٱلْبَشَرِ

human being

أَحَدًا

anyone

فَقُولِىٓ

then say,

إِنِّى

'Indeed, I

نَذَرْتُ

[I] have vowed

لِلرَّحْمَٰنِ

to the Most Gracious

صَوْمًا

a fast,

فَلَنْ

so not

أُكَلِّمَ

I will speak

ٱلْيَوْمَ

today

إِنسِيًّا

(to any) human being.'"

٢٦

(26)

فَكُلِى وَٱشْرَبِى وَقَرِّى عَيْنًا ۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلْبَشَرِ أَحَدًا فَقُولِىٓ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُكَلِّمَ ٱلْيَوْمَ إِنسِيًّا ٢٦

(26) So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.' "

فَأَتَتْ

Then she came

بِهِۦ

with him

قَوْمَهَا

(to) her people,

تَحْمِلُهُۥ

carrying him.

ۖ

قَالُوا۟

They said,

يَٰمَرْيَمُ

"O Maryam

لَقَدْ

Certainly,

جِئْتِ

you (have) brought

شَيْـًٔا

an amazing thing.

فَرِيًّا

٢٧

(27)

فَأَتَتْ بِهِۦ قَوْمَهَا تَحْمِلُهُۥ ۖ قَالُوا۟ يَٰمَرْيَمُ لَقَدْ جِئْتِ شَيْـًٔا فَرِيًّا ٢٧

(27) Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented.

يَٰٓأُخْتَ

O sister

هَٰرُونَ

(of) Harun

مَا

Not

كَانَ

was

أَبُوكِ

your father

ٱمْرَأَ

an evil man,

سَوْءٍ

وَمَا

and not

كَانَتْ

was

أُمُّكِ

your mother

بَغِيًّا

unchaste."

٢٨

(28)

يَٰٓأُخْتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمْرَأَ سَوْءٍ وَمَا كَانَتْ

أُمُّكِ بَغِيًّا ٢٨

(28) O sister of Aaron, your father was not a man of evil, nor was your mother unchaste."

فَأَشَارَتْ

Then she pointed

إِلَيْهِ

to him.

صلے

قَالُواْ

They said,

كَيْفَ

"How

نُكَلِّمُ

(can) we speak

مَن

(to one) who

كَانَ

is

فِى

in

ٱلْمَهْدِ

the cradle,

صَبِيًّا

a child?"

٢٩

(29)

فَأَشَارَتْ إِلَيْهِ ۖ قَالُواْ كَيْفَ نُكَلِّمُ مَن كَانَ فِى ٱلْمَهْدِ صَبِيًّا ٢٩

(29) So she pointed to him. They said, "How can we speak to one who

is in the cradle a child?"

قَالَ

He said,

إِنِّى

"Indeed, I am

عَبْدُ

a slave

ٱللَّهِ

(of) Allah.

ءَاتَىٰنِىَ

He gave me

ٱلْكِتَٰبَ

the Scripture

وَجَعَلَنِى

and made me

نَبِيًّا

a Prophet.

٣٠

(30)

قَالَ إِنِّى عَبْدُ ٱللَّهِ ءَاتَىٰنِىَ ٱلْكِتَٰبَ وَجَعَلَنِى نَبِيًّا

٣٠

(30) [Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.

وَجَعَلَنِى

And He (has) made me

مُبَارَكًا

blessed

أَيْنَ

wherever

مَا

كُنتُ

I am

وَأَوْصَٰنِى

and has enjoined (on) me

بِٱلصَّلَوٰةِ

[of] the prayer

وَٱلزَّكَوٰةِ

and zakah,

مَا

as long as I am

دُمْتُ

حَيًّا

alive

٣١

(31)

وَجَعَلَنِى مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَٰنِى بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمْتُ حَيًّا ٣١

(31) And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive

وَبَرًّا

And dutiful

بِوَٰلِدَتِى

to my mother,

وَلَمْ

and not

يَجْعَلْنِى

He (has) made me

جَبَّارًا

insolent,

شَقِيًّا

unblessed.

٣٢

(32)

وَبَرًّا بِوَٰلِدَتِى وَلَمْ يَجْعَلْنِى جَبَّارًا شَقِيًّا ٣٢

(32) And [made me] dutiful to my mother, and He has not made me a wretched tyrant.

وَٱلسَّلَٰمُ

And peace (be)

عَلَىَّ

on me

يَوْمَ

(the) day

وُلِدتُّ

I was born

وَيَوْمَ

and (the) day

أَمُوتُ

I will die

وَيَوْمَ

and (the) Day

أُبْعَثُ

I will be raised

حَيًّا

alive."

٣٣

(33)

وَٱلسَّلَٰمُ عَلَىَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ٣٣

(33) And peace is on me the day I was born and the day I will die and the day I am raised alive."

ذَٰلِكَ

That

عِيسَى

(was) Isa,

ٱبْنُ

(the) son

مَرْيَمَ

(of) Maryam,

ج

قَوْلَ

a statement

ٱلْحَقِّ

(of) truth

ٱلَّذِى

that which

فِيهِ

about it

يَمْتَرُونَ

they dispute.

٣٤

(34)

ذَٰلِكَ عِيسَى ٱبْنُ مَرْيَمَ ۚ قَوْلَ ٱلْحَقِّ ٱلَّذِى فِيهِ يَمْتَرُونَ ٣٤

(34) That is Jesus, the son of Mary - the word of truth about which they are in dispute.

مَا

Not

كَانَ

(it) is

لِلَّهِ

for Allah

أَن

that

يَتَّخِذَ

He should take

مِن

any son.

وَلَدٍ

صلے

سُبْحَٰنَهُۥٓ

Glory be to Him

ج

إِذَا

When

قَضَىٰٓ

He decrees

أَمْرًا

a matter,

فَإِنَّمَا

then only

يَقُولُ

He says

لَهُۥ

to it,

كُن

"Be"

فَيَكُونُ

and it is.

٣٥

(35)

مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ ۖ سُبْحَٰنَهُۥٓ ۚ إِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ٣٥

(35) It is not [befitting] for Allah to take a son; exalted is He! When He decrees an affair, He only says to it, "Be," and it is.

وَإِنَّ

"And indeed,

ٱللَّهَ

Allah

رَبِّى

(is) my Lord

وَرَبُّكُمْ

and your Lord,

فَٱعْبُدُوهُ

so worship Him.

ۚ

هَٰذَا

This

صِرَٰطٌ

(is) a path

مُّسْتَقِيمٌ

straight."

٣٦

(36)

وَإِنَّ ٱللَّهَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ٣٦

(36) [Jesus said], "And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path."

فَٱخْتَلَفَ

But differed

ٱلْأَحْزَابُ

the sects

مِنۢ

from among them,

بَيْنِهِمْ

ۖ

فَوَيْلٌ

so woe

لِّلَّذِينَ

to those who

كَفَرُوا۟

disbelieve

مِن

from

مَّشْهَدِ

(the) witnessing

يَوْمٍ

(of) a Day

عَظِيمٍ

great.

٣٧

(37)

فَٱخْتَلَفَ ٱلْأَحْزَابُ مِنۢ بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن مَّشْهَدِ يَوْمٍ عَظِيمٍ ٣٧

(37) Then the factions differed [concerning Jesus] from among them, so woe to those who disbelieved - from the scene of a tremendous Day.

أَسْمِعْ

How they will hear

بِهِمْ

وَأَبْصِرْ

and how (they will) see

يَوْمَ

(the) Day

يَأْتُونَنَا

they will come to Us,

ۖ

لَٰكِنِ

but

ٱلظَّٰلِمُونَ

the wrongdoers

ٱلْيَوْمَ

today

فِى

(are) in

ضَلَٰلٍ

error

مُّبِينٍ

clear.

٣٨

(38)

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا ۖ لَٰكِنِ ٱلظَّٰلِمُونَ ٱلْيَوْمَ فِى ضَلَٰلٍ مُّبِينٍ ٣٨

(38) How [clearly] they will hear and see the Day they come to Us, but the wrongdoers today are in clear error.

وَأَنذِرْهُمْ

And warn them

يَوْمَ

(of the) Day

ٱلْحَسْرَةِ

(of) the Regret,

إِذْ

when

قُضِىَ

has been decided

ٱلْأَمْرُ

the matter.

وَهُمْ

And they

فِى

(are) in

غَفْلَةٍ

heedlessness,

وَهُمْ

and they

لَا

(do) not

يُؤْمِنُونَ

believe.

٣٩

(39)

وَأَنذِرْهُمْ يَوْمَ ٱلْحَسْرَةِ إِذْ قُضِىَ ٱلْأَمْرُ وَهُمْ فِى غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ٣٩

(39) And warn them, [O Muhammad], of the Day of Regret, when the matter will be concluded; and [yet], they are in [a state of] heedlessness, and they do not believe.

إِنَّا

Indeed, We

نَحْنُ

[We]

نَرِثُ

[We] will inherit

ٱلْأَرْضَ

the earth

وَمَنْ

and whoever

عَلَيْهَا

(is) on it,

وَإِلَيْنَا

and to Us

يُرْجَعُونَ

they will be returned.

٤٠

(40)

إِنَّا نَحْنُ نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ٤٠

(40) Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.

وَٱذْكُرْ

And mention

فِى

in

ٱلْكِتَٰبِ

the Book

إِبْرَٰهِيمَ

Ibrahim.

ج

إِنَّهُۥ

Indeed, he

كَانَ

was

صِدِّيقًا

a man of truth,

نَّبِيًّا

a Prophet.

٤١

(41)

وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِبْرَٰهِيمَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا

٤١

(41) And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet.

إِذْ

When

قَالَ

he said

لِأَبِيهِ

to his father,

يَٰٓأَبَتِ

"O my father

لِمَ

Why

تَعْبُدُ

(do) you worship

مَا

that which

لَا

not

يَسْمَعُ

hears

وَلَا

and not

يُبْصِرُ

sees

وَلَا

and not

يُغْنِى

benefits

عَنكَ

[to] you

شَيْـًٔا

(in) anything?

٤٢

(42)

إِذْ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِى عَنكَ شَيْـًٔا ٤٢

(42) [Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all?

يَٰٓأَبَتِ

O my father

إِنِّى

Indeed, [I]

قَدْ

verily

جَآءَنِى

(has) come to me

مِنَ

of

ٱلْعِلْمِ

the knowledge

مَا

what

لَمْ

not

يَأْتِكَ

came to you,

فَٱتَّبِعْنِىٓ

so follow me;

أَهْدِكَ

I will guide you

صِرَٰطًا

(to) the path

سَوِيًّا

even.

٤٣

(43)

يَٰٓأَبَتِ إِنِّى قَدْ جَآءَنِى مِنَ ٱلْعِلْمِ مَا لَمْ يَأْتِكَ

فَٱتَّبِعْنِىٓ أَهْدِكَ صِرَٰطًا سَوِيًّا ٤٣

(43) O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path.

يَٰٓأَبَتِ

O my father

لَا

(Do) not

تَعْبُدِ

worship

ٱلشَّيْطَٰنَ

the Shaitaan.

صلے

إِنَّ

Indeed,

ٱلشَّيْطَٰنَ

the Shaitaan

كَانَ

is

لِلرَّحْمَٰنِ

to the Most Gracious

عَصِيًّا

disobedient.

٤٤

(44)

يَٰٓأَبَتِ لَا تَعْبُدِ ٱلشَّيْطَٰنَ ۖ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ٤٤

(44) O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient.

يَٰٓأَبَتِ

O my father

إِنِّىٓ

Indeed, I

أَخَافُ

[I] fear

أَن

that

يَمَسَّكَ

will touch you

عَذَابٌ

a punishment

مِّنَ

from

ٱلرَّحْمَٰنِ

the Most Gracious,

فَتَكُونَ

so you would be

لِلشَّيْطَٰنِ

to the Shaitaan

وَلِيًّا

a friend."

٤٥

(45)

يَٰٓأَبَتِ إِنِّىٓ أَخَافُ أَن يَمَسَّكَ عَذَابٌ مِّنَ ٱلرَّحْمَٰنِ فَتَكُونَ لِلشَّيْطَٰنِ وَلِيًّا ٤٥

(45) O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]."

قَالَ

He said,

أَرَاغِبٌ

"Do you hate

أَنتَ

عَنْ

(from)

ءَالِهَتِى

my gods,

يَٰٓإِبْرَٰهِيمُ

O Ibrahim?

صلے

لَئِن

Surely, if

لَّمْ

not

تَنتَهِ

you desist

لَأَرْجُمَنَّكَ

surely, I will stone you,

صلے

وَٱهْجُرْنِى

so leave me

مَلِيًّا

(for) a prolonged time."

٤٦

(46)

قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِى يَٰٓإِبْرَٰهِيمُ صلے لَئِن لَّمْ

تَنتَهِ لَأَرْجُمَنَّكَ ۖ وَٱهْجُرْنِى مَلِيًّا ٤٦

(46) [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time."

قَالَ

He said,

سَلَٰمٌ

"Peace (be)

عَلَيْكَ

on you.

ۖ

سَأَسْتَغْفِرُ

I will ask forgiveness

لَكَ

for you

رَبِّىٓ

(from) my Lord.

ۖ

إِنَّهُۥ

Indeed, He

كَانَ

is

بِى

to me

حَفِيًّا

Ever Gracious.

٤٧

(47)

قَالَ سَلَٰمٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّىٓ ۖ إِنَّهُۥ كَانَ

بِى حَفِيًّا ٤٧

(47) [Abraham] said, "Peace will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me.

وَأَعْتَزِلُكُمْ

And I will leave you

وَمَا

and what

تَدْعُونَ

you invoke

مِن

besides

دُونِ

ٱللَّهِ

Allah

وَأَدْعُواْ

and I will invoke

رَبِّى

my Lord.

عَسَىٰٓ

May be

أَلَّآ

that not

أَكُونَ

I will be

بِدُعَآءِ

in invocation

رَبِّى

(to) my Lord

شَقِيًّا

unblessed."

٤٨

(48)

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ ٱللَّهِ وَأَدْعُوا۟ رَبِّى عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّى شَقِيًّا ٤٨

(48) And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy."

فَلَمَّا

So when

ٱعْتَزَلَهُمْ

he left them

وَمَا

and what

يَعْبُدُونَ

they worshipped

مِن

besides Allah,

دُونِ

ٱللَّهِ

وَهَبْنَا

[and] We bestowed

لَهُۥٓ

[to] him

إِسْحَٰقَ

Ishaq

وَيَعْقُوبَ

and Yaqub,

صلے

وَكُلًّا

and each (of them)

جَعَلْنَا

We made

نَبِيًّا

a Prophet.

٤٩

(49)

فَلَمَّا ٱعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ وَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ٤٩

(49) So when he had left them and those they worshipped other than Allah, We gave him Isaac and Jacob, and each [of them] We made a prophet.

وَوَهَبْنَا

And We bestowed

لَهُم

to them

مِّن

of

رَّحْمَتِنَا

Our Mercy,

وَجَعَلْنَا

and We made

لَهُمْ

for them

لِسَانَ

a truthful mention,

صِدْقٍ

عَلِيًّا

high.

٥٠

(50)

وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ٥٠

(50) And We gave them of Our mercy, and we made for them a reputation of high honor.

وَٱذْكُرْ

And mention

فِى

in

ٱلْكِتَٰبِ

the Book,

مُوسَىٰٓ

Musa.

ج

إِنَّهُۥ

Indeed, he

كَانَ

was

مُخْلَصًا

chosen

وَكَانَ

and was

رَسُولًا

a Messenger,

نَّبِيًّا

a Prophet.

٥١

(51)

وَٱذْكُرْ فِى ٱلْكِتَٰبِ مُوسَىٰٓ ۚ إِنَّهُۥ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ٥١

(51) And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet.

وَنَٰدَيْنَٰهُ

And We called him

مِن

from

جَانِبِ

(the) side

ٱلطُّورِ

(of) the Mount

ٱلْأَيْمَنِ

the right,

وَقَرَّبْنَٰهُ

and brought him near

نَجِيًّا

(for) conversation.

٥٢

(52)

وَنَٰدَيْنَٰهُ مِن جَانِبِ ٱلطُّورِ ٱلْأَيْمَنِ وَقَرَّبْنَٰهُ نَجِيًّا ٥٢

(52) And We called him from the side of the mount at [his] right and brought him near, confiding [to him].

وَوَهَبْنَا

And We bestowed

لَهُۥ

[to] him

مِن

from

رَّحْمَتِنَآ

Our Mercy

أَخَاهُ

his brother

هَٰرُونَ

Harun,

نَبِيًّا

a Prophet.

٥٣

(53)

وَوَهَبْنَا لَهُۥ مِن رَّحْمَتِنَآ أَخَاهُ هَٰرُونَ نَبِيًّا ٥٣

(53) And We gave him out of Our mercy his brother Aaron as a prophet.

وَٱذْكُرْ

And mention

فِى

in

ٱلْكِتَٰبِ

the Book,

إِسْمَٰعِيلَ

Ismail.

ج

إِنَّهُۥ

Indeed, he

كَانَ

was

صَادِقَ

true

ٱلْوَعْدِ

(to his) promise

وَكَانَ

and was

رَسُولًا

a Messenger -

نَّبِيًّا

a Prophet.

٥٤

(54)

وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِسْمَٰعِيلَ ۚ إِنَّهُۥ كَانَ صَادِقَ ٱلْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ٥٤

(54) And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet.

وَكَانَ

And he used

يَأْمُرُ

(to) enjoin

أَهْلَهُۥ

(on) his people

بِٱلصَّلَوٰةِ

the prayer

وَٱلزَّكَوٰةِ

and zakah

وَكَانَ

and was

عِندَ

near

رَبِّهِۦ

his Lord

مَرْضِيًّا

pleasing.

٥٥

(55)

وَكَانَ يَأْمُرُ أَهْلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرْضِيًّا ٥٥

(55) And he used to enjoin on his people prayer and zakah and was to his Lord pleasing.

وَٱذْكُرْ

And mention

فِى

in

ٱلْكِتَٰبِ

the Book,

إِدْرِيسَ

Idris.

ج

إِنَّهُۥ

Indeed, he

كَانَ

was

صِدِّيقًا

truthful,

نَّبِيًّا

a Prophet.

٥٦

(56)

وَٱذْكُرْ فِى ٱلْكِتَٰبِ إِدْرِيسَ ۚ إِنَّهُۥ كَانَ صِدِّيقًا نَّبِيًّا

٥٦

(56) And mention in the Book, Idrees. Indeed, he was a man of truth and a prophet.

وَرَفَعْنَٰهُ

And We raised him

مَكَانًا

(to) a position

عَلِيًّا

high.

٥٧

(57)

وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ٥٧

(57) And We raised him to a high station.

أُو۟لَٰٓئِكَ

Those

ٱلَّذِينَ

(were) the ones whom

أَنْعَمَ

Allah bestowed favor

ٱللَّهُ

عَلَيْهِم

upon them

مِّنَ

from (among)

ٱلنَّبِيِّـۧنَ

the Prophets,

مِن

of

ذُرِّيَّةِ

(the) offspring

ءَادَمَ

(of) Adam,

وَمِمَّنْ

and of those

حَمَلْنَا

We carried

مَعَ

with

نُوحٍ

Nuh

وَمِن

and of

ذُرِّيَّةِ

(the) offspring

إِبْرَٰهِيمَ

(of) Ibrahim

وَإِسْرَٰٓءِيلَ

and Israel

وَمِمَّنْ

and of (those) whom

هَدَيْنَا

We guided

وَٱجْتَبَيْنَآ

and We chose.

ج

إِذَا

When

تُتْلَىٰ

were recited

عَلَيْهِمْ

to them

ءَايَٰتُ

(the) Verses

ٱلرَّحْمَٰنِ

(of) the Most Gracious,

خَرُّوا۟

they fell

سُجَّدًا

prostrating

وَبُكِيًّا

and weeping.

۩

٥٨

(58)

أُو۟لَٰٓئِكَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِم مِّنَ ٱلنَّبِيِّـۧنَ مِن ذُرِّيَّةِ ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِن ذُرِّيَّةِ إِبْرَٰهِيمَ وَإِسْرَٰٓءِيلَ وَمِمَّنْ هَدَيْنَا وَٱجْتَبَيْنَآ ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُ ٱلرَّحْمَٰنِ خَرُّوا۟ سُجَّدًا وَبُكِيًّا ۩

٥٨

(58) Those were the ones upon whom Allah bestowed favor from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping.

فَخَلَفَ

Then succeeded

مِن

after them

بَعْدِهِمْ

خَلْفٌ

successors,

أَضَاعُواْ

who neglected

ٱلصَّلَوٰةَ

the prayer

وَٱتَّبَعُواْ

and they followed

ٱلشَّهَوَٰتِ

the lusts

صلے

فَسَوْفَ

so soon,

يَلْقَوْنَ

they will meet

غَيًّا

evil

٥٩

(59)

فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ أَضَاعُواْ ٱلصَّلَوٰةَ وَٱتَّبَعُواْ ٱلشَّهَوَٰتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا ٥٩

(59) But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil -

إِلَّا

Except

مَن

(one) who

تَابَ

repented

وَءَامَنَ

and believed

وَعَمِلَ

and did

صَٰلِحًا

good (deeds).

فَأُوْلَٰٓئِكَ

Then those

يَدْخُلُونَ

will enter

ٱلْجَنَّةَ

Paradise

وَلَا

and not

يُظْلَمُونَ

they will be wronged

شَيْـًٔا

(in) anything.

٦٠

(60)

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَأُوْلَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ وَلَا يُظْلَمُونَ شَيْـًٔا ٦٠

(60) Except those who repent, believe and do righteousness; for those will enter Paradise and will not be wronged at all.

جَنَّٰتِ

Gardens

عَدْنٍ

(of) Eden,

ٱلَّتِى

which

وَعَدَ

promised

ٱلرَّحْمَٰنُ

the Most Gracious

عِبَادَهُۥ

(to) His slaves

بِٱلْغَيْبِ

in the unseen.

ج

إِنَّهُۥ

Indeed, [it]

كَانَ

is

وَعْدُهُۥ

His promise

مَأْتِيًّا

sure to come.

٦١

(61)

جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدَ ٱلرَّحْمَٰنُ عِبَادَهُۥ بِٱلْغَيْبِ ج
إِنَّهُۥ كَانَ وَعْدُهُۥ مَأْتِيًّا ٦١

(61) [Therein are] gardens of perpetual residence which the Most Merciful has promised His servants in the unseen. Indeed, His promise has ever been coming.

لَّا
Not
يَسْمَعُونَ
they will hear
فِيهَا
therein
لَغْوًا
vain talk
إِلَّا
but
سَلَٰمًا
peace.
صلے

وَلَهُمْ
And for them
رِزْقُهُمْ
(is) their provision
فِيهَا
therein,
بُكْرَةً
morning
وَعَشِيًّا
and evening.
٦٢
(62)
لَّا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَٰمًا ۖ وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ٦٢
(62) They will not hear therein any ill speech - only [greetings of] peace - and they will have their provision therein, morning and afternoon.

تِلْكَ
This
ٱلْجَنَّةُ
(is) Paradise,
ٱلَّتِى
which
نُورِثُ
We give (as) inheritance
مِنْ
[of] (to)
عِبَادِنَا
Our slaves
مَن
(the one) who
كَانَ
is
تَقِيًّا
righteous.
٦٣
(63)
تِلْكَ ٱلْجَنَّةُ ٱلَّتِى نُورِثُ مِنْ عِبَادِنَا مَن كَانَ تَقِيًّا
٦٣
(63) That is Paradise, which We give as inheritance to those of Our servants who were fearing of Allah.
وَمَا
And not
نَتَنَزَّلُ
we descend
إِلَّا

except

بِأَمْرِ

by (the) Command

رَبِّكَ

(of) your Lord.

صلے

لَهُۥ

To Him (belongs)

مَا

what

بَيْنَ

(is) before us

أَيْدِينَا

وَمَا

and what

خَلْفَنَا

(is) behind us,

وَمَا

and what

بَيْنَ

(is) between

ذَٰلِكَ

that.

ج

وَمَا

And not

كَانَ

is

رَبُّكَ

your Lord

نَسِيًّا

forgetful

٦٤

(64)

وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُۥ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ٦٤

(64) [Gabriel said], "And we [angels] descend not except by the order of your Lord. To Him belongs that before us and that behind us and what is in between. And never is your Lord forgetful -

رَّبُّ

Lord

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth

وَمَا

and whatever

بَيْنَهُمَا

(is) between both of them,

فَٱعْبُدْهُ

so worship Him

وَٱصْطَبِرْ

and be constant

لِعِبَٰدَتِهِۦ

in His worship.

ۚ

هَلْ

Do

تَعْلَمُ

you know

لَهُۥ

for Him

سَمِيًّا

any similarity?

٦٥

(65)

رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا فَٱعْبُدْهُ وَٱصْطَبِرْ لِعِبَٰدَتِهِۦ ۚ هَلْ تَعْلَمُ لَهُۥ سَمِيًّا ٦٥

(65) Lord of the heavens and the earth and whatever is between them - so worship Him and have patience for His worship. Do you know of any similarity to Him?"

وَيَقُولُ

And says

ٱلْإِنسَٰنُ

[the] man,

أَءِذَا

"What When

مَا

مِتُّ

I am dead,

لَسَوْفَ

surely will

أُخْرَجُ

I be brought forth

حَيًّا

alive?"

٦٦

(66)

وَيَقُولُ ٱلْإِنسَٰنُ أَءِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا

٦٦

(66) And the disbeliever says, "When I have died, am I going to be brought forth alive?"

أَوَلَا

Does not

يَذْكُرُ

remember

ٱلْإِنسَٰنُ

[the] man

أَنَّا

that We,

خَلَقْنَٰهُ

We created him

مِن

before,

قَبْلُ

وَلَمْ

while not

يَكُ

he was

شَيْـًٔا

anything?

٦٧

(67)

أَوَلَا يَذْكُرُ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن قَبْلُ وَلَمْ يَكُ

شَيْـًٔا ٦٧

(67) Does man not remember that We created him before, while he was nothing?

فَوَرَبِّكَ

So by your Lord,

لَنَحْشُرَنَّهُمْ

surely, We will gather them

وَٱلشَّيَٰطِينَ

and the devils,

ثُمَّ

then

لَنُحْضِرَنَّهُمْ

surely, We will bring them

حَوْلَ

around

جَهَنَّمَ

Hell

جِثِيًّا

bent (on) knees.

٦٨

(68)

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَٱلشَّيَٰطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ٦٨

(68) So by your Lord, We will surely gather them and the devils; then We will bring them to be present around Hell upon their knees.

ثُمَّ

Then

لَنَنزِعَنَّ

surely, We will drag out

مِن

from

كُلِّ

every

شِيعَةٍ

sect,

أَيُّهُمْ

those of them

أَشَدُّ

(who were) worst

عَلَى

against

ٱلرَّحْمَٰنِ

the Most Gracious

عِتِيًّا

(in) rebellion.

٦٩

(69)

ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمَٰنِ عِتِيًّا ٦٩

(69) Then We will surely extract from every sect those of them who were worst against the Most Merciful in insolence.

ثُمَّ

Then

لَنَحْنُ

surely, We

أَعْلَمُ

know best

بِٱلَّذِينَ

[of] those who

هُمْ

[they]

أَوْلَىٰ

(are) most worthy

بِهَا

therein

صِلِيًّا

(of) being burnt.

٧٠

(70)

ثُمَّ لَنَحْنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ٧٠

(70) Then, surely it is We who are most knowing of those most worthy of burning therein.

وَإِن

And (there is) not

مِّنكُمْ

(any) of you

إِلَّا

but

وَارِدُهَا

(will be) passing over it.

ج

كَانَ

(This) is

عَلَىٰ

upon

رَبِّكَ

your Lord

حَتْمًا

an inevitability

مَّقْضِيًّا

decreed.

٧١

(71)

وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ٧١

(71) And there is none of you except he will come to it. This is upon your Lord an inevitability decreed.

ثُمَّ

Then

نُنَجِّى

We will deliver

ٱلَّذِينَ

those who

ٱتَّقَوا۟

feared (Allah),

وَّنَذَرُ

and We will leave

ٱلظَّٰلِمِينَ

the wrongdoers

فِيهَا

therein

جِثِيًّا

bent (on) knees.

٧٢

(72)

ثُمَّ نُنَجِّى ٱلَّذِينَ ٱتَّقَوا۟ وَّنَذَرُ ٱلظَّٰلِمِينَ فِيهَا جِثِيًّا

(72) Then We will save those who feared Allah and leave the wrongdoers within it, on their knees.

وَإِذَا
And when
تُتْلَىٰ
are recited
عَلَيْهِمْ
to them
ءَايَٰتُنَا
Our Verses
بَيِّنَٰتٍ
clear,
قَالَ
say
ٱلَّذِينَ
those who
كَفَرُواْ
disbelieved
لِلَّذِينَ
to those who
ءَامَنُوٓاْ
believed,
أَىُّ
"Which
ٱلْفَرِيقَيْنِ
(of) the two groups
خَيْرٌ
(is) better

مَّقَامًا

(in) position.

وَأَحْسَنُ

and best

نَدِيًّا

(in) assembly?"

٧٣

(73)

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَىُّ ٱلْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ٧٣

(73) And when Our verses are recited to them as clear evidences, those who disbelieve say to those who believe, "Which of [our] two parties is best in position and best in association?"

وَكَمْ

And how many

أَهْلَكْنَا

We destroyed

قَبْلَهُم

before them

مِّن

of

قَرْنٍ

a generation -

هُمْ

they

أَحْسَنُ

(were) better

أَثَٰثًا

(in) possessions

وَرِءْيًا

and appearance?

٧٤

(74)

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَٰثًا وَرِءْيًا ٧٤

(74) And how many a generation have We destroyed before them who were better in possessions and [outward] appearance?

قُلْ

Say,

مَن

"Whoever

كَانَ

is

فِى

in

ٱلضَّلَٰلَةِ

[the] error,

فَلْيَمْدُدْ

then surely will extend

لَهُ

for him

ٱلرَّحْمَٰنُ

the Most Gracious

مَدًّا

an extension,

ج

حَتَّىٰٓ

until

إِذَا

when

رَأَوْا۟

they see

مَا

what

يُوعَدُونَ

they were promised,

إِمَّا

either

ٱلْعَذَابَ

the punishment

وَإِمَّا

or

ٱلسَّاعَةَ

the Hour,

فَسَيَعْلَمُونَ

then they will know

مَنْ

who

هُوَ

[he]

شَرٌّ

(is) worst

مَّكَانًا

(in) position

وَأَضْعَفُ

and weaker

جُندًا

(in) forces."

٧٥

(75)

قُلْ مَن كَانَ فِى ٱلضَّلَـٰلَةِ فَلْيَمْدُدْ لَهُ ٱلرَّحْمَـٰنُ مَدًّا ۚ حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ إِمَّا ٱلْعَذَابَ وَإِمَّا ٱلسَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا ٧٥

(75) Say, "Whoever is in error - let the Most Merciful extend for him an extension [in wealth and time] until, when they see that which they were promised - either punishment [in this world] or the Hour [of resurrection] - they will come to know who is worst in position and weaker in soldiers."

وَيَزِيدُ

And Allah increases

ٱللَّهُ

ٱلَّذِينَ

those who

ٱهْتَدَوْا۟

accept guidance,

هُدًى

(in) guidance.

قلے

وَٱلْبَـٰقِيَـٰتُ

And the everlasting

ٱلصَّـٰلِحَـٰتُ

good deeds

خَيْرٌ

(are) better

عِندَ

near

رَبِّكَ

your Lord

ثَوَابًا

(for) reward

وَخَيْرٌ

and better

مَّرَدًّا

(for) return.

٧٦

(76)

وَيَزِيدُ ٱللَّهُ ٱلَّذِينَ ٱهْتَدَوْا۟ هُدًى ۗ وَٱلْبَٰقِيَٰتُ ٱلصَّٰلِحَٰتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا ٧٦

(76) And Allah increases those who were guided, in guidance, and the enduring good deeds are better to your Lord for reward and better for recourse.

أَفَرَءَيْتَ

Then, have you seen

ٱلَّذِى

he who

كَفَرَ

disbelieved

بِـَٔايَٰتِنَا

in Our Verses,

وَقَالَ

and said,

لَأُوتَيَنَّ

"Surely, I will be given

مَالًا

wealth

وَوَلَدًا

and children?"

٧٧

(77)

أَفَرَءَيْتَ ٱلَّذِى كَفَرَ بِـَٔايَـٰتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ٧٧

(77) Then, have you seen he who disbelieved in Our verses and said, "I will surely be given wealth and children [in the next life]?"

أَطَّلَعَ

Has he looked

ٱلْغَيْبَ

(into) the unseen,

أَمِ

or

ٱتَّخَذَ

has he taken

عِندَ

from

ٱلرَّحْمَـٰنِ

the Most Gracious

عَهْدًا

a promise?

٧٨

(78)

أَطَّلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَ عِندَ ٱلرَّحْمَـٰنِ عَهْدًا ٧٨

(78) Has he looked into the unseen, or has he taken from the Most Merciful a promise?

كَلَّا

Nay,

ج

سَنَكْتُبُ

We will record

مَا

what

يَقُولُ

he says,

وَنَمُدُّ

and We will extend

لَهُۥ

for him

مِنَ

from

ٱلْعَذَابِ

the punishment

مَدًّا

extensively.

٧٩

(79)

كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُۥ مِنَ ٱلْعَذَابِ مَدًّا

٧٩

(79) No! We will record what he says and extend for him from the punishment extensively.

وَنَرِثُهُۥ

And We will inherit (from) him

مَا

what

يَقُولُ

he says,

وَيَأۡتِينَا

and he will come to Us

فَرۡدًا

alone.

٨٠

(80)

وَنَرِثُهُۥ مَا يَقُولُ وَيَأۡتِينَا فَرۡدًا ٨٠

(80) And We will inherit him [in] what he mentions, and he will come to Us alone.

وَٱتَّخَذُواْ

And they have taken

مِن

besides Allah,

دُونِ

ٱللَّهِ

ءَالِهَةً

gods,

لِّيَكُونُواْ

that they may be

لَهُمۡ

for them

عِزًّا

an honor.

٨١

(81)

وَٱتَّخَذُواْ مِن دُونِ ٱللَّهِ ءَالِهَةً لِّيَكُونُواْ لَهُمۡ عِزًّا ٨١

(81) And they have taken besides Allah [false] deities that they would

be for them [a source of] honor.

كَلَّا

Nay,

ج

سَيَكْفُرُونَ

they will deny

بِعِبَادَتِهِمْ

their worship (of them)

وَيَكُونُونَ

and they will be

عَلَيْهِمْ

against them

ضِدًّا

opponents.

٨٢

(82)

كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا

٨٢

(82) No! Those "gods" will deny their worship of them and will be against them opponents [on the Day of Judgement].

أَلَمْ

Do not

تَرَ

you see,

أَنَّآ

that We

أَرْسَلْنَا

[We] have sent

ٱلشَّيَٰطِينَ

the devils

عَلَى

upon

ٱلْكَٰفِرِينَ

the disbelievers,

تَؤُزُّهُمْ

inciting them

أَزًّا

(with) incitement.

٨٣

(83)

أَلَمْ تَرَ أَنَّآ أَرْسَلْنَا ٱلشَّيَٰطِينَ عَلَى ٱلْكَٰفِرِينَ تَؤُزُّهُمْ أَزًّا ٨٣

(83) Do you not see that We have sent the devils upon the disbelievers, inciting them to [evil] with [constant] incitement?

فَلَا

So (do) not

تَعْجَلْ

make haste

عَلَيْهِمْ

against them.

صلے

إِنَّمَا

Only

نَعُدُّ

We count

لَهُمْ

for them

عَدًّا

a number.

٨٤

(84)

فَلَا تَعْجَلْ عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ٨٤

(84) So be not impatient over them. We only count out to them a [limited] number.

يَوْمَ

(The) Day

نَحْشُرُ

We will gather

ٱلْمُتَّقِينَ

the righteous

إِلَى

to

ٱلرَّحْمَٰنِ

the Most Gracious

وَفْدًا

(as) a delegation

٨٥

(85)

يَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفْدًا ٨٥

(85) On the Day We will gather the righteous to the Most Merciful as a delegation

وَنَسُوقُ

And We will drive

ٱلْمُجْرِمِينَ

the criminals

إِلَىٰ

to

جَهَنَّمَ

Hell

وِرْدًا

thirsty.

٨٦

(86)

وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ٨٦

(86) And will drive the criminals to Hell in thirst

لَّا

Not

يَمْلِكُونَ

they will have the power

ٱلشَّفَٰعَةَ

(of) the intercession

إِلَّا

except

مَنِ

(he) who

ٱتَّخَذَ

has taken

عِندَ

from

ٱلرَّحْمَٰنِ

the Most Gracious

عَهْدًا

a covenant.

٨٧

(87)

لَّا يَمْلِكُونَ ٱلشَّفَٰعَةَ إِلَّا مَنِ ٱتَّخَذَ عِندَ ٱلرَّحْمَٰنِ عَهْدًا ٨٧

(87) None will have [power of] intercession except he who had taken from the Most Merciful a covenant.

وَقَالُوا۟

And they say,

ٱتَّخَذَ

"Has taken

ٱلرَّحْمَٰنُ

the Most Gracious

وَلَدًا

a son."

٨٨

(88)

وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ٨٨

(88) And they say, "The Most Merciful has taken [for Himself] a son."

لَّقَدْ

Verily,

جِئْتُمْ

you have put forth

شَيْـًٔا

a thing

إِدًّا

atrocious.

٨٩

(89)

لَّقَدْ جِئْتُمْ شَيْـًٔا إِدًّا ٨٩

(89) You have done an atrocious thing.

تَكَادُ

Almost

ٱلسَّمَٰوَٰتُ

the heavens

يَتَفَطَّرْنَ

get torn

مِنْهُ

therefrom,

وَتَنشَقُّ

and splits asunder

ٱلْأَرْضُ

the earth

وَتَخِرُّ

and collapse

ٱلْجِبَالُ

the mountain

هَدًّا

(in) devastation

٩٠

(90)

تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَخِرُّ ٱلْجِبَالُ هَدًّا ٩٠

(90) The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation

أَن

That

دَعَوْا۟

they invoke

لِلرَّحْمَٰنِ

to the Most Gracious

وَلَدًا

a son.

٩١

(91)

أَن دَعَوْاْ لِلرَّحْمَٰنِ وَلَدًا ٩١

(91) That they attribute to the Most Merciful a son.

وَمَا

And not

يَنبَغِى

is appropriate

لِلرَّحْمَٰنِ

for the Most Gracious

أَن

that

يَتَّخِذَ

He should take

وَلَدًا

a son.

٩٢

(92)

وَمَا يَنبَغِى لِلرَّحْمَٰنِ أَن يَتَّخِذَ وَلَدًا ٩٢

(92) And it is not appropriate for the Most Merciful that He should take a son.

إِن

Not

كُلُّ

all

مَن

who

فِى

(are) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth

إِلَّآ

but

ءَاتِى

(will) come

ٱلرَّحْمَٰنِ

(to) the Most Gracious

عَبْدًا

(as) a slave.

٩٣

(93)

إِن كُلُّ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ إِلَّآ ءَاتِى ٱلرَّحْمَٰنِ عَبْدًا ٩٣

(93) There is no one in the heavens and earth but that he comes to the Most Merciful as a servant.

لَّقَدْ

Verily,

أَحْصَىٰهُمْ

He has enumerated them

وَعَدَّهُمْ

and counted them,

عَدًّا

a counting.

٩٤

(94)

لَّقَدْ أَحْصَىٰهُمْ وَعَدَّهُمْ عَدًّا ٩٤

(94) He has enumerated them and counted them a [full] counting.

وَكُلُّهُمْ

And all of them

ءَاتِيهِ

(will) come (to) Him

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

فَرْدًا

alone.

٩٥

(95)

وَكُلُّهُمْ ءَاتِيهِ يَوْمَ ٱلْقِيَٰمَةِ فَرْدًا ٩٥

(95) And all of them are coming to Him on the Day of Resurrection alone.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ءَامَنُوا۟

believed

وَعَمِلُوا۟

and did

ٱلصَّٰلِحَٰتِ

good deeds,

سَيَجْعَلُ

will bestow

لَهُمُ

for them

ٱلرَّحْمَٰنُ

the Most Gracious

وُدًّا

affection.

٩٦

(96)

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ سَيَجْعَلُ لَهُمُ ٱلرَّحْمَـٰنُ وُدًّا ٩٦

(96) Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection.

فَإِنَّمَا

So, only

يَسَّرْنَـٰهُ

We (have) made it easy

بِلِسَانِكَ

in your tongue,

لِتُبَشِّرَ

that you may give glad tidings

بِهِ

with it

ٱلْمُتَّقِينَ

(to) the righteous

وَتُنذِرَ

and warn

بِهِۦ

with it

قَوْمًا

a people

لُّدًّا

hostile.

٩٧

فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ ٱلْمُتَّقِينَ وَتُنذِرَ بِهِۦ قَوْمًا لُّدًّا ٩٧

(97) So, [O Muhammad], We have only made Qur'an easy in the Arabic language that you may give good tidings thereby to the righteous and warn thereby a hostile people.

وَكَمْ

And how many

أَهْلَكْنَا

We (have) destroyed

قَبْلَهُم

before them

مِّن

of

قَرْنٍ

a generation?

هَلْ

Can

تُحِسُّ

you perceive

مِنْهُم

of them

مِّنْ

any

أَحَدٍ

one

أَوْ

or

تَسْمَعُ

hear

لَهُمْ

from them

رِكْزًا

a sound?

٩٨

(98)

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ٩٨

(98) And how many have We destroyed before them of generations? Do you perceive of them anyone or hear from them a sound?

ءَايَٰتُهَا ١٣٥

Verses 135

سُورَةُ طه

Chapter 20 Taa-Haa

رُكُوعَاتُهَا ٨

Rukus 8

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

طه

Ta Ha.

١

(1)

طه ١

(1) Ta, Ha.

مَآ

Not

أَنزَلْنَا

We (have) sent down

عَلَيْكَ

to you

ٱلْقُرْءَانَ

the Quran

لِتَشْقَىٰٓ

that you be distressed

٢

(2)

مَآ أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَانَ لِتَشْقَىٰٓ ٢

(2) We have not sent down to you the Qur'an that you be distressed

إِلَّا

(But)

تَذْكِرَةً

(as) a reminder

لِّمَن

for (those) who

يَخْشَىٰ

fear

٣

(3)

إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ ٣

(3) But only as a reminder for those who fear [Allah] -

تَنزِيلًا

A revelation

مِّمَّنْ

from (He) Who

خَلَقَ

created

ٱلْأَرْضَ

the earth

وَٱلسَّمَٰوَٰتِ

and the heavens

ٱلْعُلَى

[the] high,

٤

(4)

تَنزِيلًا مِّمَّنْ خَلَقَ ٱلْأَرْضَ وَٱلسَّمَٰوَٰتِ ٱلْعُلَى ٤

(4) A revelation from He who created the earth and highest heavens,

ٱلرَّحْمَٰنُ

The Most Gracious

عَلَى

over

ٱلْعَرْشِ

the Throne

ٱسْتَوَىٰ

is established.

٥

(5)

ٱلرَّحْمَٰنُ عَلَى ٱلْعَرْشِ ٱسْتَوَىٰ ٥

(5) The Most Merciful [who is] above the Throne established.

لَهُۥ

To Him (belongs)

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth,

وَمَا

and whatever

بَيْنَهُمَا

(is) between them

وَمَا

and whatever

تَحْتَ

(is) under

ٱلثَّرَىٰ

the soil.

٦

(6)

لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ ٱلثَّرَىٰ ٦

(6) To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil.

وَإِن

And if

تَجْهَرْ

you speak aloud

بِٱلْقَوْلِ

the word,

فَإِنَّهُۥ

then indeed, He

يَعْلَمُ

knows

ٱلسِّرَّ

the secret

وَأَخْفَى

and the more hidden.

٧

(7)

وَإِن تَجْهَرْ بِٱلْقَوْلِ فَإِنَّهُۥ يَعْلَمُ ٱلسِّرَّ وَأَخْفَى ٧

(7) And if you speak aloud - then indeed, He knows the secret and what is [even] more hidden.

ٱللَّهُ

Allah -

لَآ

(there is) no

إِلَٰهَ

god

إِلَّا

except

هُوَ

Him.

صلے

لَهُ

To Him (belongs)

ٱلْأَسْمَآءُ

the Names,

ٱلْحُسْنَىٰ

the Most Beautiful.

٨

(8)

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ٨

(8) Allah - there is no deity except Him. To Him belong the best names.

وَهَلْ

And has

أَتَىٰكَ

come to you

حَدِيثُ

the narration

مُوسَىٰٓ

(of) Musa?

٩

(9)

وَهَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ٩

(9) And has the story of Moses reached you? -

إِذْ

When

رَءَا

he saw

نَارًا

a fire,

فَقَالَ

then he said

لِأَهْلِهِ

to his family,

ٱمْكُثُوٓا۟

"Stay here;

إِنِّىٓ

indeed, I

ءَانَسْتُ

[I] perceived

نَارًا

a fire;

لَّعَلِّىٓ

perhaps I (can)

ءَاتِيكُم

bring you

مِّنْهَا

therefrom

بِقَبَسٍ

a burning brand,

أَوْ

or

أَجِدُ

I find

عَلَى

at

ٱلنَّارِ

the fire

هُدًى

guidance."

١٠

(10)

إِذْ رَءَا نَارًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوٓاْ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى ٱلنَّارِ هُدًى

١٠

(10) When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance."

فَلَمَّآ

Then when

أَتَىٰهَا

he came to it,

نُودِىَ

he was called,

يَٰمُوسَىٰٓ

"O Musa,

١١

(11)

فَلَمَّآ أَتَىٰهَا نُودِىَ يَٰمُوسَىٰٓ ١١

(11) And when he came to it, he was called, "O Moses,

إِنِّىٓ

Indeed, [I]

أَنَا۠

I Am

رَبُّكَ

your Lord,

فَٱخْلَعْ

so remove

نَعْلَيْكَ

your shoes.

صلے

إِنَّكَ

Indeed, you

بِٱلْوَادِ

(are) in the valley

ٱلْمُقَدَّسِ

the sacred

طُوًى

(of) Tuwa.

١٢

(12)

إِنِّىٓ أَنَا۠ رَبُّكَ فَٱخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ١٢

(12) Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa.

وَأَنَا

And I

ٱخْتَرْتُكَ

(have) chosen you,

فَٱسْتَمِعْ

so listen

لِمَا

to what

يُوحَىٰٓ

is revealed.

١٣

(13)

وَأَنَا ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰٓ ١٣

(13) And I have chosen you, so listen to what is revealed [to you].

إِنَّنِىٓ

Indeed, [I]

أَنَا

I Am

ٱللَّهُ

Allah.

لَآ

(There is) no

إِلَٰهَ

god

إِلَّآ

but

أَنَا۠

I,

فَٱعْبُدْنِى

so worship Me

وَأَقِمِ

and establish

ٱلصَّلَوٰةَ

the prayer

لِذِكْرِىٓ

for My remembrance.

١٤

(14)

إِنَّنِىٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِى وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِىٓ ١٤

(14) Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.

إِنَّ

Indeed,

ٱلسَّاعَةَ

the Hour

ءَاتِيَةٌ

(will be) coming.

أَكَادُ

I almost

أُخْفِيهَا

[I] hide it

لِتُجْزَىٰ

that may be recompensed

كُلُّ

every

نَفْسٍ

soul

بِمَا

for what

تَسْعَىٰ

it strives.

١٥

(15)

إِنَّ ٱلسَّاعَةَ ءَاتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ١٥

(15) Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives.

فَلَا

So (do) not

يَصُدَّنَّكَ

(let) avert you

عَنْهَا

from it

مَن

(one) who

لَّا

(does) not

يُؤْمِنُ

believe

بِهَا

in it

وَٱتَّبَعَ

and follows

هَوَىٰهُ

his desires,

فَتَرْدَىٰ

lest you perish.

١٦

(16)

فَلَا يَصُدَّنَّكَ عَنْهَا مَن لَّا يُؤْمِنُ بِهَا وَٱتَّبَعَ هَوَىٰهُ

فَتَرْدَىٰ ١٦

(16) So do not let one avert you from it who does not believe in it and follows his desire, for you [then] would perish.

وَمَا

And what

تِلْكَ

(is) that

بِيَمِينِكَ

in your right hand,

يَٰمُوسَىٰ

O Musa?"

١٧

(17)

وَمَا تِلْكَ بِيَمِينِكَ يَٰمُوسَىٰ ١٧

(17) And what is that in your right hand, O Moses?"

قَالَ

He said,

هِيَ

"It

عَصَايَ

(is) my staff;

أَتَوَكَّؤُاْ

I lean

عَلَيْهَا

upon it,

وَأَهُشُّ

and I bring down leaves

بِهَا

with it

عَلَىٰ
for
غَنَمِى
my sheep,
وَلِىَ
and for me
فِيهَا
in it
مَـَٔارِبُ
(are) uses
أُخْرَىٰ
other."
١٨
(18)
قَالَ هِىَ عَصَاىَ أَتَوَكَّؤُا۟ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِى وَلِىَ فِيهَا مَـَٔارِبُ أُخْرَىٰ ١٨
(18) He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses."
قَالَ
He said,
أَلْقِهَا
"Throw it down,
يَـٰمُوسَىٰ
O Musa "
١٩
(19)
قَالَ أَلْقِهَا يَـٰمُوسَىٰ ١٩
(19) [Allah] said, "Throw it down, O Moses."
فَأَلْقَىٰهَا

So he threw it down,

فَإِذَا

and behold

هِىَ

It

حَيَّةٌ

(was) a snake,

تَسْعَىٰ

moving swiftly.

٢٠

(20)

فَأَلْقَىٰهَا فَإِذَا هِىَ حَيَّةٌ تَسْعَىٰ ٢٠

(20) So he threw it down, and thereupon it was a snake, moving swiftly.

قَالَ

He said,

خُذْهَا

"Seize it

وَلَا

and (do) not

تَخَفْ

fear.

صلے

سَنُعِيدُهَا

We will return it

سِيرَتَهَا

(to) its state

ٱلْأُولَىٰ

the former.

٢١

(21)

قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا ٱلْأُولَىٰ

٢١

(21) [Allah] said, "Seize it and fear not; We will return it to its former condition.

وَٱضْمُمْ

And draw near

يَدَكَ

your hand

إِلَىٰ

to

جَنَاحِكَ

your side;

تَخْرُجْ

it will come out

بَيْضَآءَ

white,

مِنْ

without any

غَيْرِ

سُوٓءٍ

disease

ءَايَةً

(as) a sign

أُخْرَىٰ

another.

٢٢

(22)

وَٱضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ءَايَةً أُخْرَىٰ ٢٢

(22) And draw in your hand to your side; it will come out white without disease - another sign,

لِنُرِيَكَ

That We may show you

مِنْ

of

ءَايَٰتِنَا

Our Signs

ٱلْكُبْرَى

the Greatest.

٢٣

(23)

لِنُرِيَكَ مِنْ ءَايَٰتِنَا ٱلْكُبْرَى ٢٣

(23) That We may show you [some] of Our greater signs.

ٱذْهَبْ

Go

إِلَىٰ

to

فِرْعَوْنَ

Firaun.

إِنَّهُۥ

Indeed, he

طَغَىٰ

(has) transgressed."

٢٤

(24)

ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ٢٤

(24) Go to Pharaoh. Indeed, he has transgressed."

قَالَ

He said,

رَبِّ

"My Lord

ٱشْرَحْ

Expand

لِى

for me

صَدْرِى

my breast

٢٥

(25)

قَالَ رَبِّ ٱشْرَحْ لِى صَدْرِى ٢٥

(25) [Moses] said, "My Lord, expand for me my breast [with assurance]

وَيَسِّرْ

And ease

لِىٓ

for me

أَمْرِى

my task

٢٦

(26)

وَيَسِّرْ لِىٓ أَمْرِى ٢٦

(26) And ease for me my task

وَٱحْلُلْ

And untie

عُقْدَةً

(the) knot

مِّن

from

لِّسَانِى

my tongue

٢٧

(27)

وَٱحْلُلْ عُقْدَةً مِّن لِّسَانِى ٢٧

(27) And untie the knot from my tongue

يَفْقَهُواْ

That they may understand

قَوْلِى

my speech.

٢٨

(28)

يَفْقَهُواْ قَوْلِى ٢٨

(28) That they may understand my speech.

وَٱجْعَل

And appoint

لِّى

for me

وَزِيرًا

a minister

مِّنْ

from

أَهْلِى

my family.

٢٩

(29)

وَٱجْعَل لِّى وَزِيرًا مِّنْ أَهْلِى ٢٩

(29) And appoint for me a minister from my family -

هَٰرُونَ

Harun,

أَخِى

my brother.

٣٠

(30)

هَٰرُونَ أَخِى ٣٠

(30) Aaron, my brother.

ٱشْدُدْ

Reinforce

بِهِۦٓ

through him

أَزْرِى

my strength.

٣١

(31)

ٱشْدُدْ بِهِۦٓ أَزْرِى ٣١

(31) Increase through him my strength

وَأَشْرِكْهُ

And make him share

فِىٓ

[in]

أَمْرِى

my task

٣٢

(32)

وَأَشْرِكْهُ فِىٓ أَمْرِى ٣٢

(32) And let him share my task

كَىْ

That

نُسَبِّحَكَ

we may glorify You

كَثِيرًا

much

٣٣

(33)

كَىْ نُسَبِّحَكَ كَثِيرًا ٣٣

(33) That we may exalt You much

وَنَذْكُرَكَ

And [we] remember You

كَثِيرًا

much.

٣٤

(34)

وَنَذْكُرَكَ كَثِيرًا ٣٤

(34) And remember You much.

إِنَّكَ

Indeed, [You]

كُنتَ

You are

بِنَا

of us

بَصِيرًا

All-Seer."

٣٥

(35)

إِنَّكَ كُنتَ بِنَا بَصِيرًا ٣٥

(35) Indeed, You are of us ever Seeing."

قَالَ

He said,

قَدْ

"Verily,

أُوتِيتَ

you are granted

سُؤْلَكَ

your request,

يَٰمُوسَىٰ

O Musa

٣٦

(36)

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَٰمُوسَىٰ ٣٦

(36) [Allah] said, "You have been granted your request, O Moses.

وَلَقَدْ

And indeed,

مَنَنَّا

We conferred a favor

عَلَيْكَ

on you

مَرَّةً

another time,

أُخْرَىٰٓ

٣٧

(37)

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰٓ ٣٧

(37) And We had already conferred favor upon you another time,

إِذْ

When

أَوْحَيْنَآ

We inspired

إِلَىٰٓ

to

أُمِّكَ

your mother

مَا

what

يُوحَىٰٓ

is inspired,

٣٨

(38)

إِذْ أَوْحَيْنَآ إِلَىٰٓ أُمِّكَ مَا يُوحَىٰٓ ٣٨

(38) When We inspired to your mother what We inspired,

أَنِ

'That

ٱقْذِفِيهِ

cast him

فِى

in

ٱلتَّابُوتِ

the chest

فَٱقْذِفِيهِ

then cast it

فِى

in

ٱلْيَمِّ

the river,

فَلْيُلْقِهِ

then let cast it

ٱلْيَمُّ

the river

بِٱلسَّاحِلِ

on the bank;

يَأْخُذْهُ

will take him

عَدُوٌّ

an enemy

لِّى

to Me,

وَعَدُوٌّ

and an enemy

لَّهُۥ

to him.'

ج

وَأَلْقَيْتُ

And I cast

عَلَيْكَ

over you

مَحَبَّةً

love

مِّنِّى

from Me,

وَلِتُصْنَعَ

and that you may be brought up

عَلَىٰ

under

عَيْنِىٓ

My Eye.

٣٩

(39)

أَنِ ٱقْذِفِيهِ فِى ٱلتَّابُوتِ فَٱقْذِفِيهِ فِى ٱلْيَمِّ فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّى وَعَدُوٌّ لَّهُۥ ۚ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّى وَلِتُصْنَعَ عَلَىٰ عَيْنِىٓ

٣٩

(39) [Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me that you would be brought up under My eye.

إِذْ

When

تَمْشِىٓ

was going

أُخْتُكَ

your sister

فَتَقُولُ

and she said,

هَلْ

'Shall,

أَدُلُّكُمْ

I show you

عَلَىٰ

[to]

مَن

(one) who

يَكْفُلُهُۥ

will nurse and rear him?'
صلے

فَرَجَعْنَٰكَ
So We returned you
إِلَىٰٓ
to
أُمِّكَ
your mother
كَىْ
that
تَقَرَّ
may be cooled
عَيْنُهَا
her eyes
وَلَا
and not
تَحْزَنَ
she grieves.
ج

وَقَتَلْتَ
And you killed
نَفْسًا
a man,
فَنَجَّيْنَٰكَ
but We saved you
مِنَ
from
ٱلْغَمِّ
the distress,

وَفَتَنَّٰكَ

and We tried you

فُتُونًا

(with) a trial.

ج

فَلَبِثْتَ

Then you remained

سِنِينَ

(some) years

فِىٓ

with

أَهْلِ

(the) people

مَدْيَنَ

(of) Madyan.

ثُمَّ

Then

جِئْتَ

you came

عَلَىٰ

at

قَدَرٍ

the decreed (time)

يَٰمُوسَىٰ

O Musa

٤٠

(40)

إِذْ تَمْشِىٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن

يَكْفُلُهُۥ ۖ فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَٰكَ مِنَ ٱلْغَمِّ وَفَتَنَّٰكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِىٓ أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَٰمُوسَىٰ ٤٠

(40) [And We favored you] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve. And you killed someone, but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Moses.

وَٱصْطَنَعْتُكَ

And I (have) chosen you

لِنَفْسِى

for Myself.

٤١

(41)

وَٱصْطَنَعْتُكَ لِنَفْسِى ٤١

(41) And I produced you for Myself.

ٱذْهَبْ

Go,

أَنتَ

you

وَأَخُوكَ

and your brother

بِـَٔايَٰتِى

with My Signs,

وَلَا

and (do) not

تَنِيَا

slacken

فِى
in
ذِكْرِى
My remembrance.
٤٢
(42)
ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَٰتِى وَلَا تَنِيَا فِى ذِكْرِى ٤٢
(42) Go, you and your brother, with My signs and do not slacken in My remembrance.
ٱذْهَبَآ
Go, both of you,
إِلَىٰ
to
فِرْعَوْنَ
Firaun.
إِنَّهُۥ
Indeed, he
طَغَىٰ
(has) transgressed.
٤٣
(43)
ٱذْهَبَآ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ٤٣
(43) Go, both of you, to Pharaoh. Indeed, he has transgressed.
فَقُولَا
And speak
لَهُۥ
to him
قَوْلًا
a word

لَّيِّنًا

gentle,

لَّعَلَّهُۥ

perhaps he

يَتَذَكَّرُ

may take heed

أَوْ

or

يَخْشَىٰ

fear."

٤٤

(44)

فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ٤٤

(44) And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."

قَالَا

They said,

رَبَّنَآ

"Our Lord

إِنَّنَا

Indeed, we

نَخَافُ

fear

أَن

that

يَفْرُطَ

he will hasten

عَلَيْنَآ

against us

أَوْ

or

أَن

that

يَطْغَىٰ

he will transgress."

٤٥

(45)

قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ عَلَيْنَآ أَوْ أَن يَطْغَىٰ

٤٥

(45) They said, "Our Lord, indeed we are afraid that he will hasten [punishment] against us or that he will transgress."

قَالَ

He said,

لَا

"(Do) not

تَخَافَآ

fear.

صلے

إِنَّنِى

Indeed, I Am

مَعَكُمَآ

with you both;

أَسْمَعُ

I hear

وَأَرَىٰ

and I see.

٤٦

(46)

قَالَ لَا تَخَافَآ ۖ إِنَّنِى مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ٤٦

(46) [Allah] said, "Fear not. Indeed, I am with you both; I hear and I see.

فَأْتِيَاهُ

So go to him

فَقُولَآ

and say,

إِنَّا

'Indeed, we

رَسُولَا

both (are) Messengers

رَبِّكَ

(of) your Lord,

فَأَرْسِلْ

so send

مَعَنَا

with us

بَنِىٓ

(the) Children of Israel,

إِسْرَٰٓءِيلَ

وَلَا

and (do) not

تُعَذِّبْهُمْ

torment them.

ۖ

قَدْ

Verily,

جِئْنَٰكَ

we came to you

بِـَٔايَةٍ
with a Sign
مِّن
from
رَّبِّكَ
your Lord.
صلے

وَٱلسَّلَٰمُ
And peace
عَلَىٰ
on
مَنِ
(one) who
ٱتَّبَعَ
follows
ٱلْهُدَىٰٓ
the Guidance.
٤٧
(47)
فَأْتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَٰكَ بِـَٔايَةٍ مِّن رَّبِّكَ ۖ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلْهُدَىٰٓ ٤٧
(47) So go to him and say, 'Indeed, we are messengers of your Lord, so send with us the Children of Israel and do not torment them. We have come to you with a sign from your Lord. And peace will be upon he who follows the guidance.
إِنَّا
Indeed, we
قَدْ

verily,

أُوحِىَ

it has been revealed

إِلَيْنَآ

to us

أَنَّ

that

ٱلْعَذَابَ

the punishment

عَلَىٰ

(will be) on

مَن

(one) who

كَذَّبَ

denies

وَتَوَلَّىٰ

and turns away.'"

٤٨

(48)

إِنَّا قَدْ أُوحِىَ إِلَيْنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ٤٨

(48) Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away.' "

قَالَ

He said,

فَمَن

"Then who

رَّبُّكُمَا

(is) your Lord,

يَٰمُوسَىٰ

O Musa?"

٤٩

(49)

قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ٤٩

(49) [Pharaoh] said, "So who is the Lord of you two, O Moses?"

قَالَ

He said,

رَبُّنَا

"Our Lord

ٱلَّذِىٓ

(is) the One Who

أَعْطَىٰ

gave

كُلَّ

(to) every

شَىْءٍ

thing

خَلْقَهُۥ

its form,

ثُمَّ

then

هَدَىٰ

He guided (it)."

٥٠

(50)

قَالَ رَبُّنَا ٱلَّذِىٓ أَعْطَىٰ كُلَّ شَىْءٍ خَلْقَهُۥ ثُمَّ هَدَىٰ ٥٠

(50) He said, "Our Lord is He who gave each thing its form and then

guided [it]."

قَالَ

He said,

فَمَا

"Then what

بَالُ

(is the) case

ٱلْقُرُونِ

(of) the generations

ٱلْأُولَىٰ

(of) the former."

٥١

(51)

قَالَ فَمَا بَالُ ٱلْقُرُونِ ٱلْأُولَىٰ ٥١

(51) [Pharaoh] said, "Then what is the case of the former generations?"

قَالَ

He said,

عِلْمُهَا

"Its knowledge

عِندَ

(is) with

رَبِّى

my Lord,

فِى

in

كِتَٰبٍ

a Record.

صلے

لَّا

Not

يَضِلُّ

errs

رَبِّى

my Lord

وَلَا

and not

يَنسَى

forgets."

٥٢

(52)

قَالَ عِلْمُهَا عِندَ رَبِّى فِى كِتَٰبٍ ۖ لَّا يَضِلُّ رَبِّى وَلَا يَنسَى ٥٢

(52) [Moses] said, "The knowledge thereof is with my Lord in a record. My Lord neither errs nor forgets."

ٱلَّذِى

The One Who

جَعَلَ

made

لَكُمُ

for you

ٱلْأَرْضَ

the earth

مَهْدًا

(as) a bed

وَسَلَكَ

and inserted

لَكُمْ

for you

فِيهَا
therein
سُبُلًا
ways,
وَأَنزَلَ
and sent down
مِنَ
from
ٱلسَّمَآءِ
the sky
مَآءً
water,
فَأَخْرَجْنَا
then We (have) brought forth
بِهِۦٓ
with it,
أَزْوَٰجًا
pairs
مِّن
of
نَّبَاتٍ
plants
شَتَّىٰ
diverse.
٥٣
(53)
ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا
سُبُلًا وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦٓ أَزْوَٰجًا

مِّن نَّبَاتٍ شَتَّىٰ ٥٣

(53) [It is He] who has made for you the earth as a bed [spread out] and inserted therein for you roadways and sent down from the sky, rain and produced thereby categories of various plants.

كُلُوا۟

Eat

وَٱرْعَوْا۟

and pasture

أَنْعَـٰمَكُمْ

your cattle.

ۗ

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that,

لَـَٔايَـٰتٍ

surely (are) Signs

لِّأُو۟لِى

for possessors

ٱلنُّهَىٰ

(of) intelligence.

٥٤

(54)

كُلُوا۟ وَٱرْعَوْا۟ أَنْعَـٰمَكُمْ ۗ إِنَّ فِى ذَٰلِكَ لَـَٔايَـٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ٥٤

(54) Eat [therefrom] and pasture your livestock. Indeed, in that are signs for those of intelligence.

۞

مِنْهَا

From it

خَلَقْنَٰكُمْ

We created you,

وَفِيهَا

and in it

نُعِيدُكُمْ

We will return you,

وَمِنْهَا

and from it

نُخْرِجُكُمْ

We will bring you out,

تَارَةً

time

أُخْرَىٰ

another.

٥٥

(55)

مِنْهَا خَلَقْنَٰكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ ۞ تَارَةً أُخْرَىٰ ٥٥

(55) From the earth We created you, and into it We will return you, and from it We will extract you another time.

وَلَقَدْ

And verily,

أَرَيْنَٰهُ

We showed him

ءَايَٰتِنَا

Our Signs,

كُلَّهَا

all of them,

فَكَذَّبَ

but he denied

وَأَبَىٰ

and refused.

٥٦

(56)

وَلَقَدْ أَرَيْنَٰهُ ءَايَٰتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ٥٦

(56) And We certainly showed Pharaoh Our signs - all of them - but he denied and refused.

قَالَ

He said,

أَجِئْتَنَا

"Have you come to us

لِتُخْرِجَنَا

to drive us out

مِنْ

of

أَرْضِنَا

our land

بِسِحْرِكَ

with your magic,

يَٰمُوسَىٰ

O Musa?

٥٧

(57)

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَٰمُوسَىٰ ٥٧

(57) He said, "Have you come to us to drive us out of our land with your magic, O Moses?

فَلَنَأْتِيَنَّكَ

Then we will surely produce for you

بِسِحْرٍ

magic

مِّثْلِهِۦ

like it.

فَٱجْعَلْ

So make

بَيْنَنَا

between us

وَبَيْنَكَ

and between you

مَوْعِدًا

an appointment,

لَّا

not

نُخْلِفُهُۥ

we will fail it

نَحْنُ

[we]

وَلَآ

and not

أَنتَ

you,

مَكَانًا

(in) a place

سُوًى

even."

٥٨

(58)

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِۦ فَٱجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُۥ نَحْنُ وَلَآ أَنتَ مَكَانًا سُوًى ٥٨

(58) Then we will surely bring you magic like it, so make between us and you an appointment, which we will not fail to keep and neither will you, in a place assigned."

قَالَ

He said,

مَوْعِدُكُمْ

"Your appointment

يَوْمُ

(is on the) day

ٱلزِّينَةِ

(of) the festival,

وَأَن

and that

يُحْشَرَ

will be assembled

ٱلنَّاسُ

the people

ضُحًى

(at) forenoon."

٥٩

(59)

قَالَ مَوْعِدُكُمْ يَوْمُ ٱلزِّينَةِ وَأَن يُحْشَرَ ٱلنَّاسُ ضُحًى ٥٩

(59) [Moses] said, "Your appointment is on the day of the festival when the people assemble at mid-morning."

فَتَوَلَّىٰ

Then went away

فِرْعَوْنُ

Firaun

فَجَمَعَ

and put together

كَيْدَهُۥ

his plan,

ثُمَّ

then

أَتَىٰ

came.

٦٠

(60)

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُۥ ثُمَّ أَتَىٰ ٦٠

(60) So Pharaoh went away, put together his plan, and then came [to Moses].

قَالَ

Said

لَهُم

to them

مُّوسَىٰ

Musa,

وَيْلَكُمْ

"Woe to you

لَا

(Do) not

تَفْتَرُواْ

invent

عَلَى
against
ٱللَّهِ
Allah
كَذِبًا
a lie,
فَيُسْحِتَكُم
lest He will destroy you
بِعَذَابٍ
with a punishment.
صلے

وَقَدْ
And verily,
خَابَ
he failed
مَنِ
who
ٱفْتَرَىٰ
invented."
٦١
(61)
قَالَ لَهُم مُّوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا۟ عَلَى ٱللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ ۖ وَقَدْ خَابَ مَنِ ٱفْتَرَىٰ ٦١
(61) Moses said to the magicians summoned by Pharaoh, "Woe to you! Do not invent a lie against Allah or He will exterminate you with a punishment; and he has failed who invents [such falsehood]."
فَتَنَٰزَعُوٓا۟
Then they disputed
أَمْرَهُم

(in) their affair

بَيْنَهُمْ

among them,

وَأَسَرُّواْ

and they kept secret

ٱلنَّجْوَىٰ

the private conversation.

٦٢

(62)

فَتَنَٰزَعُوٓاْ أَمْرَهُم بَيْنَهُمْ وَأَسَرُّواْ ٱلنَّجْوَىٰ ٦٢

(62) So they disputed over their affair among themselves and concealed their private conversation.

قَالُوٓاْ

They said,

إِنْ

"Indeed,

هَٰذَٰنِ

these two

لَسَٰحِرَٰنِ

[two] magicians

يُرِيدَانِ

they intend

أَن

that

يُخْرِجَاكُم

they drive you out

مِّنْ

of

أَرْضِكُم

your land

بِسِحْرِهِمَا

with their magic

وَيَذْهَبَا

and do away

بِطَرِيقَتِكُمُ

with your way

ٱلْمُثْلَىٰ

the exemplary.

٦٣

(63)

قَالُوٓاْ إِنْ هَٰذَٰنِ لَسَٰحِرَٰنِ يُرِيدَانِ أَن يُخْرِجَاكُم مِّنْ أَرْضِكُم بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ ٱلْمُثْلَىٰ ٦٣

(63) They said, "Indeed, these are two magicians who want to drive you out of your land with their magic and do away with your most exemplary way.

فَأَجْمِعُواْ

So put together

كَيْدَكُمْ

your plan

ثُمَّ

then

ٱئْتُواْ

come

صَفًّا

(in) a line.

ج

وَقَدْ

And verily,

أَفْلَحَ

(will be) successful

ٱلْيَوْمَ

today

مَنِ

who

ٱسْتَعْلَىٰ

overcomes."

٦٤

(64)

فَأَجْمِعُوا۟ كَيْدَكُمْ ثُمَّ ٱئْتُوا۟ صَفًّا ۚ وَقَدْ أَفْلَحَ ٱلْيَوْمَ مَنِ ٱسْتَعْلَىٰ ٦٤

(64) So resolve upon your plan and then come [forward] in line. And he has succeeded today who overcomes."

قَالُوا۟

They said,

يَٰمُوسَىٰٓ

"O Musa

إِمَّآ

Either

أَن

[that]

تُلْقِىَ

you throw

وَإِمَّآ

or

أَن

[that]

نَّكُونَ

we will be

أَوَّلَ

the first

مَنْ

who

أَلْقَىٰ

throws?"

٦٥

(65)

قَالُواْ يَٰمُوسَىٰٓ إِمَّآ أَن تُلْقِىَ وَإِمَّآ أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ٦٥

(65) They said, "O Moses, either you throw or we will be the first to throw."

قَالَ

He said,

بَلْ

"Nay,

أَلْقُواْ

you throw."

صلے

فَإِذَا

Then behold

حِبَالُهُمْ

Their ropes

وَعِصِيُّهُمْ

and their staffs

يُخَيَّلُ

seemed

إِلَيْهِ

to him

مِن
by
سِحْرِهِمْ
their magic
أَنَّهَا
that they
تَسْعَىٰ
(were) moving.
٦٦
(66)
قَالَ بَلْ أَلْقُواْ ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا تَسْعَىٰ ٦٦
(66) He said, "Rather, you throw." And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes].
فَأَوْجَسَ
So sensed
فِى
in
نَفْسِهِۦ
himself
خِيفَةً
a fear,
مُّوسَىٰ
Musa.
٦٧
(67)
فَأَوْجَسَ فِى نَفْسِهِۦ خِيفَةً مُّوسَىٰ ٦٧
(67) And he sensed within himself apprehension, did Moses.
قُلْنَا

We said,

لَا

"(Do) not

تَخَفْ

fear.

إِنَّكَ

Indeed, you

أَنتَ

you

ٱلْأَعْلَىٰ

(will be) superior.

٦٨

(68)

قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ ٦٨

(68) Allah said, "Fear not. Indeed, it is you who are superior.

وَأَلْقِ

And throw

مَا

what

فِى

(is) in

يَمِينِكَ

your right hand;

تَلْقَفْ

it will swallow up

مَا

what

صَنَعُوٓا۟

they have made.

صلے

إِنَّمَا

Only

صَنَعُواْ

they (have) made

كَيْدُ

a trick

سَٰحِرٍ

(of) a magician

صلے

وَلَا

and not

يُفْلِحُ

will be successful

ٱلسَّاحِرُ

the magician

حَيْثُ

wherever

أَتَىٰ

he comes."

٦٩

(69)

وَأَلْقِ مَا فِى يَمِينِكَ تَلْقَفْ مَا صَنَعُوٓاْ ۖ إِنَّمَا صَنَعُواْ كَيْدُ سَٰحِرٍ ۖ وَلَا يُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَتَىٰ ٦٩

(69) And throw what is in your right hand; it will swallow up what they have crafted. What they have crafted is but the trick of a magician, and the magician will not succeed wherever he is."

فَأُلْقِىَ

So were thrown down

ٱلسَّحَرَةُ

the magicians

سُجَّدًا

prostrating.

قَالُوٓا۟

They said,

ءَامَنَّا

"We believe

بِرَبِّ

in (the) Lord

هَٰرُونَ

(of) Harun

وَمُوسَىٰ

and Musa."

٧٠

(70)

فَأُلْقِىَ ٱلسَّحَرَةُ سُجَّدًا قَالُوٓا۟ ءَامَنَّا بِرَبِّ هَٰرُونَ وَمُوسَىٰ ٧٠

(70) So the magicians fell down in prostration. They said, "We have believed in the Lord of Aaron and Moses."

قَالَ

He said,

ءَامَنتُمْ

"You believe

لَهُۥ

[to] him

قَبْلَ

before

أَنْ

[that]

ءَاذَنَ

I gave permission

لَكُمْ

to you.

صلے

إِنَّهُۥ

Indeed, he

لَكَبِيرُكُمُ

(is) your chief,

ٱلَّذِى

the one who

عَلَّمَكُمُ

taught you

ٱلسِّحْرَ

the magic.

صلے

فَلَأُقَطِّعَنَّ

So surely I will cut off

أَيْدِيَكُمْ

your hands

وَأَرْجُلَكُم

and your feet

مِّنْ

of

خِلَٰفٍ

opposite sides,

وَلَأُصَلِّبَنَّكُمْ

and surely I will crucify you

فِى

on

جُذُوعِ

(the) trunks

ٱلنَّخْلِ

(of) date-palms

وَلَتَعْلَمُنَّ

and surely you will know

أَيُّنَآ

which of us

أَشَدُّ

(is) more severe

عَذَابًا

(in) punishment

وَأَبْقَىٰ

and more lasting."

٧١

(71)

قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ ۖ فَلَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ ٱلنَّخْلِ وَلَتَعْلَمُنَّ أَيُّنَآ أَشَدُّ عَذَابًا وَأَبْقَىٰ ٧١

(71) [Pharaoh] said, "You believed him before I gave you permission. Indeed, he is your leader who has taught you magic. So I will surely cut off your hands and your feet on opposite sides, and I will crucify you on the trunks of palm trees, and you will surely know which of us is more severe in [giving] punishment and more enduring."

قَالُوا۟

They said,

لَن

"Never

نُّؤْثِرَكَ

we will prefer you

عَلَىٰ

over

مَا

what

جَآءَنَا

has come to us

مِنَ

of

ٱلْبَيِّنَٰتِ

the clear proofs,

وَٱلَّذِى

and the One Who

فَطَرَنَا

created us.

صلے

فَٱقْضِ

So decree

مَآ

whatever

أَنتَ

you

قَاضٍ

(are) decreeing.

صلے

إِنَّمَا

Only

تَقْضِى

you can decree

هَٰذِهِ

(for) this

ٱلْحَيَوٰةَ

life

ٱلدُّنْيَآ

(of) the world.

٧٢

(72)

قَالُوا۟ لَن نُّؤْثِرَكَ عَلَىٰ مَا جَآءَنَا مِنَ ٱلْبَيِّنَٰتِ وَٱلَّذِى فَطَرَنَا ۖ فَٱقْضِ مَآ أَنتَ قَاضٍ ۖ إِنَّمَا تَقْضِى هَٰذِهِ ٱلْحَيَوٰةَ ٱلدُّنْيَآ ٧٢

(72) They said, "Never will we prefer you over what has come to us of clear proofs and [over] He who created us. So decree whatever you are to decree. You can only decree for this worldly life.

إِنَّآ

Indeed, [we]

ءَامَنَّا

we believe

بِرَبِّنَا

in our Lord

لِيَغْفِرَ

that He may forgive

لَنَا

for us

خَطَٰيَٰنَا

our sins

وَمَآ

and what

أَكْرَهْتَنَا

you compelled us

عَلَيْهِ

on it

مِنَ

of

ٱلسِّحْرِ

the magic.

قلے

وَٱللَّهُ

And Allah

خَيْرٌ

(is) Best

وَأَبْقَىٰٓ

and Ever Lasting."

٧٣

(73)

إِنَّآ ءَامَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَٰيَٰنَا وَمَآ أَكْرَهْتَنَا عَلَيْهِ مِنَ ٱلسِّحْرِ ۗ وَٱللَّهُ خَيْرٌ وَأَبْقَىٰٓ ٧٣

(73) Indeed, we have believed in our Lord that He may forgive us our sins and what you compelled us [to do] of magic. And Allah is better and more enduring."

إِنَّهُۥ

Indeed, he

مَن

who

يَأْتِ

comes

رَبَّهُۥ

(to) his Lord

مُجْرِمًا

(as) a criminal

فَإِنَّ

then indeed,

لَهُۥ

for him

جَهَنَّمَ

(is) Hell.

لَا

Not

يَمُوتُ

he will die

فِيهَا

in it

وَلَا

and not

يَحْيَىٰ

live.

٧٤

(74)

إِنَّهُۥ مَن يَأْتِ رَبَّهُۥ مُجْرِمًا فَإِنَّ لَهُۥ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ٧٤

(74) Indeed, whoever comes to his Lord as a criminal - indeed, for him is Hell; he will neither die therein nor live.

وَمَن

But whoever

يَأْتِهِۦ

comes to Him

مُؤْمِنًا

(as) a believer

قَدْ

verily,

عَمِلَ

he has done

ٱلصَّٰلِحَٰتِ

the righteous deeds,

فَأُو۟لَٰٓئِكَ

then those

لَهُمُ

for them

ٱلدَّرَجَٰتُ

(will be) the ranks,

ٱلْعُلَىٰ

[the] high.

٧٥

(75)

وَمَن يَأْتِهِۦ مُؤْمِنًا قَدْ عَمِلَ ٱلصَّٰلِحَٰتِ فَأُو۟لَٰٓئِكَ لَهُمُ ٱلدَّرَجَٰتُ ٱلْعُلَىٰ ٧٥

(75) But whoever comes to Him as a believer having done righteous deeds - for those will be the highest degrees [in position]:

جَنَّٰتُ

Gardens

عَدْنٍ

(of) Eden

تَجْرِى
flows

مِن
from

تَحْتِهَا
underneath them

ٱلْأَنْهَٰرُ
the rivers,

خَٰلِدِينَ
abiding forever

فِيهَا
in it.
ج

وَذَٰلِكَ
And that

جَزَآءُ
(is) the reward

مَن
(for him) who

تَزَكَّىٰ
purifies himself.

٧٦
(76)

جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَآءُ مَن تَزَكَّىٰ ٧٦

(76) Gardens of perpetual residence beneath which rivers flow, wherein they abide eternally. And that is the reward of one who purifies himself.

وَلَقَدْ

And verily,

أَوْحَيْنَآ

We inspired

إِلَىٰ

to

مُوسَىٰٓ

Musa

أَنْ

that,

أَسْرِ

"Travel by night

بِعِبَادِى

with My slaves

فَٱضْرِبْ

and strike

لَهُمْ

for them

طَرِيقًا

a path

فِى

in

ٱلْبَحْرِ

the sea

يَبَسًا

dry;

لَّا

not

تَخَٰفُ

fearing

دَرَكًا

to be overtaken

وَلَا

and not

تَخْشَىٰ

being afraid."

٧٧

(77)

وَلَقَدْ أَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِى فَٱضْرِبْ لَهُمْ طَرِيقًا فِى ٱلْبَحْرِ يَبَسًا لَّا تَخَٰفُ دَرَكًا وَلَا تَخْشَىٰ ٧٧

(77) And We had inspired to Moses, "Travel by night with My servants and strike for them a dry path through the sea; you will not fear being overtaken [by Pharaoh] nor be afraid [of drowning]."

فَأَتْبَعَهُمْ

Then followed them

فِرْعَوْنُ

Firaun

بِجُنُودِهِۦ

with his forces,

فَغَشِيَهُم

but covered them

مِّنَ

from

ٱلْيَمِّ

the sea

مَا

what

غَشِيَهُمْ

covered them

٧٨

(78)

فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِۦ فَغَشِيَهُم مِّنَ ٱلْيَمِّ مَا غَشِيَهُمْ ٧٨

(78) So Pharaoh pursued them with his soldiers, and there covered them from the sea that which covered them,

وَأَضَلَّ

And led astray

فِرْعَوْنُ

Firaun

قَوْمَهُۥ

his people

وَمَا

and (did) not

هَدَىٰ

guide them.

٧٩

(79)

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُۥ وَمَا هَدَىٰ ٧٩

(79) And Pharaoh led his people astray and did not guide [them].

يَٰبَنِىٓ

O Children of Israel

إِسْرَٰٓءِيلَ

قَدْ

Verily,

أَنجَيْنَٰكُم

We delivered you

مِّنْ

from

عَدُوِّكُمْ

your enemy,

وَوَٰعَدْنَٰكُمْ

and We made a covenant with you

جَانِبَ

on (the) side

ٱلطُّورِ

(of) the Mount

ٱلْأَيْمَنَ

the right,

وَنَزَّلْنَا

and We sent down

عَلَيْكُمُ

to you

ٱلْمَنَّ

the Manna

وَٱلسَّلْوَىٰ

and the quails.

٨٠

(80)

يَٰبَنِىٓ إِسْرَٰٓءِيلَ قَدْ أَنجَيْنَٰكُم مِّنْ عَدُوِّكُمْ وَوَٰعَدْنَٰكُمْ جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ٨٠

(80) O Children of Israel, We delivered you from your enemy, and We made an appointment with you at the right side of the mount, and We sent down to you manna and quails,

كُلُوا۟

Eat

مِن
of
طَيِّبَٰتِ
(the) good things
مَا
which
رَزَقْنَٰكُمْ
We have provided you
وَلَا
and (do) not
تَطْغَوْا۟
transgress
فِيهِ
therein,
فَيَحِلَّ
lest should descend
عَلَيْكُمْ
upon you
غَضَبِى
My Anger.
صلے

وَمَن
And whoever
يَحْلِلْ
on whom descends
عَلَيْهِ
غَضَبِى
My Anger,

فَقَدْ

indeed,

هَوَىٰ

he (has) perished.

٨١

(81)

كُلُواْ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ وَلَا تَطْغَوْاْ فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِى ۖ وَمَن يَحْلِلْ عَلَيْهِ غَضَبِى فَقَدْ هَوَىٰ ٨١

(81) [Saying], "Eat from the good things with which We have provided you and do not transgress [or oppress others] therein, lest My anger should descend upon you. And he upon whom My anger descends has certainly fallen."

وَإِنِّى

But indeed, I Am

لَغَفَّارٌ

the Perpetual Forgiver

لِّمَن

of whoever

تَابَ

repents

وَءَامَنَ

and believes

وَعَمِلَ

and does

صَٰلِحًا

righteous (deeds)

ثُمَّ

then

ٱهْتَدَىٰ

remains guided.

٨٢

(82)

وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا ثُمَّ ٱهْتَدَىٰ ٨٢

(82) But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance.

۞

وَمَآ

"And what

أَعْجَلَكَ

made you hasten

عَن

from

قَوْمِكَ

your people,

يَٰمُوسَىٰ

O Musa?"

٨٣

(83)

وَمَآ أَعْجَلَكَ عَن قَوْمِكَ يَٰمُوسَىٰ ٨٣ ۞

(83) [Allah] said, "And what made you hasten from your people, O Moses?"

قَالَ

He said,

هُمْ

"They

أُوْلَآءِ

(are) close

عَلَىٰٓ

upon

أَثَرِى

my tracks,

وَعَجِلْتُ

and I hastened

إِلَيْكَ

to you

رَبِّ

my Lord,

لِتَرْضَىٰ

that You be pleased."

٨٤

(84)

قَالَ هُمْ أُو۟لَآءِ عَلَىٰٓ أَثَرِى وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ٨٤

(84) He said, "They are close upon my tracks, and I hastened to You, my Lord, that You be pleased."

قَالَ

He said,

فَإِنَّا

"But indeed, We

قَدْ

[verily]

فَتَنَّا

We (have) tried

قَوْمَكَ

your people

مِن

after you

بَعْدِكَ

وَأَضَلَّهُمُ

and has led them astray

ٱلسَّامِرِىُّ

the Samiri."

٨٥

(85)

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِىُّ ٨٥

(85) [Allah] said, "But indeed, We have tried your people after you [departed], and the Samiri has led them astray."

فَرَجَعَ

Then Musa returned

مُوسَىٰٓ

إِلَىٰ

to

قَوْمِهِۦ

his people

غَضْبَٰنَ

angry

أَسِفًا

(and) sorrowful.

ج

قَالَ

He said,

يَٰقَوْمِ

"O my people
أَلَمْ
Did not
يَعِدْكُمْ
promise you
رَبُّكُمْ
your Lord
وَعْدًا
a promise
حَسَنًا
good?
ج

أَفَطَالَ
Then, did seem long
عَلَيْكُمُ
to you
ٱلْعَهْدُ
the promise,
أَمْ
or
أَرَدتُّمْ
did you desire
أَن
that
يَحِلَّ
descend
عَلَيْكُمْ
upon you
غَضَبٌ

(the) Anger

مِّن

of

رَّبِّكُمْ

your Lord,

فَأَخْلَفْتُم

so you broke

مَّوْعِدِى

(the) promise to me?"

٨٦

(86)

فَرَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا ۚ قَالَ يَٰقَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ أَفَطَالَ عَلَيْكُمُ ٱلْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِى ٨٦

(86) So Moses returned to his people, angry and grieved. He said, "O my people, did your Lord not make you a good promise? Then, was the time [of its fulfillment] too long for you, or did you wish that wrath from your Lord descend upon you, so you broke your promise [of obedience] to me?"

قَالُوا۟

They said,

مَآ

"Not

أَخْلَفْنَا

we broke

مَوْعِدَكَ

promise to you

بِمَلْكِنَا

by our will,

وَلَٰكِنَّا

but we

حُمِّلْنَآ

[we] were made to carry

أَوْزَارًا

burdens

مِّن

from

زِينَةِ

ornaments

ٱلْقَوْمِ

(of) the people,

فَقَذَفْنَٰهَا

so we threw them

فَكَذَٰلِكَ

and thus

أَلْقَى

threw

ٱلسَّامِرِىُّ

the Samiri."

٨٧

(87)

قَالُوا۟ مَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَلَٰكِنَّا حُمِّلْنَآ أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ فَقَذَفْنَٰهَا فَكَذَٰلِكَ أَلْقَى ٱلسَّامِرِىُّ ٨٧

(87) They said, "We did not break our promise to you by our will, but we were made to carry burdens from the ornaments of the people [of Pharaoh], so we threw them [into the fire], and thus did the Samiri throw."

فَأَخْرَجَ

Then he brought forth

لَهُمْ

for them

عِجْلًا

a calf's

جَسَدًا

body

لَّهُۥ

it had

خُوَارٌ

a lowing sound,

فَقَالُواْ

and they said,

هَٰذَآ

"This

إِلَٰهُكُمْ

(is) your god

وَإِلَٰهُ

and the god

مُوسَىٰ

(of) Musa,

فَنَسِىَ

but he forgot."

٨٨

(88)

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَّهُۥ خُوَارٌ فَقَالُواْ هَٰذَآ إِلَٰهُكُمْ وَإِلَٰهُ مُوسَىٰ فَنَسِىَ ٨٨

(88) And he extracted for them [the statue of] a calf which had a lowing

sound, and they said, "This is your god and the god of Moses, but he forgot."

أَفَلَا

Then, did not

يَرَوْنَ

they see

أَلَّا

that not

يَرْجِعُ

it (could) return

إِلَيْهِمْ

to them

قَوْلًا

a word

وَلَا

and not

يَمْلِكُ

possess

لَهُمْ

for them

ضَرًّا

any harm

وَلَا

and not

نَفْعًا

any benefit?

٨٩

(89)

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ

ضَرًّا وَلَا نَفْعًا ٨٩

(89) Did they not see that it could not return to them any speech and that it did not possess for them any harm or benefit?

وَلَقَدْ

And verily

قَالَ

(had) said

لَهُمْ

to them

هَٰرُونُ

Harun

مِن

before,

قَبْلُ

يَٰقَوْمِ

"O my people

إِنَّمَا

Only

فُتِنتُم

you are being tested

بِهِۦ

by it,

صلے

وَإِنَّ

and indeed,

رَبَّكُمُ

your Lord

ٱلرَّحْمَٰنُ

(is) the Most Gracious,

فَٱتَّبِعُونِى

so follow me

وَأَطِيعُوٓا۟

and obey

أَمْرِى

my order."

٩٠

(90)

وَلَقَدْ قَالَ لَهُمْ هَٰرُونُ مِن قَبْلُ يَٰقَوْمِ إِنَّمَا فُتِنتُم بِهِۦ ۖ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَٰنُ فَٱتَّبِعُونِى وَأَطِيعُوٓا۟ أَمْرِى ٩٠

(90) And Aaron had already told them before [the return of Moses], "O my people, you are only being tested by it, and indeed, your Lord is the Most Merciful, so follow me and obey my order."

قَالُوا۟

They said,

لَن

"Never

نَّبْرَحَ

we will cease

عَلَيْهِ

being devoted to it

عَٰكِفِينَ

حَتَّىٰ

until

يَرْجِعَ

returns

إِلَيْنَا

to us

مُوسَىٰ

Musa."

٩١

(91)

قَالُواْ لَن نَّبْرَحَ عَلَيْهِ عَٰكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنَا مُوسَىٰ ٩١

(91) They said, "We will never cease being devoted to the calf until Moses returns to us."

قَالَ

He said,

يَٰهَٰرُونُ

"O Harun

مَا

What

مَنَعَكَ

prevented you,

إِذْ

when

رَأَيْتَهُمْ

you saw them

ضَلُّوٓاْ

going astray,

٩٢

(92)

قَالَ يَٰهَٰرُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوٓاْ ٩٢

(92) [Moses] said, "O Aaron, what prevented you, when you saw them going astray,

أَلَّا

That not

تَتَّبِعَنِ

you follow me?

صلے

أَفَعَصَيْتَ

Then, have you disobeyed

أَمْرِى

my order?"

٩٣

(93)

أَلَّا تَتَّبِعَنِ ۖ أَفَعَصَيْتَ أَمْرِى ٩٣

(93) From following me? Then have you disobeyed my order?"

قَالَ

He said,

يَبْنَؤُمَّ

"O son of my mother

لَا

تَأْخُذْ

(Do) not

بِلِحْيَتِى

seize (me)

وَلَا

by my beard

بِرَأْسِىٓ

and not

صلے

إِنِّى

by my head.

خَشِيتُ

Indeed, I

أَن

[I] feared

تَقُولَ

that

فَرَّقْتَ

you would say,

بَيْنَ

'You caused division

بَنِىٓ

between

إِسْرَٰٓءِيلَ

(the) Children of Israel

وَلَمْ

تَرْقُبْ

and not

قَوْلِى

you respect

٩٤

(94)

قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِى وَلَا بِرَأْسِىٓ ۖ إِنِّى خَشِيتُ أَن تَقُولَ فَرَّقْتَ بَيْنَ بَنِىٓ إِسْرَٰٓءِيلَ وَلَمْ تَرْقُبْ قَوْلِى ٩٤

(94) [Aaron] said, "O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say, 'You caused division among the Children of Israel, and you did not observe [or await] my word.' "

قَالَ

He said,

فَمَا

"Then what

خَطْبُكَ

(is) your case,

يَٰسَٰمِرِيُّ

O Samiri?"

٩٥

(95)

قَالَ فَمَا خَطْبُكَ يَٰسَٰمِرِيُّ ٩٥

(95) [Moses] said, "And what is your case, O Samiri?"

قَالَ

He said,

بَصُرْتُ

"I perceived

بِمَا

what

لَمْ

not

يَبْصُرُواْ

they perceive,

بِهِۦ

in it,

فَقَبَضْتُ

so I took

قَبْضَةً

a handful

مِّنْ

from

أَثَرِ

(the) track

ٱلرَّسُولِ

(of) the Messenger

فَنَبَذْتُهَا

then threw it,

وَكَذَٰلِكَ

and thus

سَوَّلَتْ

suggested

لِى

to me

نَفْسِى

my soul."

٩٦

(96)

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا۟ بِهِۦ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِى نَفْسِى ٩٦

(96) He said, "I saw what they did not see, so I took a handful [of dust] from the track of the messenger and threw it, and thus did my soul entice me."

قَالَ

He said,

فَٱذْهَبْ

"Then go.

فَإِنَّ

And indeed,

لَكَ

for you

فِى
in
ٱلْحَيَوٰةِ
the life
أَن
that
تَقُولَ
you will say,
لَا
'(Do) not
مِسَاسَ
touch.'
صلے

وَإِنَّ
And indeed,
لَكَ
for you
مَوْعِدًا
(is) an appointment
لَّن
never
تُخْلَفَهُۥ
you will fail to (keep) it.
صلے

وَٱنظُرْ
And look
إِلَىٰٓ
at

إِلَٰهِكَ
your god
ٱلَّذِى
that which
ظَلْتَ
you have remained
عَلَيْهِ
to it
عَاكِفًا
devoted.
صلے

لَّنُحَرِّقَنَّهُۥ
Surely we will burn it
ثُمَّ
then
لَنَنسِفَنَّهُۥ
certainly we will scatter it
فِى
in
ٱلْيَمِّ
the sea
نَسْفًا
(in) particles."
٩٧
(97)

قَالَ فَٱذْهَبْ فَإِنَّ لَكَ فِى ٱلْحَيَوٰةِ أَن تَقُولَ لَا مِسَاسَ صلے وَإِنَّ لَكَ مَوْعِدًا لَّن تُخْلَفَهُۥ صلے وَٱنظُرْ إِلَىٰٓ إِلَٰهِكَ ٱلَّذِى ظَلْتَ عَلَيْهِ عَاكِفًا صلے لَّنُحَرِّقَنَّهُۥ ثُمَّ

لَنَنسِفَنَّهُۥ فِى ٱلْيَمِّ نَسْفًا ٩٧

(97) [Moses] said, "Then go. And indeed, it is [decreed] for you in [this] life to say, 'No contact.' And indeed, you have an appointment [in the Hereafter] you will not fail to keep. And look at your 'god' to which you remained devoted. We will surely burn it and blow it into the sea with a blast.

إِنَّمَآ

Only

إِلَٰهُكُمُ

your God

ٱللَّهُ

(is) Allah

ٱلَّذِى

the One,

لَآ

(there is) no

إِلَٰهَ

god

إِلَّا

but

هُوَ

He.

ج

وَسِعَ

He has encompassed

كُلَّ

all

شَىْءٍ

things

عِلْمًا

(in) knowledge.

٩٨

(98)

إِنَّمَآ إِلَٰهُكُمُ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَىْءٍ عِلْمًا ٩٨

(98) Your god is only Allah, except for whom there is no deity. He has encompassed all things in knowledge."

كَذَٰلِكَ

Thus

نَقُصُّ

We relate

عَلَيْكَ

to you

مِنْ

from

أَنۢبَآءِ

(the) news

مَا

(of) what

قَدْ

has preceded.

سَبَقَ ۚ

وَقَدْ

And certainly

ءَاتَيْنَٰكَ

We have given you

مِن

from

لَّدُنَّا

Us

ذِكْرًا

a Reminder.

٩٩

(99)

كَذَٰلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ ءَاتَيْنَٰكَ مِن لَّدُنَّا ذِكْرًا ٩٩

(99) Thus, [O Muhammad], We relate to you from the news of what has preceded. And We have certainly given you from Us the Qur'an.

مَّنْ

Whoever

أَعْرَضَ

turns away

عَنْهُ

from it,

فَإِنَّهُۥ

then indeed, he

يَحْمِلُ

will bear

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) Resurrection

وِزْرًا

a burden.

١٠٠

(100)

مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُۥ يَحْمِلُ يَوْمَ ٱلْقِيَٰمَةِ وِزْرًا

١٠٠

(100) Whoever turns away from it - then indeed, he will bear on the Day of Resurrection a burden,

خَٰلِدِينَ

Abiding forever

فِيهِ

in it,

صلے

وَسَآءَ

and evil

لَهُمْ

for them

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

حِمْلًا

(as) a load

١٠١

(101)

خَٰلِدِينَ فِيهِ ۖ وَسَآءَ لَهُمْ يَوْمَ ٱلْقِيَٰمَةِ حِمْلًا ١٠١

(101) [Abiding] eternally therein, and evil it is for them on the Day of Resurrection as a load -

يَوْمَ

(The) Day

يُنفَخُ

will be blown

فِى

in

ٱلصُّورِ
the Trumpet,
ج

وَنَحْشُرُ
and We will gather
ٱلْمُجْرِمِينَ
the criminals,
يَوْمَئِذٍ
that Day,
زُرْقًا
blue- eyed.
١٠٢
(102)
يَوْمَ يُنفَخُ فِى ٱلصُّورِ ۚ وَنَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ١٠٢
(102) The Day the Horn will be blown. And We will gather the criminals, that Day, blue-eyed.
يَتَخَٰفَتُونَ
They are murmuring
بَيْنَهُمْ
among themselves,
إِن
"Not
لَّبِثْتُمْ
you remained
إِلَّا
except (for)
عَشْرًا
ten."

١٠٣

(103)

يَتَخَٰفَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ١٠٣

(103) They will murmur among themselves, "You remained not but ten [days in the world]."

نَّحْنُ

We

أَعْلَمُ

know best

بِمَا

what

يَقُولُونَ

they will say

إِذْ

when

يَقُولُ

will say,

أَمْثَلُهُمْ

(the) best of them

طَرِيقَةً

(in) conduct,

إِن

"Not

لَّبِثْتُمْ

you remained

إِلَّا

except (for)

يَوْمًا

a day."

١٠٤

(104)

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِن لَّبِثْتُمْ إِلَّا يَوْمًا ١٠٤

(104) We are most knowing of what they say when the best of them in manner will say, "You remained not but one day."

وَيَسْـَٔلُونَكَ

And they ask you

عَنِ

about

ٱلْجِبَالِ

the mountains,

فَقُلْ

so say,

يَنسِفُهَا

"Will blast them

رَبِّى

my Lord

نَسْفًا

(into) particles.

١٠٥

(105)

وَيَسْـَٔلُونَكَ عَنِ ٱلْجِبَالِ فَقُلْ يَنسِفُهَا رَبِّى نَسْفًا ١٠٥

(105) And they ask you about the mountains, so say, "My Lord will blow them away with a blast.

فَيَذَرُهَا

Then He will leave it,

قَاعًا

a level

صَفْصَفًا

plain.

١٠٦

(106)

فَيَذَرُهَا قَاعًا صَفْصَفًا ١٠٦

(106) And He will leave the earth a level plain;

لَّا

Not

تَرَىٰ

you will see

فِيهَا

in it

عِوَجًا

any crookedness

وَلَآ

and not

أَمْتًا

any curve."

١٠٧

(107)

لَّا تَرَىٰ فِيهَا عِوَجًا وَلَآ أَمْتًا ١٠٧

(107) You will not see therein a depression or an elevation."

يَوْمَئِذٍ

On that Day

يَتَّبِعُونَ

they will follow

ٱلدَّاعِىَ

the caller,

لَا

no

عِوَجَ

deviation

لَهُۥ

from it.

صلے

وَخَشَعَتِ

And (will be) humbled

ٱلْأَصْوَاتُ

the voices

لِلرَّحْمَٰنِ

for the Most Gracious,

فَلَا

so not

تَسْمَعُ

you will hear

إِلَّا

except

هَمْسًا

a faint sound.

١٠٨

(108)

يَوْمَئِذٍ يَتَّبِعُونَ ٱلدَّاعِىَ لَا عِوَجَ لَهُۥ ۖ وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ١٠٨

(108) That Day, everyone will follow [the call of] the Caller [with] no deviation therefrom, and [all] voices will be stilled before the Most Merciful, so you will not hear except a whisper [of footsteps].

يَوْمَئِذٍ

(On) that Day
لَّا
not
تَنفَعُ
will benefit
ٱلشَّفَٰعَةُ
the intercession
إِلَّا
except
مَنْ
(to) whom
أَذِنَ
has given permission
لَهُ
[to him]
ٱلرَّحْمَٰنُ
the Most Gracious,
وَرَضِىَ
and He has accepted
لَهُۥ
for him
قَوْلًا
a word.
١٠٩
(109)
يَوْمَئِذٍ لَّا تَنفَعُ ٱلشَّفَٰعَةُ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَرَضِىَ لَهُۥ قَوْلًا ١٠٩
(109) That Day, no intercession will benefit except [that of] one to whom the Most Merciful has given permission and has accepted his word.

يَعْلَمُ

He knows

مَا

what

بَيْنَ

(is) before them

أَيْدِيهِمْ

وَمَا

and what

خَلْفَهُمْ

(is) behind them,

وَلَا

while not

يُحِيطُونَ

they encompass

بِهِۦ

it

عِلْمًا

(in) knowledge.

١١٠

(110)

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِۦ عِلْمًا ١١٠

(110) Allah knows what is [presently] before them and what will be after them, but they do not encompass it in knowledge.

وَعَنَتِ

And (will be) humbled

ٱلْوُجُوهُ
the faces
لِلْحَىِّ
before the Ever-Living,
ٱلْقَيُّومِ
the Self-Subsisting.
صلے

وَقَدْ
And verily
خَابَ
will have failed
مَنْ
(he) who
حَمَلَ
carried
ظُلْمًا
wrongdoing.
١١١
(111)
وَعَنَتِ ٱلْوُجُوهُ لِلْحَىِّ ٱلْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ١١١
(111) And [all] faces will be humbled before the Ever-Living, the Sustainer of existence. And he will have failed who carries injustice.
وَمَن
But (he) who
يَعْمَلْ
does
مِنَ
of

ٱلصَّٰلِحَٰتِ

the righteous deeds

وَهُوَ

while he

مُؤْمِنٌ

(is) a believer,

فَلَا

then not

يَخَافُ

he will fear

ظُلْمًا

injustice

وَلَا

and not

هَضْمًا

deprivation.

١١٢

(112)

وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ١١٢

(112) But he who does of righteous deeds while he is a believer - he will neither fear injustice nor deprivation.

وَكَذَٰلِكَ

And thus

أَنزَلْنَٰهُ

We have sent it down,

قُرْءَانًا

(the) Quran

عَرَبِيًّا

(in) Arabic

وَصَرَّفْنَا

and We have explained

فِيهِ

in it

مِنَ

of

ٱلْوَعِيدِ

the warnings

لَعَلَّهُمْ

that they may

يَتَّقُونَ

fear

أَوْ

or

يُحْدِثُ

it may cause

لَهُمْ

[for] them

ذِكْرًا

remembrance.

١١٣

(113)

وَكَذَٰلِكَ أَنزَلْنَٰهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ١١٣

(113) And thus We have sent it down as an Arabic Qur'an and have diversified therein the warnings that perhaps they will avoid [sin] or it would cause them remembrance.

فَتَعَٰلَى

So high (above all)

ٱللَّهُ

(is) Allah

ٱلْمَلِكُ

the King,

ٱلْحَقُّ

the True.

قلے

وَلَا

And (do) not

تَعْجَلْ

hasten

بِٱلْقُرْءَانِ

with the Quran

مِن

before

قَبْلِ

أَن

[that]

يُقْضَىٰٓ

is completed

إِلَيْكَ

to you

وَحْيُهُۥ

its revelation,

صلے

وَقُل

and say,

رَّبِّ

"My Lord

زِدْنِى

Increase me

عِلْمًا

(in) knowledge."

١١٤

(114)

فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۗ وَلَا تَعْجَلْ بِٱلْقُرْءَانِ مِن قَبْلِ أَن يُقْضَىٰٓ إِلَيْكَ وَحْيُهُۥ ۖ وَقُل رَّبِّ زِدْنِى عِلْمًا ١١٤

(114) So high [above all] is Allah, the Sovereign, the Truth. And, [O Muhammad], do not hasten with [recitation of] the Qur'an before its revelation is completed to you, and say, "My Lord, increase me in knowledge."

وَلَقَدْ

And verily

عَهِدْنَآ

We made a covenant

إِلَىٰٓ

with

ءَادَمَ

Adam

مِن

before,

قَبْلُ

فَنَسِىَ

but he forgot;

وَلَمْ

and not

نَجِدْ

We found

لَهُۥ

in him

عَزْمًا

determination.

١١٥

(115)

وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِىَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا ١١٥

(115) And We had already taken a promise from Adam before, but he forgot; and We found not in him determination.

وَإِذْ

And when

قُلْنَا

We said

لِلْمَلَٰٓئِكَةِ

to the Angels,

ٱسْجُدُوا۟

"Prostrate

لِءَادَمَ

to Adam,"

فَسَجَدُوٓا۟

then they prostrated,

إِلَّآ

except

إِبْلِيسَ

Iblis;

أَبَىٰ

he refused.

١١٦

(116)

وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ أَبَىٰ ١١٦

(116) And [mention] when We said to the angels, "Prostrate to Adam," and they prostrated, except Iblees; he refused.

فَقُلْنَا

Then We said,

يَٰٓـَٔادَمُ

"O Adam

إِنَّ

Indeed,

هَٰذَا

this

عَدُوٌّ

(is) an enemy

لَّكَ

to you

وَلِزَوْجِكَ

and to your wife.

فَلَا

So not

يُخْرِجَنَّكُمَا

(let) him drive you both

مِنَ

from

ٱلْجَنَّةِ

Paradise

فَتَشْقَىٰٓ

so (that) you would suffer.

١١٧

(117)

فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ١١٧

(117) So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer.

إِنَّ

Indeed,

لَكَ

for you

أَلَّا

that not

تَجُوعَ

you will be hungry

فِيهَا

therein

وَلَا

and not

تَعْرَىٰ

you will be unclothed.

١١٨

(118)

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ١١٨

(118) Indeed, it is [promised] for you not to be hungry therein or be unclothed.

وَأَنَّكَ

And that you

لَا

not

تَظْمَؤُاْ

will suffer from thirst

فِيهَا

therein

وَلَا

and not

تَضْحَىٰ

exposed to the sun's heat."

١١٩

(119)

وَأَنَّكَ لَا تَظْمَؤُاْ فِيهَا وَلَا تَضْحَىٰ ١١٩

(119) And indeed, you will not be thirsty therein or be hot from the sun."

فَوَسْوَسَ

Then whispered

إِلَيْهِ

to him

ٱلشَّيْطَٰنُ

Shaitaan,

قَالَ

he said,

يَٰٓـَٔادَمُ

"O Adam

هَلْ

Shall

أَدُلُّكَ

I direct you

عَلَىٰ

to

شَجَرَةِ

(the) tree

ٱلْخُلْدِ

(of) the Eternity

وَمُلْكٍ

and a kingdom

لَّا

not

يَبْلَىٰ

(that will) deteriorate?"

١٢٠

(120)

فَوَسْوَسَ إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ١٢٠

(120) Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?"

فَأَكَلَا

Then they both ate

مِنْهَا

from it,

فَبَدَتْ

so became apparent

لَهُمَا

to them

سَوْءَٰتُهُمَا

their shame

وَطَفِقَا

and they began,

يَخْصِفَانِ

(to) fasten

عَلَيْهِمَا

on themselves

مِن

from

وَرَقِ

(the) leaves

ٱلْجَنَّةِ

(of) Paradise.

ج

وَعَصَىٰٓ

And Adam disobeyed

ءَادَمُ

رَبَّهُۥ

his Lord,

فَغَوَىٰ

and erred.

١٢١

(121)

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ١٢١

(121) And Adam and his wife ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Adam disobeyed his Lord and erred.

ثُمَّ

Then

ٱجْتَبَٰهُ

chose him

رَبُّهُۥ

his Lord,

فَتَابَ

and turned

عَلَيْهِ

to him

وَهَدَىٰ

and guided (him).

١٢٢

(122)

ثُمَّ ٱجْتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيْهِ وَهَدَىٰ ١٢٢

(122) Then his Lord chose him and turned to him in forgiveness and guided [him].

قَالَ

He said,

ٱهْبِطَا

"Go down

مِنْهَا

from it

جَمِيعًا

all,

صلے

بَعْضُكُمْ

some of you

لِبَعْضٍ

to others

عَدُوٌّ

(as) enemy.
صلى

فَإِمَّا
Then if
يَأْتِيَنَّكُم
comes to you
مِّنِّى
from Me
هُدًى
guidance
فَمَنِ
then whoever,
ٱتَّبَعَ
follows
هُدَاىَ
My guidance,
فَلَا
then not
يَضِلُّ
he will go astray
وَلَا
and not
يَشْقَىٰ
suffer.
١٢٣
(123)

قَالَ ٱهْبِطَا مِنْهَا جَمِيعًا ۖ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ
فَإِمَّا يَأْتِيَنَّكُم مِّنِّى هُدًى فَمَنِ ٱتَّبَعَ هُدَاىَ فَلَا

يَضِلُّ وَلَا يَشْقَىٰ ١٢٣

(123) [Allah] said, "Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter].

وَمَنْ

And whoever

أَعْرَضَ

turns away

عَن

from

ذِكْرِى

My remembrance,

فَإِنَّ

then indeed,

لَهُۥ

for him

مَعِيشَةً

(is) a life

ضَنكًا

straitened

وَنَحْشُرُهُۥ

and We will gather him

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

أَعْمَىٰ

blind."

١٢٤

(124)

وَمَنْ أَعْرَضَ عَن ذِكْرِى فَإِنَّ لَهُۥ مَعِيشَةً ضَنكًا وَنَحْشُرُهُۥ يَوْمَ ٱلْقِيَٰمَةِ أَعْمَىٰ ١٢٤

(124) And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind."

قَالَ

He will say,

رَبِّ

"My Lord

لِمَ

Why

حَشَرْتَنِىٓ

You raised me

أَعْمَىٰ

blind

وَقَدْ

while [verily]

كُنتُ

I had

بَصِيرًا

sight."

١٢٥

(125)

قَالَ رَبِّ لِمَ حَشَرْتَنِىٓ أَعْمَىٰ وَقَدْ كُنتُ بَصِيرًا ١٢٥

(125) He will say, "My Lord, why have you raised me blind while I was [once] seeing?"

قَالَ

He will say,

كَذَٰلِكَ

"Thus

أَتَتْكَ

came to you

ءَايَٰتُنَا

Our Signs,

فَنَسِيتَهَا

but you forgot them,

صلے

وَكَذَٰلِكَ

and thus

ٱلْيَوْمَ

today

تُنسَىٰ

you will be forgotten."

١٢٦

(126)

قَالَ كَذَٰلِكَ أَتَتْكَ ءَايَٰتُنَا فَنَسِيتَهَا ۖ وَكَذَٰلِكَ ٱلْيَوْمَ تُنسَىٰ ١٢٦

(126) [Allah] will say, "Thus did Our signs come to you, and you forgot them; and thus will you this Day be forgotten."

وَكَذَٰلِكَ

And thus

نَجْزِى

We recompense

مَنْ

(he) who

أَسْرَفَ

transgresses,

وَلَمْ

and not

يُؤْمِن

believes

بِـَٔايَٰتِ

in (the) Signs

رَبِّهِۦ

(of) his Lord.

ۚ

وَلَعَذَابُ

And surely (the) punishment

ٱلْـَٔاخِرَةِ

(of) the Hereafter

أَشَدُّ

(is) more severe

وَأَبْقَىٰٓ

and more lasting.

١٢٧

(127)

وَكَذَٰلِكَ نَجْزِى مَنْ أَسْرَفَ وَلَمْ يُؤْمِن بِـَٔايَٰتِ رَبِّهِۦ ۚ وَلَعَذَابُ ٱلْـَٔاخِرَةِ أَشَدُّ وَأَبْقَىٰٓ ١٢٧

(127) And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring.

أَفَلَمْ

Then has not

يَهْدِ

it guided

لَهُمْ

[for] them

كَمْ

how many

أَهْلَكْنَا

We (have) destroyed

قَبْلَهُم

before them,

مِّنَ

of

ٱلْقُرُونِ

the generations,

يَمْشُونَ

(as) they walk

فِى

in

مَسَٰكِنِهِمْ

their dwellings?

قلے

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَٰتٍ

surely (are) Signs

لِّأُو۟لِى

for possessors

ٱلنُّهَىٰ

(of) intelligence.

١٢٨

(128)

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّأُو۟لِى ٱلنُّهَىٰ ١٢٨

(128) Then, has it not become clear to them how many generations We destroyed before them as they walk among their dwellings? Indeed in that are signs for those of intelligence.

وَلَوْلَا

And if not

كَلِمَةٌ

(for) a Word

سَبَقَتْ

(that) preceded

مِن

from

رَّبِّكَ

your Lord,

لَكَانَ

surely (would) have been

لِزَامًا

an obligation

وَأَجَلٌ

and a term

مُّسَمًّى

determined.

١٢٩

(129)

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ١٢٩

(129) And if not for a word that preceded from your Lord, punishment would have been an obligation [due immediately], and [if not for] a specified term [decreed].

فَٱصْبِرْ

So be patient

عَلَىٰ

over

مَا

what

يَقُولُونَ

they say

وَسَبِّحْ

and glorify

بِحَمْدِ

with praise

رَبِّكَ

(of) your Lord

قَبْلَ

before

طُلُوعِ

(the) rising

ٱلشَّمْسِ

(of) the sun

وَقَبْلَ

and before

غُرُوبِهَا

its setting;

صلے

وَمِنْ
and from
ءَانَآءِ
(the) hours
ٱلَّيْلِ
(of) the night,
فَسَبِّحْ
and glorify
وَأَطْرَافَ
(at the) ends
ٱلنَّهَارِ
(of) the day
لَعَلَّكَ
so that you may
تَرْضَىٰ
be satisfied.
١٣٠
(130)

فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ ءَانَآءِ ٱلَّيْلِ فَسَبِّحْ وَأَطْرَافَ ٱلنَّهَارِ لَعَلَّكَ تَرْضَىٰ ١٣٠

(130) So be patient over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting; and during periods of the night [exalt Him] and at the ends of the day, that you may be satisfied.

وَلَا
And (do) not
تَمُدَّنَّ

extend

عَيْنَيْكَ

your eyes

إِلَىٰ

towards

مَا

what

مَتَّعْنَا

We have given for enjoyment

بِهِۦٓ

[with it],

أَزْوَٰجًا

pairs

مِّنْهُمْ

of them

زَهْرَةَ

(the) splendor

ٱلْحَيَوٰةِ

(of) the life

ٱلدُّنْيَا

(of) the world,

لِنَفْتِنَهُمْ

that We may test them

فِيهِ

in it.

ۚ

وَرِزْقُ

And (the) provision

رَبِّكَ

(of) your Lord

خَيْرٌ

(is) better

وَأَبْقَىٰ

and more lasting.

١٣١

(131)

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِۦٓ أَزْوَٰجًا مِّنْهُمْ زَهْرَةَ ٱلْحَيَوٰةِ ٱلدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ١٣١

(131) And do not extend your eyes toward that by which We have given enjoyment to [some] categories of them, [its being but] the splendor of worldly life by which We test them. And the provision of your Lord is better and more enduring.

وَأْمُرْ

And enjoin

أَهْلَكَ

(on) your family

بِٱلصَّلَوٰةِ

the prayer

وَٱصْطَبِرْ

and be steadfast

عَلَيْهَا

therein.

صلے

لَا

Not

نَسْـَٔلُكَ

We ask you

رِزْقًا

(for) provision;

صلے

نَّحْنُ

We

نَرْزُقُكَ

provide (for) you,

قلے

وَٱلْعَٰقِبَةُ

and the outcome

لِلتَّقْوَىٰ

(is) for the righteous[ness].

١٣٢

(132)

وَأْمُرْ أَهْلَكَ بِٱلصَّلَوٰةِ وَٱصْطَبِرْ عَلَيْهَا ۖ لَا نَسْـَٔلُكَ رِزْقًا ۖ نَّحْنُ نَرْزُقُكَ ۗ وَٱلْعَٰقِبَةُ لِلتَّقْوَىٰ ١٣٢

(132) And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.

وَقَالُوا۟

And they say,

لَوْلَا

"Why not

يَأْتِينَا

he brings us

بِـَٔايَةٍ

a sign

مِّن

from

رَّبِّهِۦٓ

his Lord?"

ج

أَوَلَمْ

Has not

تَأْتِهِم

come to them

بَيِّنَةُ

evidence

مَا

(of) what

فِى

(was) in

ٱلصُّحُفِ

the Scriptures

ٱلْأُولَىٰ

the former?

١٣٣

(133)

وَقَالُوا۟ لَوْلَا يَأْتِينَا بِـَٔايَةٍ مِّن رَّبِّهِۦٓ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِى ٱلصُّحُفِ ٱلْأُولَىٰ ١٣٣

(133) And they say, "Why does he not bring us a sign from his Lord?" Has there not come to them evidence of what was in the former scriptures?

وَلَوْ

And if

أَنَّآ

We

أَهْلَكْنَٰهُم

(had) destroyed them

بِعَذَابٍ

with a punishment

مِّن

before him,

قَبْلِهِۦ

surely they (would) have said,

لَقَالُواْ

"Our Lord,

رَبَّنَا

why not

لَوْلَآ

You sent

أَرْسَلْتَ

to us

إِلَيْنَا

a Messenger,

رَسُولًا

so we (could) have followed

فَنَتَّبِعَ

Your Signs

ءَايَٰتِكَ

before

مِن

قَبْلِ

[that]

أَن

we were humiliated

نَّذِلَّ

and disgraced."

وَنَخْزَىٰ

١٣٤

(134)

وَلَوْ أَنَّآ أَهْلَكْنَٰهُم بِعَذَابٍ مِّن قَبْلِهِۦ لَقَالُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزَىٰ ١٣٤

(134) And if We had destroyed them with a punishment before him, they would have said, "Our Lord, why did You not send to us a messenger so we could have followed Your verses before we were humiliated and disgraced?"

قُلْ

Say,

كُلٌّ

"Each

مُّتَرَبِّصٌ

(is) waiting;

فَتَرَبَّصُوا۟

so await.

صلى

فَسَتَعْلَمُونَ

Then you will know

مَنْ

who

أَصْحَٰبُ

(are the) companions

ٱلصِّرَٰطِ

(of) the way

ٱلسَّوِيِّ

[the] even,

وَمَنِ

and who

ٱهْتَدَىٰ

is guided."

١٣٥

(135)

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا۟ ۖ فَسَتَعْلَمُونَ مَنْ أَصْحَٰبُ ٱلصِّرَٰطِ ٱلسَّوِىِّ وَمَنِ ٱهْتَدَىٰ ١٣٥

(135) Say, "Each [of us] is waiting; so wait. For you will know who are the companions of the sound path and who is guided."

ءَايَٰتُهَا ١١٢

Verses 112

سُورَةُ ٱلْأَنْبِيَآءَ

Chapter 21 The Prophets

رُكُوعَاتُهَا ٧

Rukus 7

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

ٱقْتَرَبَ

(Has) approached

لِلنَّاسِ

for [the] mankind

حِسَابُهُمْ

their account,

وَهُمْ

while they

فِى

(are) in

غَفْلَةٍ

heedlessness

مُّعْرِضُونَ

turning away.

١

(1)

ٱقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ

١

(1) [The time of] their account has approached for the people, while they are in heedlessness turning away.

مَا

Not

يَأْتِيهِم

comes to them

مِّن

of

ذِكْرٍ

a Reminder

مِّن

from

رَّبِّهِم

their Lord,

مُّحْدَثٍ

anew

إِلَّا

except

ٱسْتَمَعُوهُ

they listen to it

وَهُمْ

while they

يَلْعَبُونَ

(are at) play

٢

(2)

مَا يَأْتِيهِم مِّن ذِكْرٍ مِّن رَّبِّهِم مُّحْدَثٍ إِلَّا ٱسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ٢

(2) No mention comes to them anew from their Lord except that they listen to it while they are at play

لَاهِيَةً

Distracted

قُلُوبُهُمْ

their hearts.

قلے

وَأَسَرُّواْ
And they conceal
ٱلنَّجْوَى
the private conversation,
ٱلَّذِينَ
those who
ظَلَمُواْ
[they] wronged,
هَلْ
"Is
هَٰذَآ
this
إِلَّا
except
بَشَرٌ
a human being
مِّثْلُكُمْ
like you?
صلے

أَفَتَأْتُونَ
So would you approach
ٱلسِّحْرَ
the magic
وَأَنتُمْ
while you
تُبْصِرُونَ
see (it)?"

٣

(3)

لَاهِيَةً قُلُوبُهُمْ ۗ وَأَسَرُّوا۟ ٱلنَّجْوَى ٱلَّذِينَ ظَلَمُوا۟ هَلْ هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ أَفَتَأْتُونَ ٱلسِّحْرَ وَأَنتُمْ تُبْصِرُونَ ٣

(3) With their hearts distracted. And those who do wrong conceal their private conversation, [saying], "Is this [Prophet] except a human being like you? So would you approach magic while you are aware [of it]?"

قَالَ

He said,

رَبِّى

"My Lord

يَعْلَمُ

knows

ٱلْقَوْلَ

the word

فِى

in

ٱلسَّمَآءِ

the heavens

وَٱلْأَرْضِ

and the earth.

ۖ

وَهُوَ

And He

ٱلسَّمِيعُ

(is) the All-Hearer,

ٱلْعَلِيمُ

the All-Knower."

٤

(4)

قَالَ رَبِّى يَعْلَمُ ٱلْقَوْلَ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٤

(4) The Prophet said, "My Lord knows whatever is said throughout the heaven and earth, and He is the Hearing, the Knowing."

بَلْ

Nay,

قَالُوٓا۟

they say,

أَضْغَٰثُ

"Muddled

أَحْلَٰمٍۭ

dreams;

بَلِ

nay,

ٱفْتَرَىٰهُ

he (has) invented it;

بَلْ

nay,

هُوَ

he

شَاعِرٌ

(is) a poet.

فَلْيَأْتِنَا

So let him bring us

بِـَٔايَةٍ

a sign

كَمَآ

like what

أُرْسِلَ

was sent

ٱلْأَوَّلُونَ

(to) the former."

٥

(5)

بَلْ قَالُوٓا۟ أَضْغَٰثُ أَحْلَٰمٍۭ بَلِ ٱفْتَرَىٰهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِـَٔايَةٍ كَمَآ أُرْسِلَ ٱلْأَوَّلُونَ ٥

(5) But they say, "[The revelation is but] a mixture of false dreams; rather, he has invented it; rather, he is a poet. So let him bring us a sign just as the previous [messengers] were sent [with miracles]."

مَآ

Not

ءَامَنَتْ

believed

قَبْلَهُم

before them

مِّن

any

قَرْيَةٍ

town

أَهْلَكْنَٰهَآ

which We destroyed,

صلے

أَفَهُمْ

so will they

يُؤْمِنُونَ

believe?

٦

(6)

مَآ ءَامَنَتْ قَبْلَهُم مِّن قَرْيَةٍ أَهْلَكْنَٰهَآ ۖ أَفَهُمْ يُؤْمِنُونَ ٦

(6) Not a [single] city which We destroyed believed before them, so will they believe?

وَمَآ

And not

أَرْسَلْنَا

We sent

قَبْلَكَ

before you

إِلَّا

except

رِجَالًا

men,

نُّوحِىٓ

We revealed

إِلَيْهِمْ

to them.

ۖ

فَسْـَٔلُوٓا۟

So ask

أَهْلَ

(the) people

ٱلذِّكْرِ

(of) the Reminder,

إِن

if

كُنتُمْ

you

لَا

(do) not

تَعْلَمُونَ

know.

٧

(7)

وَمَآ أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِىٓ إِلَيْهِمْ ۖ فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ٧

(7) And We sent not before you, [O Muhammad], except men to whom We revealed [the message], so ask the people of the message if you do not know.

وَمَا

And not

جَعَلْنَٰهُمْ

We made them

جَسَدًا

bodies

لَّا

not

يَأْكُلُونَ

eating

ٱلطَّعَامَ

the food,

وَمَا

and not

كَانُوا۟

they were

خَٰلِدِينَ
immortals.

٨

(8)
وَمَا جَعَلۡنَٰهُمۡ جَسَدٗا لَّا يَأۡكُلُونَ ٱلطَّعَامَ وَمَا كَانُواْ خَٰلِدِينَ ٨
(8) And We did not make the prophets forms not eating food, nor were they immortal [on earth].

ثُمَّ
Then

صَدَقۡنَٰهُمُ
We fulfilled (for) them

ٱلۡوَعۡدَ
the promise,

فَأَنجَيۡنَٰهُمۡ
and We saved them

وَمَن
and whom

نَّشَآءُ
We willed

وَأَهۡلَكۡنَا
and We destroyed

ٱلۡمُسۡرِفِينَ
the transgressors.

٩

(9)
ثُمَّ صَدَقۡنَٰهُمُ ٱلۡوَعۡدَ فَأَنجَيۡنَٰهُمۡ وَمَن نَّشَآءُ وَأَهۡلَكۡنَا ٱلۡمُسۡرِفِينَ ٩
(9) Then We fulfilled for them the promise, and We saved them and

whom We willed and destroyed the transgressors.

لَقَدْ

Indeed,

أَنزَلْنَآ

We (have) sent down

إِلَيْكُمْ

to you

كِتَٰبًا

a Book

فِيهِ

in it

ذِكْرُكُمْ

(is) your mention.

صلے

أَفَلَا

Then will not

تَعْقِلُونَ

you use reason?

١٠

(10)

لَقَدْ أَنزَلْنَآ إِلَيْكُمْ كِتَٰبًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ

١٠

(10) We have certainly sent down to you a Book in which is your mention. Then will you not reason?

وَكَمْ

And how many

قَصَمْنَا

We (have) shattered

مِن

of

قَرْيَةٍ

a town

كَانَتْ

(that) was

ظَالِمَةً

unjust,

وَأَنشَأْنَا

and We produced

بَعْدَهَا

after them

قَوْمًا

another people.

ءَاخَرِينَ

١١

(11)

وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْمًا ءَاخَرِينَ ١١

(11) And how many a city which was unjust have We shattered and produced after it another people.

فَلَمَّآ

Then when

أَحَسُّواْ

they perceived

بَأْسَنَآ

Our torment,

إِذَا

behold,

هُم

they

مِّنْهَا

from it

يَرْكُضُونَ

were fleeing.

١٢

(12)

فَلَمَّآ أَحَسُّوا۟ بَأْسَنَآ إِذَا هُم مِّنْهَا يَرْكُضُونَ ١٢

(12) And when its inhabitants perceived Our punishment, at once they fled from it.

لَا

Flee not,

تَرْكُضُوا۟

وَٱرْجِعُوٓا۟

but return

إِلَىٰ

to

مَآ

what

أُتْرِفْتُمْ

you were given luxury

فِيهِ

in it

وَمَسَٰكِنِكُمْ

and to your homes,

لَعَلَّكُمْ

so that you may

تُسْـَٔلُونَ

be questioned.

١٣

(13)

لَا تَرْكُضُوا۟ وَٱرْجِعُوٓا۟ إِلَىٰ مَآ أُتْرِفْتُمْ فِيهِ وَمَسَٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُونَ ١٣

(13) [Some angels said], "Do not flee but return to where you were given luxury and to your homes - perhaps you will be questioned."

قَالُوا۟

They said,

يَٰوَيْلَنَآ

"O woe to us

إِنَّا

Indeed, [we]

كُنَّا

we were

ظَٰلِمِينَ

wrongdoers."

١٤

(14)

قَالُوا۟ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ١٤

(14) They said, "O woe to us! Indeed, we were wrongdoers."

فَمَا

Then not

زَالَت

ceased

تِّلْكَ

[this]

دَعْوَىٰهُمْ

their cry

حَتَّىٰ

until

جَعَلْنَٰهُمْ

We made them

حَصِيدًا

reaped

خَٰمِدِينَ

extinct.

١٥

(15)

فَمَا زَالَت تِّلْكَ دَعْوَىٰهُمْ حَتَّىٰ جَعَلْنَٰهُمْ حَصِيدًا خَٰمِدِينَ ١٥

(15) And that declaration of theirs did not cease until We made them [as] a harvest [mowed down], extinguished [like a fire].

وَمَا

And not

خَلَقْنَا

We created

ٱلسَّمَآءَ

the heavens

وَٱلْأَرْضَ

and the earth

وَمَا

and what

بَيْنَهُمَا

(is) between them

لَٰعِبِينَ

(for) playing.

١٦

(16)

وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ١٦

(16) And We did not create the heaven and earth and that between them in play.

لَوْ

If

أَرَدْنَآ

We intended

أَن

that

نَّتَّخِذَ

We take

لَهْوًا

a pastime,

لَّٱتَّخَذْنَٰهُ

surely We (could have) taken it

مِن

from

لَّدُنَّآ

Us,

إِن

if

كُنَّا

We were

فَٰعِلِينَ

doers.

١٧

(17)

لَوْ أَرَدْنَآ أَن نَّتَّخِذَ لَهْوًا لَّٱتَّخَذْنَٰهُ مِن لَّدُنَّآ إِن كُنَّا فَٰعِلِينَ ١٧

(17) Had We intended to take a diversion, We could have taken it from [what is] with Us - if [indeed] We were to do so.

بَلْ

Nay,

نَقْذِفُ

We hurl

بِٱلْحَقِّ

the truth

عَلَى

against

ٱلْبَٰطِلِ

[the] falsehood,

فَيَدْمَغُهُۥ

and it breaks its head,

فَإِذَا

behold,

هُوَ

it (is)

زَاهِقٌ

vanishing.

ج

وَلَكُمُ

And for you

ٱلْوَيْلُ

(is) destruction

مِمَّا

for what

تَصِفُونَ

you ascribe.

١٨

(18)

بَلْ نَقْذِفُ بِٱلْحَقِّ عَلَى ٱلْبَٰطِلِ فَيَدْمَغُهُۥ فَإِذَا هُوَ زَاهِقٌ ۚ وَلَكُمُ ٱلْوَيْلُ مِمَّا تَصِفُونَ ١٨

(18) Rather, We dash the truth upon falsehood, and it destroys it, and thereupon it departs. And for you is destruction from that which you describe.

وَلَهُۥ

And to Him (belongs)

مَن

whoever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth.

ۚ

وَمَنْ

And (those) who

عِندَهُۥ

(are) near Him

لَا

not

يَسْتَكْبِرُونَ

they are arrogant

عَنْ

to

عِبَادَتِهِۦ

worship Him

وَلَا

and not

يَسْتَحْسِرُونَ

they tire.

١٩

(19)

وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَمَنْ عِندَهُۥ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَلَا يَسْتَحْسِرُونَ ١٩

(19) To Him belongs whoever is in the heavens and the earth. And those near Him are not prevented by arrogance from His worship, nor do they tire.

يُسَبِّحُونَ

They glorify (Him)

ٱلَّيْلَ

[the] night

وَٱلنَّهَارَ

and [the] day,

لَا

not

يَفْتُرُونَ

they slacken.

٢٠

(20)

يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ٢٠

(20) They exalt [Him] night and day [and] do not slacken.

أَمِ

Or

ٱتَّخَذُوٓا۟

(have) they taken

ءَالِهَةً

gods

مِّنَ

from

ٱلْأَرْضِ

the earth,

هُمْ

they

يُنشِرُونَ

raise (the dead)?

٢١

(21)

أَمِ ٱتَّخَذُوٓا۟ ءَالِهَةً مِّنَ ٱلْأَرْضِ هُمْ يُنشِرُونَ ٢١

(21) Or have men taken for themselves gods from the earth who resurrect [the dead]?

لَوْ

If

كَانَ

(there) were

فِيهِمَآ

in both of them

ءَالِهَةٌ

gods

إِلَّا

besides

ٱللَّهُ

Allah,

لَفَسَدَتَا

surely they (would) have been ruined.

ج

فَسُبْحَٰنَ

So glorified

ٱللَّهِ

(is) Allah,

رَبِّ

Lord

ٱلْعَرْشِ

(of) the Throne

عَمَّا

(above) what

يَصِفُونَ

they attribute.

٢٢

(22)

لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ۚ فَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ٢٢

(22) Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe.

لَا

Not

يُسْـَٔلُ

He (can) be questioned

عَمَّا

about what

يَفْعَلُ

He does,

وَهُمْ

but they

يُسْـَٔلُونَ

will be questioned.

٢٣

(23)

لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ٢٣

(23) He is not questioned about what He does, but they will be questioned.

أَمِ

Or

ٱتَّخَذُوا۟

(have) they taken

مِن

besides Him

دُونِهِۦٓ

ءَالِهَةً

gods?

صلى

قُلْ

Say,

هَاتُوا۟

"Bring

بُرْهَـٰنَكُمْ

your proof.

صلى

هَـٰذَا

This

ذِكْرُ

(is) a Reminder

مَن
(for those) who
مَّعِىَ
(are) with me,
وَذِكْرُ
and a Reminder
مَن
(for those) who
قَبْلِى
(were) before me."
قلے

بَلْ
But
أَكْثَرُهُمْ
most of them
لَا
(do) not
يَعْلَمُونَ
know
ٱلْحَقَّ
the truth
صلے

فَهُم
so they
مُّعْرِضُونَ
(are) averse.
٢٤
(24)

أَمِ ٱتَّخَذُواْ مِن دُونِهِۦٓ ءَالِهَةًۖ قُلْ هَاتُواْ بُرْهَٰنَكُمْۖ هَٰذَا ذِكْرُ مَن مَّعِىَ وَذِكْرُ مَن قَبْلِىۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٱلْحَقَّۖ فَهُم مُّعْرِضُونَ ٢٤

(24) Or have they taken gods besides Him? Say, [O Muhammad], "Produce your proof. This [Qur'an] is the message for those with me and the message of those before me." But most of them do not know the truth, so they are turning away.

وَمَآ

And not

أَرْسَلْنَا

We sent

مِن

before you

قَبْلِكَ

مِن

any

رَّسُولٍ

Messenger

إِلَّا

but

نُوحِىٓ

We reveal(ed)

إِلَيْهِ

to him

أَنَّهُۥ

that [He],

لَآ

"(There is) no

إِلَٰهَ

god

إِلَّآ

except

أَنَا۠

Me,

فَٱعْبُدُونِ

so worship Me."

٢٥

(25)

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِىٓ إِلَيْهِ أَنَّهُۥ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدُونِ ٢٥

(25) And We sent not before you any messenger except that We revealed to him that, "There is no deity except Me, so worship Me."

وَقَالُوا۟

And they say,

ٱتَّخَذَ

"Has taken

ٱلرَّحْمَٰنُ

the Most Gracious

وَلَدًا

a son."

قلے

سُبْحَٰنَهُۥ

Glorified is He

ج

بَلْ

Nay,

عِبَادٌ

(they are) slaves

مُّكْرَمُونَ

honored.

٢٦

(26)

وَقَالُوا۟ ٱتَّخَذَ ٱلرَّحْمَٰنُ وَلَدًا ۗ سُبْحَٰنَهُۥ ۚ بَلْ عِبَادٌ مُّكْرَمُونَ ٢٦

(26) And they say, "The Most Merciful has taken a son." Exalted is He! Rather, they are [but] honored servants.

لَا

Not

يَسْبِقُونَهُۥ

they (can) precede Him

بِٱلْقَوْلِ

in word,

وَهُم

and they

بِأَمْرِهِۦ

by His command

يَعْمَلُونَ

act.

٢٧

(27)

لَا يَسْبِقُونَهُۥ بِٱلْقَوْلِ وَهُم بِأَمْرِهِۦ يَعْمَلُونَ ٢٧

(27) They cannot precede Him in word, and they act by His command.

يَعْلَمُ

He knows

مَا

what

بَيْنَ

(is) before them,

أَيْدِيهِمْ

وَمَا

and what

خَلْفَهُمْ

(is) behind them,

وَلَا

and not

يَشْفَعُونَ

they (can) intercede

إِلَّا

except

لِمَنِ

for whom

ٱرْتَضَىٰ

He approves.

وَهُم

And they,

مِّنْ

from

خَشْيَتِهِۦ

fear of Him,

مُشْفِقُونَ

stand in awe.

٢٨

(28)

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ٱرْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِۦ مُشْفِقُونَ ٢٨

(28) He knows what is [presently] before them and what will be after

them, and they cannot intercede except on behalf of one whom He approves. And they, from fear of Him, are apprehensive.

۞

وَمَن

And whoever

يَقُلْ

says

مِنْهُمْ

of them,

إِنِّىٓ

"Indeed, I am

إِلَـٰهٌ

a god

مِّن

besides Him."

دُونِهِۦ

Then that

فَذَٰلِكَ

We will recompense

نَجْزِيهِ

(with) Hell.

جَهَنَّمَ

Thus

ۚ

كَذَٰلِكَ

We recompense

نَجْزِى

the wrongdoers.

ٱلظَّـٰلِمِينَ

وَمَن يَقُلْ مِنْهُمْ إِنِّىٓ إِلَٰهٌ مِّن دُونِهِۦ فَذَٰلِكَ ۞ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ٢٩

(29) And whoever of them should say, "Indeed, I am a god besides Him"- that one We would recompense with Hell. Thus do We recompense the wrongdoers.

أَوَلَمْ

Do not

يَرَ

see

ٱلَّذِينَ

those who

كَفَرُوٓا۟

disbelieved

أَنَّ

that

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

كَانَتَا

were

رَتْقًا

a joined entity,

فَفَتَقْنَٰهُمَا

then We parted them

صلے

وَجَعَلْنَا

and We made

مِنَ

from

ٱلْمَآءِ

[the] water

كُلَّ

every

شَىْءٍ

living thing?

حَىٍّ

صلے

أَفَلَا

Then will not

يُؤْمِنُونَ

they believe?

٣٠

(30)

أَوَلَمْ يَرَ ٱلَّذِينَ كَفَرُوٓا۟ أَنَّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَٰهُمَا ۖ وَجَعَلْنَا مِنَ ٱلْمَآءِ كُلَّ شَىْءٍ حَىٍّ ۖ أَفَلَا يُؤْمِنُونَ ٣٠

(30) Have those who disbelieved not considered that the heavens and the earth were a joined entity, and We separated them and made from water every living thing? Then will they not believe?

وَجَعَلْنَا

And We (have) placed

فِى

in

ٱلْأَرْضِ

the earth

رَوَٰسِىَ

firmly set mountains,

أَن

lest

تَمِيدَ

it (should) shake

بِهِمْ

with them,

وَجَعَلْنَا

and We made

فِيهَا

therein

فِجَاجًا

broad passes

سُبُلًا

(as) ways,

لَّعَلَّهُمْ

so that they may

يَهْتَدُونَ

(be) guided.

٣١

(31)

وَجَعَلْنَا فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ٣١

(31) And We placed within the earth firmly set mountains, lest it should shift with them, and We made therein [mountain] passes [as] roads that they might be guided.

وَجَعَلْنَا

And We made

ٱلسَّمَآءَ
the sky
سَقْفًا
a roof
مَّحْفُوظًا
protected.
صلے

وَهُمْ
But they,
عَنْ
from
ءَايَٰتِهَا
its Signs,
مُعْرِضُونَ
turn away.
٣٢
(32)
وَجَعَلْنَا ٱلسَّمَآءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ ءَايَٰتِهَا مُعْرِضُونَ ٣٢
(32) And We made the sky a protected ceiling, but they, from its signs, are turning away.
وَهُوَ
And He
ٱلَّذِى
(is) the One Who
خَلَقَ
created
ٱلَّيْلَ
the night

وَٱلنَّهَارَ

and the day,

وَٱلشَّمْسَ

and the sun

وَٱلْقَمَرَ

and the moon;

صلے

كُلٌّ

each

فِى

in

فَلَكٍ

an orbit

يَسْبَحُونَ

floating.

٣٣

(33)

وَهُوَ ٱلَّذِى خَلَقَ ٱلَّيْلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْقَمَرَ صلے
كُلٌّ فِى فَلَكٍ يَسْبَحُونَ ٣٣

(33) And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming.

وَمَا

And not

جَعَلْنَا

We made

لِبَشَرٍ

for any man

مِّن

before you

قَبْلِكَ

[the] immortality;

ٱلْخُلْدَ

so if

صلے

أَفَإِيْن

you die,

مِّتَّ

then (would) they

فَهُمُ

live forever?

ٱلْخَٰلِدُونَ

٣٤

(34)

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ ٱلْخُلْدَ صلے أَفَإِيْن مِّتَّ فَهُمُ ٱلْخَٰلِدُونَ ٣٤

(34) And We did not grant to any man before you eternity [on earth]; so if you die - would they be eternal?

كُلُّ

Every

نَفْسٍ

soul

ذَآئِقَةُ

(will) taste

ٱلْمَوْتِ

[the] death.

قلے

وَنَبْلُوكُم

And We test you

بِٱلشَّرِّ

with [the] bad

وَٱلْخَيْرِ

and [the] good

فِتْنَةً

(as) a trial;

صلے

وَإِلَيْنَا

and to Us

تُرْجَعُونَ

you will be returned.

٣٥

(35)

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۗ وَنَبْلُوكُم بِٱلشَّرِّ وَٱلْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ٣٥

(35) Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.

وَإِذَا

And when

رَءَاكَ

you see

ٱلَّذِينَ

those who

كَفَرُوٓا۟

disbelieve

إِن

not

يَتَّخِذُونَكَ

they take you

إِلَّا

except

هُزُوًا

(in) ridicule,

أَهَٰذَا

"Is this

ٱلَّذِى

the one who

يَذْكُرُ

mentions

ءَالِهَتَكُمْ

your gods?"

وَهُم

And they

بِذِكْرِ

at (the) mention

ٱلرَّحْمَٰنِ

(of) the Most Gracious

هُمْ

[they]

كَٰفِرُونَ

(are) disbelievers.

٣٦

(36)

وَإِذَا رَءَاكَ ٱلَّذِينَ كَفَرُوٓا۟ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِى يَذْكُرُ ءَالِهَتَكُمْ وَهُم بِذِكْرِ ٱلرَّحْمَٰنِ هُمْ كَٰفِرُونَ ٣٦

(36) And when those who disbelieve see you, [O Muhammad], they

take you not except in ridicule, [saying], "Is this the one who insults your gods?" And they are, at the mention of the Most Merciful, disbelievers.

خُلِقَ

Is created

ٱلْإِنسَٰنُ

the man

مِنْ

of

عَجَلٍ

haste.

ج

سَأُو۟رِيكُمْ

I will show you

ءَايَٰتِى

My Signs

فَلَا

so (do) not

تَسْتَعْجِلُونِ

ask Me to hasten.

٣٧

(37)

خُلِقَ ٱلْإِنسَٰنُ مِنْ عَجَلٍ ۚ سَأُو۟رِيكُمْ ءَايَٰتِى فَلَا تَسْتَعْجِلُونِ ٣٧

(37) Man was created of haste. I will show you My signs, so do not impatiently urge Me.

وَيَقُولُونَ

And they say,

مَتَىٰ

"When (will be fulfilled)

هَٰذَا

this

ٱلْوَعْدُ

promise,

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful?"

٣٨

(38)

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ٣٨

(38) And they say, "When is this promise, if you should be truthful?"

لَوْ

If

يَعْلَمُ

knew

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

حِينَ

(the) time

لَا

(when) not

يَكُفُّونَ

they will avert

عَن

from

وُجُوهِهِمُ

their faces

ٱلنَّارَ

the Fire

وَلَا

and not

عَن

from

ظُهُورِهِمْ

their backs

وَلَا

and not

هُمْ

they

يُنصَرُونَ

will be helped

٣٩

(39)

لَوْ يَعْلَمُ ٱلَّذِينَ كَفَرُوا۟ حِينَ لَا يَكُفُّونَ عَن وُجُوهِهِمُ ٱلنَّارَ وَلَا عَن ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ٣٩

(39) If those who disbelieved but knew the time when they will not avert the Fire from their faces or from their backs and they will not be aided...

بَلْ

Nay,

تَأْتِيهِم

it will come to them

بَغْتَةً

unexpectedly

فَتَبْهَتُهُمْ

and bewilder them,

فَلَا

then not

يَسْتَطِيعُونَ

they will be able

رَدَّهَا

to repel it,

وَلَا

and not

هُمْ

they

يُنظَرُونَ

will be given respite.

٤٠

(40)

بَلْ تَأْتِيهِم بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ٤٠

(40) Rather, it will come to them unexpectedly and bewilder them, and they will not be able to repel it, nor will they be reprieved.

وَلَقَدِ

And verily,

ٱسْتُهْزِئَ

were mocked

بِرُسُلٍ

Messengers

مِّن

before you

قَبْلِكَ

then surrounded

فَحَاقَ

those who

بِٱلَّذِينَ

mocked

سَخِرُواْ

from them

مِنْهُم

what

مَّا

they used

كَانُواْ

at it

بِهِۦ

(to) mock.

يَسْتَهْزِءُونَ

٤١

(41)

وَلَقَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ بِٱلَّذِينَ سَخِرُواْ مِنْهُم مَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ ٤١

(41) And already were messengers ridiculed before you, but those who mocked them were enveloped by what they used to ridicule.

قُلْ

Say,

مَن

"Who

يَكْلَؤُكُم

(can) protect you

بِٱلَّيْلِ

in the night

وَٱلنَّهَارِ

and the day

مِنَ

from

ٱلرَّحْمَٰنِ

the Most Gracious?"

قلے

بَلْ

Yet,

هُمْ

they

عَن

from

ذِكْرِ

(the) remembrance

رَبِّهِم

(of) their Lord

مُّعْرِضُونَ

turn away.

٤٢

(42)

قُلْ مَن يَكْلَؤُكُم بِٱلَّيْلِ وَٱلنَّهَارِ مِنَ ٱلرَّحْمَٰنِ ۗ بَلْ هُمْ عَن ذِكْرِ رَبِّهِم مُّعْرِضُونَ ٤٢

(42) Say, "Who can protect you at night or by day from the Most Merciful?" But they are, from the remembrance of their Lord, turning away.

أَمْ
Or
لَهُمْ
have they
ءَالِهَةٌ
gods
تَمْنَعُهُم
(to) defend them
مِّن
from
دُونِنَا
Us?
ج

لَا
Not
يَسْتَطِيعُونَ
they are able
نَصْرَ
(to) help
أَنفُسِهِمْ
themselves
وَلَا
and not
هُم
they
مِّنَّا
from Us
يُصْحَبُونَ
can be protected.

٤٣

(43)

أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُم مِّن دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنفُسِهِمْ وَلَا هُم مِّنَّا يُصْحَبُونَ ٤٣

(43) Or do they have gods to defend them other than Us? They are unable [even] to help themselves, nor can they be protected from Us.

بَلْ

Nay,

مَتَّعْنَا

We gave provision

هَٰٓؤُلَآءِ

(to) these

وَءَابَآءَهُمْ

and their fathers

حَتَّىٰ

until

طَالَ

grew long

عَلَيْهِمُ

for them,

ٱلْعُمُرُ

the life.

قلى

أَفَلَا

Then do not

يَرَوْنَ

they see

أَنَّا

that We

نَأْتِى

We come

ٱلْأَرْضَ

(to) the land,

نَنقُصُهَا

We reduce it

مِنْ

from

أَطْرَافِهَآ

its borders?

ج

أَفَهُمُ

So is (it) they

ٱلْغَٰلِبُونَ

(who will be) overcoming?

٤٤

(44)

بَلْ مَتَّعْنَا هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ ٱلْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَآ ۚ أَفَهُمُ ٱلْغَٰلِبُونَ ٤٤

(44) But, [on the contrary], We have provided good things for these [disbelievers] and their fathers until life was prolonged for them. Then do they not see that We set upon the land, reducing it from its borders? So it is they who will overcome?

قُلْ

Say,

إِنَّمَآ

"Only

أُنذِرُكُم

I warn you

بِٱلْوَحْيِ

by the revelation."

ج

وَلَا

But not

يَسْمَعُ

hear

ٱلصُّمُّ

the deaf

ٱلدُّعَآءَ

the call

إِذَا

when

مَا

يُنذَرُونَ

they are warned.

٤٥

(45)

قُلْ إِنَّمَآ أُنذِرُكُم بِٱلْوَحْيِ ۚ وَلَا يَسْمَعُ ٱلصُّمُّ ٱلدُّعَآءَ إِذَا مَا يُنذَرُونَ ٤٥

(45) Say, "I only warn you by revelation." But the deaf do not hear the call when they are warned.

وَلَئِن

And if

مَّسَّتْهُمْ

touches them

نَفْحَةٌ

a whiff

مِّنْ

of

عَذَابِ

(the) punishment

رَبِّكَ

(of) your Lord,

لَيَقُولُنَّ

surely they will say,

يَٰوَيْلَنَآ

"O woe to us

إِنَّا

Indeed, we

كُنَّا

[we] were

ظَٰلِمِينَ

wrongdoers."

٤٦

(46)

وَلَئِن مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَٰوَيْلَنَآ إِنَّا كُنَّا ظَٰلِمِينَ ٤٦

(46) And if [as much as] a whiff of the punishment of your Lord should touch them, they would surely say, "O woe to us! Indeed, we have been wrongdoers."

وَنَضَعُ

And We set

ٱلْمَوَٰزِينَ

the scales

ٱلْقِسْطَ

(of) the justice

لِيَوْمِ
for (the) Day
ٱلْقِيَٰمَةِ
(of) the Resurrection,
فَلَا
so not
تُظْلَمُ
will be wronged
نَفْسٌ
any soul
شَيْـًٔا
(in) anything.
صلے

وَإِن
And if
كَانَ
(there) be
مِثْقَالَ
weight
حَبَّةٍ
(of) a seed
مِّنْ
of
خَرْدَلٍ
a mustard
أَتَيْنَا
We will bring
بِهَا
[with] it.

قلے

وَكَفَىٰ

And sufficient

بِنَا

(are) We

حَٰسِبِينَ

(as) Reckoners.

٤٧

(47)

وَنَضَعُ ٱلْمَوَٰزِينَ ٱلْقِسْطَ لِيَوْمِ ٱلْقِيَٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ۖ وَإِن كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَٰسِبِينَ ٤٧

(47) And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant.

وَلَقَدْ

And verily,

ءَاتَيْنَا

We gave

مُوسَىٰ

Musa

وَهَٰرُونَ

and Harun

ٱلْفُرْقَانَ

the Criterion

وَضِيَآءً

and a light

وَذِكْرًا

and a Reminder

لِّلْمُتَّقِينَ

for the righteous.

٤٨

(48)

وَلَقَدْ ءَاتَيْنَا مُوسَىٰ وَهَٰرُونَ ٱلْفُرْقَانَ وَضِيَآءً وَذِكْرًا لِّلْمُتَّقِينَ ٤٨

(48) And We had already given Moses and Aaron the criterion and a light and a reminder for the righteous

ٱلَّذِينَ

Those who

يَخْشَوْنَ

fear

رَبَّهُم

their Lord

بِٱلْغَيْبِ

in the unseen,

وَهُم

and they

مِّنَ

of

ٱلسَّاعَةِ

the Hour

مُشْفِقُونَ

(are) afraid.

٤٩

(49)

ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَهُم مِّنَ ٱلسَّاعَةِ مُشْفِقُونَ ٤٩

(49) Who fear their Lord unseen, while they are of the Hour apprehensive.

وَهَٰذَا

And this

ذِكْرٌ

(is) a Reminder

مُّبَارَكٌ

blessed,

أَنزَلْنَٰهُ

which We (have) revealed.

ج

أَفَأَنتُمْ

Then are you

لَهُۥ

of it

مُنكِرُونَ

rejecters?

٥٠

(50)

وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَٰهُ ۚ أَفَأَنتُمْ لَهُۥ مُنكِرُونَ ٥٠

(50) And this [Qur'an] is a blessed message which We have sent down. Then are you with it unacquainted?

وَلَقَدْ

And verily,

ءَاتَيْنَآ

We gave

إِبْرَٰهِيمَ

Ibrahim

رُشْدَهُۥ

his guidance

مِن

before,

قَبْلُ

وَكُنَّا

and We were

بِهِۦ

about him

عَٰلِمِينَ

Well-Knowing.

٥١

(51)

وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَٰلِمِينَ ٥١

(51) And We had certainly given Abraham his sound judgement before, and We were of him well-Knowing

إِذْ

When

قَالَ

he said

لِأَبِيهِ

to his father

وَقَوْمِهِۦ

and his people,

مَا

"What

هَٰذِهِ

(are) these

ٱلتَّمَاثِيلُ

[the] statues

ٱلَّتِىٓ

which

أَنتُمْ

you

لَهَا

to it

عَٰكِفُونَ

(are) devoted?"

٥٢

(52)

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِىٓ أَنتُمْ لَهَا عَٰكِفُونَ ٥٢

(52) When he said to his father and his people, "What are these statues to which you are devoted?"

قَالُوا۟

They said,

وَجَدْنَآ

"We found

ءَابَآءَنَا

our forefathers

لَهَا

of them

عَٰبِدِينَ

worshippers."

٥٣

(53)

قَالُوا۟ وَجَدْنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ٥٣

(53) They said, "We found our fathers worshippers of them."

قَالَ

He said,

لَقَدْ

"Verily,

كُنتُمْ

you (are)

أَنتُمْ

[you]

وَءَابَآؤُكُمْ

and your forefathers

فِى

(were) in

ضَلَٰلٍ

an error

مُّبِينٍ

manifest."

٥٤

(54)

قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَءَابَآؤُكُمْ فِى ضَلَٰلٍ مُّبِينٍ ٥٤

(54) He said, "You were certainly, you and your fathers, in manifest error."

قَالُوٓاْ

They said,

أَجِئْتَنَا

"Have you come to us

بِٱلْحَقِّ

with the truth,

أَمْ

or

أَنتَ

you

مِنَ

(are) of

ٱللَّٰعِبِينَ

those who play?"

٥٥

(55)

قَالُوٓاْ أَجِئْتَنَا بِٱلْحَقِّ أَمْ أَنتَ مِنَ ٱللَّٰعِبِينَ ٥٥

(55) They said, "Have you come to us with truth, or are you of those who jest?"

قَالَ

He said,

بَل

"Nay,

رَّبُّكُمْ

your Lord

رَبُّ

(is the) Lord

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

ٱلَّذِى

the One Who

فَطَرَهُنَّ

created them

وَأَنَا۠

and I am

عَلَىٰ
to
ذَٰلِكُم
that
مِّنَ
of
ٱلشَّٰهِدِينَ
the witnesses.
٥٦
(56)
قَالَ بَل رَّبُّكُمْ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلَّذِى فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ ٥٦
(56) He said, "[No], rather, your Lord is the Lord of the heavens and the earth who created them, and I, to that, am of those who testify.
وَتَٱللَّهِ
And by Allah
لَأَكِيدَنَّ
surely, I will plan
أَصْنَٰمَكُم
(against) your idols
بَعْدَ
after
أَن
[that]
تُوَلُّوا۟
you go away
مُدْبِرِينَ
turning (your) backs."
٥٧

(57)

وَتَٱللَّهِ لَأَكِيدَنَّ أَصْنَٰمَكُم بَعْدَ أَن تُوَلُّوا۟ مُدْبِرِينَ ٥٧

(57) And [I swear] by Allah, I will surely plan against your idols after you have turned and gone away."

فَجَعَلَهُمْ

So he made them

جُذَٰذًا

(into) pieces

إِلَّا

except

كَبِيرًا

a large (one)

لَّهُمْ

of them,

لَعَلَّهُمْ

so that they may

إِلَيْهِ

to it

يَرْجِعُونَ

return.

٥٨

(58)

فَجَعَلَهُمْ جُذَٰذًا إِلَّا كَبِيرًا لَّهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ

٥٨

(58) So he made them into fragments, except a large one among them, that they might return to it [and question].

قَالُوا۟

They said,

مَن

"Who

فَعَلَ

(has) done

هَٰذَا

this

بِـَٔالِهَتِنَآ

to our gods?

إِنَّهُۥ

Indeed, he

لَمِنَ

(is) of

ٱلظَّٰلِمِينَ

the wrongdoers."

٥٩

(59)

قَالُواْ مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ إِنَّهُۥ لَمِنَ ٱلظَّٰلِمِينَ ٥٩

(59) They said, "Who has done this to our gods? Indeed, he is of the wrongdoers."

قَالُواْ

They said,

سَمِعْنَا

"We heard

فَتًى

a youth

يَذْكُرُهُمْ

mention them

يُقَالُ

he is called

لَهُۥٓ

إِبْرَٰهِيمُ

Ibrahim."

٦٠

(60)

قَالُواْ سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُۥٓ إِبْرَٰهِيمُ ٦٠

(60) They said, "We heard a young man mention them who is called Abraham."

قَالُواْ

They said,

فَأْتُواْ

"Then bring

بِهِۦ

him

عَلَىٰٓ

before

أَعْيُنِ

(the) eyes

ٱلنَّاسِ

(of) the people

لَعَلَّهُمْ

so that they may

يَشْهَدُونَ

bear witness."

٦١

(61)

قَالُواْ فَأْتُواْ بِهِۦ عَلَىٰٓ أَعْيُنِ ٱلنَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ٦١

(61) They said, "Then bring him before the eyes of the people that they may testify."

قَالُوٓاْ

They said,

ءَأَنتَ

"Have you

فَعَلْتَ

done

هَٰذَا

this

بِـَٔالِهَتِنَا

to our gods

يَٰٓإِبْرَٰهِيمُ

O Ibrahim?"

٦٢

(62)

قَالُوٓاْ ءَأَنتَ فَعَلْتَ هَٰذَا بِـَٔالِهَتِنَا يَٰٓإِبْرَٰهِيمُ ٦٢

(62) They said, "Have you done this to our gods, O Abraham?"

قَالَ

He said,

بَلْ

"Nay,

فَعَلَهُۥ

(some doer) did it.

كَبِيرُهُمْ

Their chief

هَٰذَا

(is) this.

فَسْـَٔلُوهُمْ

So ask them

إِن

if

كَانُوٓاْ

they (can)

يَنطِقُونَ

speak."

٦٣

(63)

قَالَ بَلْ فَعَلَهُۥ كَبِيرُهُمْ هَٰذَا فَسْـَٔلُوهُمْ إِن كَانُوا۟ يَنطِقُونَ ٦٣

(63) He said, "Rather, this - the largest of them - did it, so ask them, if they should [be able to] speak."

فَرَجَعُوٓا۟

So they returned

إِلَىٰٓ

to

أَنفُسِهِمْ

themselves

فَقَالُوٓا۟

and said,

إِنَّكُمْ

"Indeed, you

أَنتُمُ

[you]

ٱلظَّٰلِمُونَ

(are) the wrongdoers."

٦٤

(64)

فَرَجَعُوٓا۟ إِلَىٰٓ أَنفُسِهِمْ فَقَالُوٓا۟ إِنَّكُمْ أَنتُمُ ٱلظَّٰلِمُونَ ٦٤

(64) So they returned to [blaming] themselves and said [to each other], "Indeed, you are the wrongdoers."

ثُمَّ

Then

نُكِسُواْ

they were turned

عَلَىٰ

on

رُءُوسِهِمْ

their heads,

لَقَدْ

"Verily,

عَلِمْتَ

you know

مَا

not

هَٰٓؤُلَآءِ

these

يَنطِقُونَ

(can) speak "

٦٥

(65)

ثُمَّ نُكِسُواْ عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ ٦٥

(65) Then they reversed themselves, [saying], "You have already known that these do not speak!"

قَالَ

He said,

أَفَتَعْبُدُونَ

"Then do you worship

مِن

besides

دُونِ

ٱللَّهِ

Allah

مَا

what

لَا

(does) not

يَنفَعُكُمْ

benefit you

شَيْـًٔا

(in) anything

وَلَا

and not

يَضُرُّكُمْ

harms you?

٦٦

(66)

قَالَ أَفَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمْ شَيْـًٔا وَلَا يَضُرُّكُمْ ٦٦

(66) He said, "Then do you worship instead of Allah that which does not benefit you at all or harm you?

أُفٍّ

Uff

لَّكُمْ

to you

وَلِمَا

and to what

تَعْبُدُونَ

you worship

مِن

besides

دُونِ

ٱللَّهِ

Allah.

صلے

أَفَلَا

Then will not

تَعْقِلُونَ

you use reason?"

٦٧

(67)

أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ ۖ أَفَلَا تَعْقِلُونَ

٦٧

(67) Uff to you and to what you worship instead of Allah. Then will you not use reason?"

قَالُوا۟

They said,

حَرِّقُوهُ

"Burn him

وَٱنصُرُوٓا۟

and support

ءَالِهَتَكُمْ

your gods,

إِن

if

كُنتُمْ

you are

فَٰعِلِينَ

doers."

٦٨

(68)

قَالُواْ حَرِّقُوهُ وَٱنصُرُوٓاْ ءَالِهَتَكُمْ إِن كُنتُمْ فَٰعِلِينَ

٦٨

(68) They said, "Burn him and support your gods - if you are to act."

قُلْنَا

We said,

يَٰنَارُ

"O fire

كُونِى

Be

بَرْدًا

cool[ness]

وَسَلَٰمًا

and safe[ty]

عَلَىٰٓ

for

إِبْرَٰهِيمَ

Ibrahim."

٦٩

(69)

قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ٦٩

(69) Allah said, "O fire, be coolness and safety upon Abraham."

وَأَرَادُواْ

And they intended

بِهِۦ

for him,

كَيْدًا

a plan

فَجَعَلْنَٰهُمُ

but We made them

ٱلْأَخْسَرِينَ

the greatest losers.

٧٠

(70)

وَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ ٱلْأَخْسَرِينَ ٧٠

(70) And they intended for him harm, but We made them the greatest losers.

وَنَجَّيْنَٰهُ

And We delivered him

وَلُوطًا

and Lut

إِلَى

to

ٱلْأَرْضِ

the land

ٱلَّتِى

which

بَٰرَكْنَا

We (had) blessed

فِيهَا

[in it]

لِلْعَٰلَمِينَ

for the worlds.

٧١

(71)

وَنَجَّيْنَٰهُ وَلُوطًا إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا لِلْعَٰلَمِينَ ٧١

(71) And We delivered him and Lot to the land which We had blessed for the worlds.

وَوَهَبْنَا

And We bestowed

لَهُۥٓ

on him

إِسْحَٰقَ

Ishaq

وَيَعْقُوبَ

and Yaqub

نَافِلَةً

(in) addition,

صلے

وَكُلًّا

and all

جَعَلْنَا

We made

صَٰلِحِينَ

righteous.

٧٢

(72)

وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةًۖ وَكُلًّا جَعَلْنَا صَٰلِحِينَ ٧٢

(72) And We gave him Isaac and Jacob in addition, and all [of them] We made righteous.

وَجَعَلْنَٰهُمْ

And We made them

أَئِمَّةً
leaders,
يَهْدُونَ
they guide
بِأَمْرِنَا
by Our Command.
وَأَوْحَيْنَآ
And We inspired
إِلَيْهِمْ
to them
فِعْلَ
(the) doing
ٱلْخَيْرَٰتِ
(of) good deeds,
وَإِقَامَ
and establishment
ٱلصَّلَوٰةِ
(of) the prayer
وَإِيتَآءَ
and giving
ٱلزَّكَوٰةِ
(of) zakah;
صلے

وَكَانُوا۟
and they were
لَنَا
of Us
عَٰبِدِينَ
worshippers.

(73)
وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ ۖ وَكَانُوا۟ لَنَا عَٰبِدِينَ ٧٣

(73) And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.

وَلُوطًا
And (to) Lut

ءَاتَيْنَٰهُ
We gave him

حُكْمًا
judgment

وَعِلْمًا
and knowledge,

وَنَجَّيْنَٰهُ
and We saved him

مِنَ
from

ٱلْقَرْيَةِ
the town

ٱلَّتِى
which

كَانَت
was

تَّعْمَلُ
doing

ٱلْخَبَٰٓئِثَ

wicked deeds.
قلے

إِنَّهُمْ
Indeed, they
كَانُواْ
were
قَوْمَ
a people
سَوْءٍ
evil,
فَٰسِقِينَ
defiantly disobedient.
٧٤
(74)
وَلُوطًا ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَٰهُ مِنَ ٱلْقَرْيَةِ ٱلَّتِى كَانَت تَّعْمَلُ ٱلْخَبَٰٓئِثَ ۗ إِنَّهُمْ كَانُواْ قَوْمَ سَوْءٍ فَٰسِقِينَ ٧٤
(74) And to Lot We gave judgement and knowledge, and We saved him from the city that was committing wicked deeds. Indeed, they were a people of evil, defiantly disobedient.
وَأَدْخَلْنَٰهُ
And We admitted him
فِى
into
رَحْمَتِنَآ
Our Mercy.
صلے

إِنَّهُۥ
Indeed, he

مِنَ

(was) of

ٱلصَّٰلِحِينَ

the righteous.

٧٥

(75)

وَأَدْخَلْنَٰهُ فِى رَحْمَتِنَآ ۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ ٧٥

(75) And We admitted him into Our mercy. Indeed, he was of the righteous.

وَنُوحًا

And Nuh,

إِذْ

when

نَادَىٰ

he called

مِن

before,

قَبْلُ

فَٱسْتَجَبْنَا

so We responded

لَهُۥ

to him

فَنَجَّيْنَٰهُ

and We saved him

وَأَهْلَهُۥ

and his family

مِنَ

from

ٱلْكَرْبِ

the affliction,

ٱلْعَظِيمِ

[the] great.

٧٦

(76)

وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَٱسْتَجَبْنَا لَهُۥ فَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ٧٦

(76) And [mention] Noah, when he called [to Allah] before [that time], so We responded to him and saved him and his family from the great flood.

وَنَصَرْنَٰهُ

And We helped him

مِنَ

from

ٱلْقَوْمِ

the people

ٱلَّذِينَ

who

كَذَّبُوا۟

denied

بِـَٔايَٰتِنَآ

Our Signs.

ج

إِنَّهُمْ

Indeed, they

كَانُوا۟

were

قَوْمَ

a people

سَوْءٍ

evil,

فَأَغْرَقْنَٰهُمْ

so We drowned them

أَجْمَعِينَ

all.

٧٧

(77)

وَنَصَرْنَٰهُ مِنَ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ ٧٧

(77) And We saved him from the people who denied Our signs. Indeed, they were a people of evil, so We drowned them, all together.

وَدَاوُۥدَ

And Dawud

وَسُلَيْمَٰنَ

and Sulaiman,

إِذْ

when

يَحْكُمَانِ

they judged

فِى

concerning

ٱلْحَرْثِ

the field,

إِذْ

when

نَفَشَتْ

pastured

فِيهِ

in it

غَنَمُ

sheep

ٱلْقَوْمِ

(of) a people,

وَكُنَّا

and We were

لِحُكْمِهِمْ

to their judgment

شَٰهِدِينَ

witness.

٧٨

(78)

وَدَاوُۥدَ وَسُلَيْمَٰنَ إِذْ يَحْكُمَانِ فِى ٱلْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ ٱلْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ ٧٨

(78) And [mention] David and Solomon, when they judged concerning the field - when the sheep of a people overran it [at night], and We were witness to their judgement.

فَفَهَّمْنَٰهَا

And We gave understanding of it

سُلَيْمَٰنَ

(to) Sulaiman,

ج

وَكُلًّا

and (to) each

ءَاتَيْنَا

We gave

حُكْمًا

judgment

وَعِلْمًا

and knowledge.

ج

وَسَخَّرْنَا

And We subjected

مَعَ

with

دَاوُۥدَ

Dawud

ٱلْجِبَالَ

the mountains

يُسَبِّحْنَ

(to) glorify Our praises

وَٱلطَّيْرَ

and the birds.

ج

وَكُنَّا

And We were

فَٰعِلِينَ

the Doers.

٧٩

(79)

فَفَهَّمْنَٰهَا سُلَيْمَٰنَ ۚ وَكُلًّا ءَاتَيْنَا حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُۥدَ ٱلْجِبَالَ يُسَبِّحْنَ وَٱلطَّيْرَ ۚ وَكُنَّا فَٰعِلِينَ ٧٩

(79) And We gave understanding of the case to Solomon, and to each [of them] We gave judgement and knowledge. And We subjected the mountains to exalt [Us], along with David and [also] the birds. And We were doing [that].

وَعَلَّمْنَٰهُ

And We taught him

صَنْعَةَ

(the) making

لَبُوسٍ

(of) coats of armor

لَّكُمْ

for you

لِتُحْصِنَكُم

to protect you

مِّن

from

بَأْسِكُمْ

your battle.

صلے

فَهَلْ

Then will

أَنتُمْ

you

شَٰكِرُونَ

(be) grateful?

٨٠

(80)

وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّن بَأْسِكُمْ صلے فَهَلْ أَنتُمْ شَٰكِرُونَ ٨٠

(80) And We taught him the fashioning of coats of armor to protect you from your [enemy in] battle. So will you then be grateful?

وَلِسُلَيْمَٰنَ

And to Sulaiman,

ٱلرِّيحَ

the wind

عَاصِفَةً

forcefully

تَجْرِى

blowing

بِأَمْرِهِۦٓ

by his command

إِلَى

to

ٱلْأَرْضِ

the land

ٱلَّتِى

which

بَٰرَكْنَا

We blessed

فِيهَا

[in it].

ۚ

وَكُنَّا

And We are

بِكُلِّ

of every

شَىْءٍ

thing

عَٰلِمِينَ

Knowers.

٨١

(81)

وَلِسُلَيْمَٰنَ ٱلرِّيحَ عَاصِفَةً تَجْرِى بِأَمْرِهِۦٓ إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا ۚ وَكُنَّا بِكُلِّ شَىْءٍ عَٰلِمِينَ

٨١

(81) And to Solomon [We subjected] the wind, blowing forcefully, proceeding by his command toward the land which We had blessed. And We are ever, of all things, Knowing.

وَمِنَ

And of

ٱلشَّيَٰطِينِ

the devils

مَن

(were some) who

يَغُوصُونَ

would dive

لَهُۥ

for him

وَيَعْمَلُونَ

and would do

عَمَلًا

work

دُونَ

other than

ذَٰلِكَ

that.

صلے

وَكُنَّا

And We were

لَهُمْ

of them

حَـٰفِظِينَ

Guardians.

٨٢

(82)

وَمِنَ ٱلشَّيَـٰطِينِ مَن يَغُوصُونَ لَهُۥ وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ ۖ وَكُنَّا لَهُمْ حَـٰفِظِينَ ٨٢

(82) And of the devils were those who dived for him and did work other than that. And We were of them a guardian.

وَأَيُّوبَ

And Ayub,

إِذْ

when

نَادَىٰ

he called

رَبَّهُۥٓ

(to) his Lord,

أَنِّى

"Indeed, [I]

مَسَّنِىَ

has touched me

ٱلضُّرُّ

the adversity,

وَأَنتَ

and You

أَرْحَمُ

(are) Most Merciful

ٱلرَّٰحِمِينَ

(of) the Merciful."

٨٣

(83)

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ ۞ أَرْحَمُ ٱلرَّٰحِمِينَ ٨٣

(83) And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful."

فَٱسْتَجَبْنَا

So We responded

لَهُۥ

to him

فَكَشَفْنَا

and We removed

مَا

what

بِهِۦ

(was) on him

مِن

of

ضُرٍّ

(the) adversity.

صلے

وَءَاتَيْنَٰهُ

And We gave him

أَهْلَهُۥ

his family

وَمِثْلَهُم

and (the) like thereof

مَّعَهُمْ

with them

رَحْمَةً

(as) Mercy

مِّنْ

from Ourselves,

عِندِنَا

وَذِكْرَىٰ

and a reminder

لِلْعَٰبِدِينَ

for the worshippers.

٨٤

(84)

فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرٍّ ۖ وَءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَٰبِدِينَ ٨٤

(84) So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allah].

وَإِسْمَٰعِيلَ

And Ismail

وَإِدْرِيسَ

and Idris

وَذَا

and Dhul-Kifl;

ٱلْكِفْلِ

ۖ

كُلٌّ

all

مِّنَ

(were) of

ٱلصَّـٰبِرِينَ

the patient ones.

٨٥

(85)

وَإِسْمَـٰعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِ ۖ كُلٌّ مِّنَ ٱلصَّـٰبِرِينَ

٨٥

(85) And [mention] Ishmael and Idrees and Dhul-Kifl; all were of the patient.

وَأَدْخَلْنَـٰهُمْ

And We admitted them

فِى

in

رَحْمَتِنَآ

Our Mercy.

ۖ

إِنَّهُم

Indeed, they

مِّنَ

(were) of

ٱلصَّـٰلِحِينَ

the righteous.

٨٦

(86)

وَأَدْخَلْنَـٰهُمْ فِى رَحْمَتِنَآ ۖ إِنَّهُم مِّنَ ٱلصَّـٰلِحِينَ ٨٦

(86) And We admitted them into Our mercy. Indeed, they were of the righteous.

وَذَا

And Dhun-Nun

ٱلنُّونِ

إِذ

when

ذَّهَبَ

he went

مُغَٰضِبًا

(while) angry

فَظَنَّ

and thought

أَن

that

لَّن

never

نَّقْدِرَ

We would decree

عَلَيْهِ

upon him.

فَنَادَىٰ

Then he called

فِى

in

ٱلظُّلُمَٰتِ

the darkness(es)

أَن

that,

لَّآ

"(There is) no

إِلَٰهَ

god

إِلَّآ

except

أَنتَ

You,

سُبْحَٰنَكَ

Glory be to You

إِنِّى

Indeed, [I]

كُنتُ

I am

مِنَ

of

ٱلظَّٰلِمِينَ

the wrongdoers."

٨٧

(87)

وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقْدِرَ عَلَيْهِ فَنَادَىٰ فِى ٱلظُّلُمَٰتِ أَن لَّآ إِلَٰهَ إِلَّآ أَنتَ سُبْحَٰنَكَ إِنِّى كُنتُ مِنَ ٱلظَّٰلِمِينَ ٨٧

(87) And [mention] the man of the fish, when he went off in anger and thought that We would not decree [anything] upon him. And he called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."

فَٱسْتَجَبْنَا

So We responded

لَهُۥ

to him,

وَنَجَّيْنَٰهُ

and We saved him

مِنَ
from
ٱلْغَمِّ
the distress.
ج

وَكَذَٰلِكَ
And thus
نُۨجِى
We save
ٱلْمُؤْمِنِينَ
the believers.
٨٨
(88)
فَٱسْتَجَبْنَا لَهُۥ وَنَجَّيْنَٰهُ مِنَ ٱلْغَمِّ ۚ وَكَذَٰلِكَ نُۨجِى ٱلْمُؤْمِنِينَ ٨٨
(88) So We responded to him and saved him from the distress. And thus do We save the believers.
وَزَكَرِيَّآ
And Zakariya,
إِذْ
when
نَادَىٰ
he called
رَبَّهُۥ
(to) his Lord,
رَبِّ
"My Lord
لَا
(Do) not

تَذَرْنِى

leave me

فَرْدًا

alone,

وَأَنتَ

while You

خَيْرُ

(are) [the] Best

ٱلْوَٰرِثِينَ

(of) the inheritors."

٨٩

(89)

وَزَكَرِيَّآ إِذْ نَادَىٰ رَبَّهُۥ رَبِّ لَا تَذَرْنِى فَرْدًا وَأَنتَ خَيْرُ ٱلْوَٰرِثِينَ ٨٩

(89) And [mention] Zechariah, when he called to his Lord, "My Lord, do not leave me alone [with no heir], while you are the best of inheritors."

فَٱسْتَجَبْنَا

So We responded

لَهُۥ

to him,

وَوَهَبْنَا

and We bestowed

لَهُۥ

on him

يَحْيَىٰ

Yahya,

وَأَصْلَحْنَا

and We cured

لَهُۥ

for him

زَوْجَهُۥٓ

his wife.

ج

إِنَّهُمْ

Indeed, they

كَانُوا۟

used (to)

يُسَٰرِعُونَ

hasten

فِى

in

ٱلْخَيْرَٰتِ

good deeds,

وَيَدْعُونَنَا

and they supplicate to Us

رَغَبًا

(in) hope

وَرَهَبًا

and fear,

صلے

وَكَانُوا۟

and they were

لَنَا

to Us

خَٰشِعِينَ

humbly submissive.

(90)

فَٱسْتَجَبْنَا لَهُۥ وَوَهَبْنَا لَهُۥ يَحْيَىٰ وَأَصْلَحْنَا لَهُۥ زَوْجَهُۥٓ ۚ إِنَّهُمْ كَانُوا۟ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا۟ لَنَا خَٰشِعِينَ ٩٠

(90) So We responded to him, and We gave to him John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.

وَٱلَّتِىٓ

And she who

أَحْصَنَتْ

guarded

فَرْجَهَا

her chastity,

فَنَفَخْنَا

so We breathed

فِيهَا

into her

مِن

of

رُّوحِنَا

Our Spirit,

وَجَعَلْنَٰهَا

and We made her

وَٱبْنَهَآ

and her son

ءَايَةً

a sign

لِّلْعَٰلَمِينَ
for the worlds.

٩١

(91)

وَٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّوحِنَا وَجَعَلْنَٰهَا وَٱبْنَهَآ ءَايَةً لِّلْعَٰلَمِينَ ٩١

(91) And [mention] the one who guarded her chastity, so We blew into her [garment] through Our angel [Gabriel], and We made her and her son a sign for the worlds.

إِنَّ
Indeed,

هَٰذِهِۦٓ
this

أُمَّتُكُمْ
(is) your religion -

أُمَّةً
religion

وَٰحِدَةً
one,

وَأَنَا۠
and I Am

رَبُّكُمْ
your Lord,

فَٱعْبُدُونِ
so worship Me.

٩٢

(92)

إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱعْبُدُونِ

٩٢

(92) Indeed this, your religion, is one religion, and I am your Lord, so worship Me.

وَتَقَطَّعُوٓاْ

But they cut off

أَمْرَهُم

their affair

بَيْنَهُمْ

among themselves,

صلے

كُلٌّ

all

إِلَيْنَا

to Us

رَٰجِعُونَ

(will) return.

٩٣

(93)

وَتَقَطَّعُوٓاْ أَمْرَهُم بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا رَٰجِعُونَ ٩٣

(93) And [yet] they divided their affair among themselves, [but] all to Us will return.

فَمَن

Then whoever

يَعْمَلْ

does

مِنَ

[of]

ٱلصَّٰلِحَٰتِ

[the] righteous deeds

وَهُوَ

while he

مُؤْمِنٌ

(is) a believer

فَلَا

then not

كُفْرَانَ

(will be) rejected

لِسَعْيِهِۦ

[of] his effort.

وَإِنَّا

And indeed, We

لَهُۥ

of it

كَٰتِبُونَ

(are) Recorders.

٩٤

(94)

فَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِۦ وَإِنَّا لَهُۥ كَٰتِبُونَ ٩٤

(94) So whoever does righteous deeds while he is a believer - no denial will there be for his effort, and indeed We, of it, are recorders.

وَحَرَٰمٌ

And (there is) prohibition

عَلَىٰ

upon

قَرْيَةٍ

a city

أَهْلَكْنَٰهَآ

which We have destroyed,

أَنَّهُمْ

that they

لَا

not

يَرْجِعُونَ

will return.

٩٥

(95)

وَحَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ ٩٥

(95) And there is prohibition upon [the people of] a city which We have destroyed that they will [ever] return

حَتَّىٰٓ

Until

إِذَا

when

فُتِحَتْ

has been opened

يَأْجُوجُ

(for) the Yajuj

وَمَأْجُوجُ

and Majuj,

وَهُم

and they

مِّن

from

كُلِّ

every

حَدَبٍ

elevation

يَنسِلُونَ

descend.

٩٦

(96)

حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ ٩٦

(96) Until when [the dam of] Gog and Magog has been opened and they, from every elevation, descend

وَٱقْتَرَبَ

And has approached

ٱلْوَعْدُ

the promise

ٱلْحَقُّ

[the] true

فَإِذَا

then behold,

هِىَ

[it]

شَٰخِصَةٌ

(are) staring

أَبْصَٰرُ

(the) eyes

ٱلَّذِينَ

(of) those who

كَفَرُوا۟

disbelieved,

يَٰوَيْلَنَا

"O woe to us

قَدْ

Verily,

كُنَّا

we had been

فِى

in

غَفْلَةٍ

heedlessness

مِّنْ

of

هَٰذَا

this;

بَلْ

nay,

كُنَّا

we were

ظَٰلِمِينَ

wrongdoers."

٩٧

(97)

وَٱقْتَرَبَ ٱلْوَعْدُ ٱلْحَقُّ فَإِذَا هِىَ شَٰخِصَةٌ أَبْصَٰرُ ٱلَّذِينَ كَفَرُوا۟ يَٰوَيْلَنَا قَدْ كُنَّا فِى غَفْلَةٍ مِّنْ هَٰذَا بَلْ كُنَّا ظَٰلِمِينَ ٩٧

(97) And [when] the true promise has approached; then suddenly the eyes of those who disbelieved will be staring [in horror, while they say], "O woe to us; we had been unmindful of this; rather, we were wrongdoers."

إِنَّكُمْ

Indeed, you

وَمَا

and what

تَعْبُدُونَ

you worship

مِن

besides Allah

دُونِ

ٱللَّهِ

حَصَبُ

(are) firewood

جَهَنَّمَ

(of) Hell.

أَنتُمْ

You

لَهَا

to it

وَٰرِدُونَ

will come.

٩٨

(98)

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ حَصَبُ جَهَنَّمَ أَنتُمْ لَهَا وَٰرِدُونَ ٩٨

(98) Indeed, you [disbelievers] and what you worship other than Allah are the firewood of Hell. You will be coming to [enter] it.

لَوْ

If

كَانَ

were

هَٰٓؤُلَآءِ

these

ءَالِهَةً

gods,

مَّا

not

وَرَدُوهَا

they (would) have come to it.

صلے

وَكُلٌّ

And all

فِيهَا

therein

خَٰلِدُونَ

will abide forever.

٩٩

(99)

لَوْ كَانَ هَٰٓؤُلَآءِ ءَالِهَةً مَّا وَرَدُوهَا ۖ وَكُلٌّ فِيهَا خَٰلِدُونَ ٩٩

(99) Had these [false deities] been [actual] gods, they would not have come to it, but all are eternal therein.

لَهُمْ

For them

فِيهَا

therein

زَفِيرٌ

(is) sighing,

وَهُمْ

and they

فِيهَا

therein

لَا

not

يَسْمَعُونَ
will hear.

١٠٠

(100)

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ١٠٠
(100) For them therein is heavy sighing, and they therein will not hear.

إِنَّ
Indeed,

ٱلَّذِينَ
those

سَبَقَتْ
has gone forth

لَهُم
for them

مِّنَّا
from Us

ٱلْحُسْنَىٰٓ
the good,

أُو۟لَٰٓئِكَ
those

عَنْهَا
from it

مُبْعَدُونَ
(will be) removed far.

١٠١

(101)

إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُم مِّنَّا ٱلْحُسْنَىٰٓ أُو۟لَٰٓئِكَ عَنْهَا مُبْعَدُونَ ١٠١
(101) Indeed, those for whom the best [reward] has preceded from Us -

they are from it far removed.

لَا

Not

يَسْمَعُونَ

they will hear

حَسِيسَهَا

(the) slightest sound of it

صلے

وَهُمْ

and they

فِى

in

مَا

what

ٱشْتَهَتْ

desire

أَنفُسُهُمْ

their souls

خَٰلِدُونَ

will abide forever.

١٠٢

(102)

لَا يَسْمَعُونَ حَسِيسَهَا ۖ وَهُمْ فِى مَا ٱشْتَهَتْ أَنفُسُهُمْ خَٰلِدُونَ ١٠٢

(102) They will not hear its sound, while they are, in that which their souls desire, abiding eternally.

لَا

Not

يَحْزُنُهُمُ

will grieve them

ٱلْفَزَعُ

the terror

ٱلْأَكْبَرُ

[the] greatest,

وَتَتَلَقَّىٰهُمُ

and will meet them

ٱلْمَلَٰٓئِكَةُ

the Angels,

هَٰذَا

"This

يَوْمُكُمُ

(is) your Day

ٱلَّذِى

which

كُنتُمْ

you were

تُوعَدُونَ

promised."

١٠٣

(103)

لَا يَحْزُنُهُمُ ٱلْفَزَعُ ٱلْأَكْبَرُ وَتَتَلَقَّىٰهُمُ ٱلْمَلَٰٓئِكَةُ هَٰذَا يَوْمُكُمُ ٱلَّذِى كُنتُمْ تُوعَدُونَ ١٠٣

(103) They will not be grieved by the greatest terror, and the angels will meet them, [saying], "This is your Day which you have been promised"

-

يَوْمَ

(The) Day

نَطْوِى

We will fold

ٱلسَّمَآءَ

the heaven

كَطَىِّ

like (the) folding

ٱلسِّجِلِّ

(of) a scroll

لِلْكُتُبِ

for records.

ج

كَمَا

As

بَدَأْنَآ

We began

أَوَّلَ

(the) first

خَلْقٍ

creation

نُّعِيدُهُۥ

We will repeat it,

ج

وَعْدًا

a promise

عَلَيْنَآ

upon Us.

ج

إِنَّا

Indeed, We -

كُنَّا

We are

فَٰعِلِينَ

(the) Doers.

١٠٤

(104)

يَوْمَ نَطْوِى ٱلسَّمَآءَ كَطَىِّ ٱلسِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ ۚ وَعْدًا عَلَيْنَآ ۚ إِنَّا كُنَّا فَٰعِلِينَ ١٠٤

(104) The Day when We will fold the heaven like the folding of a [written] sheet for the records. As We began the first creation, We will repeat it. [That is] a promise binding upon Us. Indeed, We will do it.

وَلَقَدْ

And verily,

كَتَبْنَا

We have written

فِى

in

ٱلزَّبُورِ

the Scripture

مِن

after

بَعْدِ

ٱلذِّكْرِ

the mention,

أَنَّ

that

ٱلْأَرْضَ

the earth -

يَرِثُهَا

will inherit it

عِبَادِىَ

My slaves,

ٱلصَّٰلِحُونَ

the righteous.

١٠٥

(105)

وَلَقَدْ كَتَبْنَا فِى ٱلزَّبُورِ مِن بَعْدِ ٱلذِّكْرِ أَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِىَ ٱلصَّٰلِحُونَ ١٠٥

(105) And We have already written in the book [of Psalms] after the [previous] mention that the land [of Paradise] is inherited by My righteous servants.

إِنَّ

Indeed,

فِى

in

هَٰذَا

this

لَبَلَٰغًا

surely is a Message

لِّقَوْمٍ

for a people,

عَٰبِدِينَ

worshippers.

١٠٦

(106)

إِنَّ فِى هَٰذَا لَبَلَٰغًا لِّقَوْمٍ عَٰبِدِينَ ١٠٦

(106) Indeed, in this [Qur'an] is notification for a worshipping people.

وَمَآ

And not

أَرْسَلْنَٰكَ

We have sent you

إِلَّا

but

رَحْمَةً

(as) a mercy

لِّلْعَٰلَمِينَ

for the worlds.

١٠٧

(107)

وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ١٠٧

(107) And We have not sent you, [O Muhammad], except as a mercy to the worlds.

قُلْ

Say,

إِنَّمَا

"Only

يُوحَىٰٓ

it is revealed

إِلَىَّ

to me

أَنَّمَآ

that

إِلَٰهُكُمْ

your god

إِلَٰهٌ

(is) God

وَٰحِدٌ

One;

صلى

فَهَلْ

so will

أَنتُم

you

مُّسْلِمُونَ

submit (to Him)?"

١٠٨

(108)

قُلْ إِنَّمَا يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ صلى فَهَلْ أَنتُم مُّسْلِمُونَ ١٠٨

(108) Say, "It is only revealed to me that your god is but one God; so will you be Muslims [in submission to Him]?"

فَإِن

But if

تَوَلَّوْاْ

they turn away

فَقُلْ

then say,

ءَاذَنتُكُمْ

"I (have) announced to you

عَلَىٰ

equally.

سَوَآءٍ

صلى

وَإِنْ

And not

أَدْرِىٓ

I know

أَقَرِيبٌ

whether is near

أَم

or

بَعِيدٌ

far

مَّا

what

تُوعَدُونَ

you are promised.

١٠٩

(109)

فَإِن تَوَلَّوْاْ فَقُلْ ءَاذَنتُكُمْ عَلَىٰ سَوَآءٍ ۖ وَإِنْ أَدْرِىٓ أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ ١٠٩

(109) But if they turn away, then say, "I have announced to [all of] you equally. And I know not whether near or far is that which you are promised.

إِنَّهُۥ

Indeed, He

يَعْلَمُ

knows

ٱلْجَهْرَ

the declared

مِنَ

[of]

ٱلْقَوْلِ

[the] speech

وَيَعْلَمُ

and He knows

مَا

what

تَكْتُمُونَ

you conceal.

١١٠

(110)

إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ مِنَ ٱلْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ١١٠

(110) Indeed, He knows what is declared of speech, and He knows what you conceal.

وَإِنْ

And not

أَدْرِى

I know,

لَعَلَّهُۥ

perhaps it may be

فِتْنَةٌ

a trial

لَّكُمْ

for you,

وَمَتَٰعٌ

and an enjoyment

إِلَىٰ

for

حِينٍ

a time."

١١١

(111)

وَإِنْ أَدْرِى لَعَلَّهُۥ فِتْنَةٌ لَّكُمْ وَمَتَٰعٌ إِلَىٰ حِينٍ ١١١

(111) And I know not; perhaps it is a trial for you and enjoyment for a time."

قَٰلَ

He said,

رَبِّ

"My Lord

ٱحْكُم

judge

بِٱلْحَقِّ

in truth.

قلے

وَرَبُّنَا

And our Lord

ٱلرَّحْمَٰنُ

(is) the Most Gracious,

ٱلْمُسْتَعَانُ

the One Whose help is sought

عَلَىٰ

against

مَا

what

تَصِفُونَ

you attribute."

١١٢

(112)

قَٰلَ رَبِّ ٱحْكُم بِٱلْحَقِّ ۗ وَرَبُّنَا ٱلرَّحْمَٰنُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ١١٢

(112) [The Prophet] has said, "My Lord, judge [between us] in truth. And our Lord is the Most Merciful, the one whose help is sought against that which you describe."

ءَايَٰتُهَا ٧٨

Verses 78

سُورَةُ ٱلْحَجِّ

Chapter 22 The Pilgrimage

رُكُوعَاتُهَا ١٠

Rukus 10

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

يَٰٓأَيُّهَا

O mankind

ٱلنَّاسُ

ٱتَّقُوا۟

Fear

رَبَّكُمْ

your Lord.

ج

إِنَّ

Indeed,

زَلْزَلَةَ

(the) convulsion

ٱلسَّاعَةِ

(of) the Hour

شَىْءٌ

(is) a thing

عَظِيمٌ

great.

١

(1)

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَىْءٌ عَظِيمٌ ١

(1) O mankind, fear your Lord. Indeed, the convulsion of the [final] Hour is a terrible thing.

يَوْمَ

(The) Day

تَرَوْنَهَا

you will see it,

تَذْهَلُ

will forget

كُلُّ

every

مُرْضِعَةٍ

nursing mother

عَمَّآ

that which

أَرْضَعَتْ

she was nursing,

وَتَضَعُ

and will deliver

كُلُّ

every

ذَاتِ

pregnant woman

حَمْلٍ

حَمْلَهَا

her load,

وَتَرَى

and you will see

ٱلنَّاسَ

[the] mankind

سُكَٰرَىٰ

intoxicated,

وَمَا

while not

هُم

they

بِسُكَٰرَىٰ

(are) intoxicated;

وَلَٰكِنَّ

but

عَذَابَ

(the) punishment

ٱللَّهِ

(of) Allah

شَدِيدٌ

(will be) severe.

٢

(2)

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكَٰرَىٰ وَمَا هُم بِسُكَٰرَىٰ وَلَٰكِنَّ عَذَابَ ٱللَّهِ شَدِيدٌ ٢

(2) On the Day you see it every nursing mother will be distracted from that [child] she was nursing, and every pregnant woman will abort her pregnancy, and you will see the people [appearing] intoxicated while they are not intoxicated; but the punishment of Allah is severe.

وَمِنَ

And among

ٱلنَّاسِ

the mankind

مَن
(is he) who
يُجَٰدِلُ
disputes
فِى
concerning
ٱللَّهِ
Allah
بِغَيْرِ
without
عِلْمٍ
knowledge
وَيَتَّبِعُ
and follows
كُلَّ
every
شَيْطَٰنٍ
devil
مَّرِيدٍ
rebellious.
٣
(3)
وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَٰنٍ مَّرِيدٍ ٣
(3) And of the people is he who disputes about Allah without knowledge and follows every rebellious devil.
كُتِبَ
It has been decreed
عَلَيْهِ

for him

أَنَّهُۥ

that he

مَن

who

تَوَلَّاهُ

befriends him,

فَأَنَّهُۥ

then indeed, he

يُضِلُّهُۥ

will misguide him

وَيَهْدِيهِ

and will guide him

إِلَىٰ

to

عَذَابِ

(the) punishment

ٱلسَّعِيرِ

(of) the Blaze.

٤

(4)

كُتِبَ عَلَيْهِ أَنَّهُۥ مَن تَوَلَّاهُ فَأَنَّهُۥ يُضِلُّهُۥ وَيَهْدِيهِ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ٤

(4) It has been decreed for every devil that whoever turns to him - he will misguide him and will lead him to the punishment of the Blaze.

يَٰٓأَيُّهَا

O mankind

ٱلنَّاسُ

إِن

If

كُنتُمْ

you are

فِى

in

رَيْبٍ

doubt

مِّنَ

about

ٱلْبَعْثِ

the Resurrection,

فَإِنَّا

then indeed, We

خَلَقْنَٰكُم

We created you

مِّن

from

تُرَابٍ

dust,

ثُمَّ

then

مِن

from

نُّطْفَةٍ

a semen-drop,

ثُمَّ

then

مِنْ

from

عَلَقَةٍ

a clinging substance

ثُمَّ

then

مِن

from

مُّضْغَةٍ

an embryonic lump,

مُّخَلَّقَةٍ

formed

وَغَيْرِ

and unformed,

مُخَلَّقَةٍ

لِّنُبَيِّنَ

that We may make clear

لَكُمْ

to you.

ج

وَنُقِرُّ

And We cause to remain

فِى

in

ٱلْأَرْحَامِ

the wombs

مَا

what

نَشَآءُ

We will

إِلَىٰٓ
for
أَجَلٍ
a term
مُّسَمًّى
appointed,
ثُمَّ
then
نُخْرِجُكُمْ
We bring you out
طِفْلًا
(as) a child,
ثُمَّ
[then]
لِتَبْلُغُوٓا۟
that you may reach
أَشُدَّكُمْ
[your] maturity.
صلے

وَمِنكُم
And among you
مَّن
(is he) who
يُتَوَفَّىٰ
dies,
وَمِنكُم
and among you
مَّن
(is he) who

يُرَدُّ
is returned
إِلَىٰٓ
to
أَرْذَلِ
the most abject
ٱلْعُمُرِ
age,
لِكَيْلَا
so that not
يَعْلَمَ
he knows,
مِنۢ
after
بَعْدِ
عِلْمٍ
having known,
شَيْـًٔا
anything.
ج

وَتَرَى
And you see
ٱلْأَرْضَ
the earth
هَامِدَةً
barren
فَإِذَآ
then when

أَنزَلْنَا
We send down
عَلَيْهَا
on it
ٱلْمَآءَ
water,
ٱهْتَزَّتْ
it gets stirred
وَرَبَتْ
and it swells
وَأَنبَتَتْ
and grows
مِن
of
كُلِّ
every
زَوْجٍۭ
kind
بَهِيجٍ
beautiful.
٥
(5)

يَٰٓأَيُّهَا ٱلنَّاسُ إِن كُنتُمْ فِى رَيْبٍ مِّنَ ٱلْبَعْثِ فَإِنَّا خَلَقْنَٰكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِى ٱلْأَرْحَامِ مَا نَشَآءُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓا۟ أَشُدَّكُمْ ۖ وَمِنكُم مَّن

يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰٓ أَرْذَلِ ٱلْعُمُرِ لِكَيْلَا يَعْلَمَ مِنۢ بَعْدِ عِلْمٍ شَيْـًٔا ۚ وَتَرَى ٱلْأَرْضَ هَامِدَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ وَأَنۢبَتَتْ مِن كُلِّ زَوْجٍۭ بَهِيجٍ ٥

(5) O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may show you. And We settle in the wombs whom We will for a specified term, then We bring you out as a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing. And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind.

ذَٰلِكَ

That

بِأَنَّ

(is) because,

ٱللَّهَ

Allah -

هُوَ

He

ٱلْحَقُّ

(is) the Truth.

وَأَنَّهُۥ

And that He

يُحْىِ

[He] gives life

ٱلْمَوْتَىٰ

(to) the dead,

وَأَنَّهُۥ

and that He

عَلَىٰ

(is) over

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful.

٦

(6)

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّهُۥ يُحْىِ ٱلْمَوْتَىٰ وَأَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٦

(6) That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent

وَأَنَّ

And that

ٱلسَّاعَةَ

the Hour

ءَاتِيَةٌ

will come,

لَّا

(there is) no

رَيْبَ

doubt

فِيهَا

about it,

وَأَنَّ

and that

ٱللَّهَ

Allah

يَبْعَثُ

will resurrect

مَن

(those) who

فِى

(are) in

ٱلْقُبُورِ

the graves.

٧

(7)

وَأَنَّ ٱلسَّاعَةَ ءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن فِى ٱلْقُبُورِ ٧

(7) And [that they may know] that the Hour is coming - no doubt about it - and that Allah will resurrect those in the graves.

وَمِنَ

And among

ٱلنَّاسِ

mankind

مَن

(is he) who

يُجَٰدِلُ

disputes

فِى

concerning

ٱللَّهِ

Allah

بِغَيْرِ
without
عِلْمٍ
any knowledge
وَلَا
and not
هُدًى
any guidance
وَلَا
and not
كِتَٰبٍ
a Book
مُّنِيرٍ
enlightening,
٨
(8)
وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ٨
(8) And of the people is he who disputes about Allah without knowledge or guidance or an enlightening book [from Him],
ثَانِىَ
Twisting
عِطْفِهِۦ
his neck
لِيُضِلَّ
to mislead
عَن
from
سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah.

صلى

لَهُۥ

For him

فِى

in

ٱلدُّنْيَا

the world

خِزْىٌ

(is) disgrace,

صلى

وَنُذِيقُهُۥ

and We will make him taste

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) Resurrection

عَذَابَ

(the) punishment

ٱلْحَرِيقِ

(of) the Burning Fire.

٩

(9)

ثَانِىَ عِطْفِهِۦ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ ۖ لَهُۥ فِى ٱلدُّنْيَا خِزْىٌ ۖ وَنُذِيقُهُۥ يَوْمَ ٱلْقِيَٰمَةِ عَذَابَ ٱلْحَرِيقِ

٩

(9) Twisting his neck [in arrogance] to mislead [people] from the way of Allah. For him in the world is disgrace, and We will make him taste on the Day of Resurrection the punishment of the Burning Fire [while it is said],

ذَٰلِكَ

"That

بِمَا

(is) for what

قَدَّمَتْ

have sent forth

يَدَاكَ

your hands,

وَأَنَّ

and that

ٱللَّهَ

Allah

لَيْسَ

is not

بِظَلَّٰمٍ

unjust

لِّلْعَبِيدِ

to His slaves."

١٠

(10)

ذَٰلِكَ بِمَا قَدَّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ بِظَلَّٰمٍ لِّلْعَبِيدِ

١٠

(10) "That is for what your hands have put forth and because Allah is not ever unjust to [His] servants."

وَمِنَ

And among

ٱلنَّاسِ

the mankind

مَن

(is he) who

يَعْبُدُ

worships

ٱللَّهَ

Allah

عَلَىٰ

on

حَرْفٍ

an edge.

صلے

فَإِنْ

And if

أَصَابَهُۥ

befalls him

خَيْرٌ

good,

ٱطْمَأَنَّ

he is content

بِهِۦ

with it,

صلے

وَإِنْ

and if

أَصَابَتْهُ

befalls him

فِتْنَةٌ
a trial
ٱنقَلَبَ
he turns
عَلَىٰ
on
وَجْهِهِۦ
his face.
خَسِرَ
He has lost
ٱلدُّنْيَا
the world
وَٱلْءَاخِرَةَ
and the Hereafter.
ج

ذَٰلِكَ
That
هُوَ
[it]
ٱلْخُسْرَانُ
(is) the loss
ٱلْمُبِينُ
clear.
١١
(11)

وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُۥ خَيْرٌ ٱطْمَأَنَّ بِهِۦ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ ٱنقَلَبَ عَلَىٰ وَجْهِهِۦ خَسِرَ ٱلدُّنْيَا وَٱلْءَاخِرَةَ ۚ ذَٰلِكَ

هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ١١

(11) And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to the other direction]. He has lost [this] world and the Hereafter. That is what is the manifest loss.

يَدْعُواْ

He calls

مِن

besides

دُونِ

ٱللَّهِ

Allah

مَا

what

لَا

not

يَضُرُّهُۥ

harms him

وَمَا

and what

لَا

not

يَنفَعُهُۥ

benefits him.

ج

ذَٰلِكَ

That

هُوَ

[it]

ٱلضَّلَٰلُ

(is) the straying

ٱلْبَعِيدُ

far away.

١٢

(12)

يَدْعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّهُۥ وَمَا لَا يَنفَعُهُۥ ۚ ذَٰلِكَ هُوَ ٱلضَّلَٰلُ ٱلْبَعِيدُ ١٢

(12) He invokes instead of Allah that which neither harms him nor benefits him. That is what is the extreme error.

يَدْعُواْ

He calls

لَمَن

(one) who -

ضَرُّهُۥٓ

his harm

أَقْرَبُ

(is) closer

مِن

than

نَّفْعِهِۦ

his benefit.

ۚ

لَبِئْسَ

Surely, an evil

ٱلْمَوْلَىٰ

protector

وَلَبِئْسَ

and surely an evil

ٱلْعَشِيرُ
friend
١٣
(13)
يَدْعُوا۟ لَمَن ضَرُّهُۥٓ أَقْرَبُ مِن نَّفْعِهِۦ ۚ لَبِئْسَ ٱلْمَوْلَىٰ وَلَبِئْسَ ٱلْعَشِيرُ ١٣
(13) He invokes one whose harm is closer than his benefit - how wretched the protector and how wretched the associate.
إِنَّ
Indeed,
ٱللَّهَ
Allah
يُدْخِلُ
will admit
ٱلَّذِينَ
those who
ءَامَنُوا۟
believe
وَعَمِلُوا۟
and do
ٱلصَّٰلِحَٰتِ
the righteous deeds
جَنَّٰتٍ
(to) Gardens
تَجْرِى
flow
مِن
from
تَحْتِهَا

underneath it

ٱلْأَنْهَٰرُ

the rivers.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

يَفْعَلُ

does

مَا

what

يُرِيدُ

He intends

١٤

(14)

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُرِيدُ ١٤

(14) Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, Allah does what He intends.

مَن

Whoever

كَانَ

[is]

يَظُنُّ

thinks

أَن

that

لَّن

not

يَنصُرَهُ

Allah will help him

ٱللَّهُ

فِى

in

ٱلدُّنْيَا

the world

وَٱلْءَاخِرَةِ

and the Hereafter,

فَلْيَمْدُدْ

then let him extend

بِسَبَبٍ

a rope

إِلَى

to

ٱلسَّمَآءِ

the sky,

ثُمَّ

then

لْيَقْطَعْ

let him cut off,

فَلْيَنظُرْ

then let him see

هَلْ

whether

يُذْهِبَنَّ

will remove

كَيْدُهُۥ

his plan

مَا

what

يَغِيظُ

enrages.

١٥

(15)

مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْـَٔاخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى ٱلسَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُۥ مَا يَغِيظُ ١٥

(15) Whoever should think that Allah will not support [Prophet Muhammad] in this world and the Hereafter - let him extend a rope to the ceiling, then cut off [his breath], and let him see: will his effort remove that which enrages [him]?

وَكَذَٰلِكَ

And thus

أَنزَلْنَٰهُ

We sent it down

ءَايَٰتٍ

(as) clear Verses,

بَيِّنَٰتٍ

وَأَنَّ

and that

ٱللَّهَ

Allah

يَهْدِى

guides

مَن
whom
يُرِيدُ
He intends.
١٦
(16)
وَكَذَٰلِكَ أَنزَلْنَٰهُ ءَايَٰتٍ بَيِّنَٰتٍ وَأَنَّ ٱللَّهَ يَهْدِى مَن يُرِيدُ ١٦
(16) And thus have We sent the Qur'an down as verses of clear evidence and because Allah guides whom He intends.
إِنَّ
Indeed,
ٱلَّذِينَ
those who
ءَامَنُوا۟
have believed,
وَٱلَّذِينَ
and those who
هَادُوا۟
were Jews
وَٱلصَّٰبِـِٔينَ
and the Sabians
وَٱلنَّصَٰرَىٰ
and the Christians
وَٱلْمَجُوسَ
and the Majus,
وَٱلَّذِينَ
and those who
أَشْرَكُوٓا۟

(are) polytheists

إِنَّ

indeed,

ٱللَّهَ

Allah

يَفْصِلُ

will judge

بَيْنَهُمْ

between them

يَوْمَ

(on) the Day

ٱلْقِيَٰمَةِ

(of) the Resurrection.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

عَلَىٰ

over

كُلِّ

every

شَىْءٍ

thing

شَهِيدٌ

(is) a Witness.

١٧

(17)

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّٰبِـِٔينَ

وَٱلنَّصَٰرَىٰ وَٱلْمَجُوسَ وَٱلَّذِينَ أَشْرَكُوٓا۟ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ١٧

(17) Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah - Allah will judge between them on the Day of Resurrection. Indeed Allah is, over all things, Witness.

أَلَمْ

Do not

تَرَ

you see

أَنَّ

that

ٱللَّهَ

Allah -

يَسْجُدُ

prostrates

لَهُۥ

to Him

مَن

whoever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَن

and whoever

فِى

(is) in

ٱلْأَرْضِ
the earth,
وَٱلشَّمْسُ
and the sun
وَٱلْقَمَرُ
and the moon
وَٱلنُّجُومُ
and the stars
وَٱلْجِبَالُ
and the mountains,
وَٱلشَّجَرُ
and the trees
وَٱلدَّوَآبُّ
and the moving creatures
وَكَثِيرٌ
and many
مِّنَ
of
ٱلنَّاسِ
the people?
صلے

وَكَثِيرٌ
But many -
حَقَّ
(is) justly due
عَلَيْهِ
on him
ٱلْعَذَابُ
the punishment.

قلے

وَمَن
And whoever
يُهِنِ
Allah humiliates
ٱللَّهُ
فَمَا
then not
لَهُۥ
for him
مِن
any
مُّكْرِمٍ
bestower of honor.
ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
يَفْعَلُ
does
مَا
what
يَشَآءُ
He wills.
۩
١٨
(18)

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَسْجُدُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَمَرُ وَٱلنُّجُومُ وَٱلْجِبَالُ وَٱلشَّجَرُ وَٱلدَّوَآبُّ وَكَثِيرٌ مِّنَ ٱلنَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ ٱلْعَذَابُ ۗ وَمَن يُهِنِ ٱللَّهُ فَمَا لَهُۥ مِن مُّكْرِمٍ ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يَشَآءُ ۩ ١٨

(18) Do you not see that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many of the people? But upon many the punishment has been justified. And he whom Allah humiliates - for him there is no bestower of honor. Indeed, Allah does what He wills.

۞

هَٰذَانِ

These two

خَصْمَانِ

opponents

ٱخْتَصَمُوا۟

dispute

فِى

concerning

رَبِّهِمْ

their Lord.

ۖ

فَٱلَّذِينَ

But those who

كَفَرُوا۟

disbelieved

قُطِّعَتْ

will be cut out

لَهُمْ

for them

ثِيَابٌ

garments

مِّن

of

نَّارٍ

fire.

يُصَبُّ

Will be poured

مِن

over

فَوْقِ

رُءُوسِهِمُ

their heads

ٱلْحَمِيمُ

[the] scalding water.

١٩

(19)

هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ١٩

(19) These are two adversaries who have disputed over their Lord. But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water

يُصْهَرُ

Will be melted

بِهِۦ

with it

مَا

what

فِى

(is) in

بُطُونِهِمْ

their bellies

وَٱلْجُلُودُ

and the skins.

٢٠

(20)

يُصْهَرُ بِهِۦ مَا فِى بُطُونِهِمْ وَٱلْجُلُودُ ٢٠

(20) By which is melted that within their bellies and [their] skins.

وَلَهُم

And for them

مَّقَٰمِعُ

(are) hooked rods

مِنْ

of

حَدِيدٍ

iron.

٢١

(21)

وَلَهُم مَّقَٰمِعُ مِنْ حَدِيدٍ ٢١

(21) And for [striking] them are maces of iron.

كُلَّمَآ

Every time

أَرَادُوٓا۟

they want

أَن

to

يَخْرُجُوا۟

come out

مِنْهَا

from it

مِنْ

from

غَمٍّ

anguish,

أُعِيدُوا۟

they will be returned

فِيهَا

therein,

وَذُوقُوا۟

"Taste

عَذَابَ

(the) punishment

ٱلْحَرِيقِ

(of) the Burning Fire "

٢٢

(22)

كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَا مِنْ غَمٍّ أُعِيدُوا۟ فِيهَا وَذُوقُوا۟ عَذَابَ ٱلْحَرِيقِ ٢٢

(22) Every time they want to get out of Hellfire from anguish, they will be returned to it, and [it will be said], "Taste the punishment of the Burning Fire!"

إِنَّ

Indeed,

ٱللَّهَ

Allah

يُدْخِلُ
will admit
ٱلَّذِينَ
those who
ءَامَنُوا۟
believe
وَعَمِلُوا۟
and do
ٱلصَّـٰلِحَـٰتِ
the righteous deeds,
جَنَّـٰتٍ
(to) Gardens
تَجْرِى
flow
مِن
from
تَحْتِهَا
underneath it
ٱلْأَنْهَـٰرُ
the rivers.
يُحَلَّوْنَ
They will be adorned
فِيهَا
therein
مِنْ
with
أَسَاوِرَ
bracelets
مِن

of

ذَهَبٍ

gold

وَلُؤْلُؤًا

and pearl,

صلے

وَلِبَاسُهُمْ

and their garments

فِيهَا

therein

حَرِيرٌ

(will be of) silk.

٢٣

(23)

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ٢٣

(23) Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and pearl, and their garments therein will be silk.

وَهُدُوٓاْ

And they were guided

إِلَى

to

ٱلطَّيِّبِ

the good

مِنَ

of

ٱلْقَوْلِ

the speech,

وَهُدُوٓاْ

and they were guided

إِلَىٰ

to

صِرَٰطِ

(the) path

ٱلْحَمِيدِ

(of) the Praiseworthy.

٢٤

(24)

وَهُدُوٓاْ إِلَى ٱلطَّيِّبِ مِنَ ٱلْقَوْلِ وَهُدُوٓاْ إِلَىٰ صِرَٰطِ ٱلْحَمِيدِ ٢٤

(24) And they had been guided [in worldly life] to good speech, and they were guided to the path of the Praiseworthy.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieved

وَيَصُدُّونَ

and hinder

عَن

from

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

وَٱلْمَسْجِدِ
and Al-Masjid Al-Haraam,
ٱلْحَرَامِ
ٱلَّذِى
which
جَعَلْنَٰهُ
We made it
لِلنَّاسِ
for the mankind,
سَوَآءً
equal,
ٱلْعَٰكِفُ
(are) the resident
فِيهِ
therein
وَٱلْبَادِ
and the visitor;
ج

وَمَن
and whoever
يُرِدْ
intends
فِيهِ
therein
بِإِلْحَادٍ
of deviation
بِظُلْمٍ
(or) wrongdoing,

نُّذِقْهُ

We will make him taste

مِنْ

of

عَذَابٍ

a punishment

أَلِيمٍ

painful.

٢٥

(25)

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِى جَعَلْنَٰهُ لِلنَّاسِ سَوَآءً ٱلْعَٰكِفُ فِيهِ وَٱلْبَادِ ۚ وَمَن يُرِدْ فِيهِ بِإِلْحَادٍۭ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ٢٥

(25) Indeed, those who have disbelieved and avert [people] from the way of Allah and [from] al-Masjid al-Haram, which We made for the people - equal are the resident therein and one from outside; and [also] whoever intends [a deed] therein of deviation [in religion] or wrongdoing - We will make him taste of a painful punishment.

وَإِذْ

And when

بَوَّأْنَا

We assigned

لِإِبْرَٰهِيمَ

to Ibrahim

مَكَانَ

(the) site

ٱلْبَيْتِ

(of) the House,

أَن

"That

لَّا

(do) not

تُشْرِكْ

associate

بِى

with Me

شَيْـًٔا

anything

وَطَهِّرْ

and purify

بَيْتِىَ

My House

لِلطَّآئِفِينَ

for those who circumambulate

وَٱلْقَآئِمِينَ

and those who stand

وَٱلرُّكَّعِ

and those who bow,

ٱلسُّجُودِ

(and) those who prostrate.

٢٦

(26)

وَإِذْ بَوَّأْنَا لِإِبْرَٰهِيمَ مَكَانَ ٱلْبَيْتِ أَن لَّا تُشْرِكْ بِى شَيْـًٔا وَطَهِّرْ بَيْتِىَ لِلطَّآئِفِينَ وَٱلْقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ ٢٦

(26) And [mention, O Muhammad], when We designated for Abraham the site of the House, [saying], "Do not associate anything with Me and

purify My House for those who perform Tawaf and those who stand [in prayer] and those who bow and prostrate.

وَأَذِّن

And proclaim

فِى

to

ٱلنَّاسِ

[the] mankind

بِٱلْحَجِّ

[of] the Pilgrimage;

يَأْتُوكَ

they will come to you

رِجَالًا

(on) foot

وَعَلَىٰ

and on

كُلِّ

every

ضَامِرٍ

lean camel;

يَأْتِينَ

they will come

مِن

from

كُلِّ

every

فَجٍّ

mountain highway

عَمِيقٍ

distant.

(27)

وَأَذِّن فِى ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقٍ ٢٧

(27) And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass -

لِّيَشْهَدُوا۟

That they may witness

مَنَٰفِعَ

benefits

لَهُمْ

for them,

وَيَذْكُرُوا۟

and mention

ٱسْمَ

(the) name

ٱللَّهِ

(of) Allah

فِىٓ

on

أَيَّامٍ

days

مَّعْلُومَٰتٍ

known

عَلَىٰ

over

مَا

what

رَزَقَهُم

He has provided them

مِّن

of

بَهِيمَةِ

(the) beast

ٱلْأَنْعَٰمِ

(of) cattle.

صلے

فَكُلُوا۟

So eat

مِنْهَا

of them

وَأَطْعِمُوا۟

and feed

ٱلْبَآئِسَ

the miserable,

ٱلْفَقِيرَ

the poor.

٢٨

(28)

لِّيَشْهَدُوا۟ مَنَٰفِعَ لَهُمْ وَيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ فِىٓ أَيَّامٍ مَّعْلُومَٰتٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ ٱلْأَنْعَٰمِ ۖ فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْبَآئِسَ ٱلْفَقِيرَ ٢٨

(28) That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor.

ثُمَّ

Then

لْيَقْضُواْ

let them complete

تَفَثَهُمْ

their prescribed duties

وَلْيُوفُواْ

and fulfil

نُذُورَهُمْ

their vows,

وَلْيَطَّوَّفُواْ

and circumambulate

بِٱلْبَيْتِ

the House

ٱلْعَتِيقِ

[the] Ancient."

٢٩

(29)

ثُمَّ لْيَقْضُواْ تَفَثَهُمْ وَلْيُوفُواْ نُذُورَهُمْ وَلْيَطَّوَّفُواْ بِٱلْبَيْتِ ٱلْعَتِيقِ ٢٩

(29) Then let them end their untidiness and fulfill their vows and perform Tawaf around the ancient House."

ذَٰلِكَ

That

وَمَن

and whoever

يُعَظِّمْ

honors

حُرُمَٰتِ

(the) sacred rites

ٱللَّهِ

(of) Allah,

فَهُوَ

then it

خَيْرٌ

(is) best

لَّهُۥ

for him

عِندَ

near

رَبِّهِۦ

his Lord.

قلے

وَأُحِلَّتْ

And are made lawful

لَكُمُ

to you

ٱلْأَنْعَٰمُ

the cattle

إِلَّا

except

مَا

what

يُتْلَىٰ

is recited

عَلَيْكُمْ

to you.

صلے

فَٱجْتَنِبُوا۟

So avoid

ٱلرِّجْسَ

the abomination

مِنَ

of

ٱلْأَوْثَٰنِ

the idols

وَٱجْتَنِبُوا۟

and avoid

قَوْلَ

(the) word

ٱلزُّورِ

false.

٣٠

(30)

ذَٰلِكَ وَمَن يُعَظِّمْ حُرُمَٰتِ ٱللَّهِ فَهُوَ خَيْرٌ لَّهُۥ عِندَ رَبِّهِۦ ۗ وَأُحِلَّتْ لَكُمُ ٱلْأَنْعَٰمُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَٱجْتَنِبُوا۟ ٱلرِّجْسَ مِنَ ٱلْأَوْثَٰنِ وَٱجْتَنِبُوا۟ قَوْلَ ٱلزُّورِ ٣٠

(30) That [has been commanded], and whoever honors the sacred ordinances of Allah - it is best for him in the sight of his Lord. And permitted to you are the grazing livestock, except what is recited to you. So avoid the uncleanliness of idols and avoid false statement,

حُنَفَآءَ

Being upright

لِلَّهِ

to Allah,

غَيْرَ

not

مُشْرِكِينَ

associating partners

بِهِۦ

with Him.

ج

وَمَن

And whoever

يُشْرِكْ

associates partners

بِٱللَّهِ

with Allah

فَكَأَنَّمَا

then (it is) as though

خَرَّ

he had fallen

مِنَ

from

ٱلسَّمَآءِ

the sky

فَتَخْطَفُهُ

and (had) snatched him

ٱلطَّيْرُ

the birds,

أَوْ

or

تَهْوِى

had blown

بِهِ

him

ٱلرِّيحُ

the wind

فِى

to

مَكَانٍ

a place

سَحِيقٍ

far off.

٣١

(31)

حُنَفَآءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِۦ ۚ وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخْطَفُهُ ٱلطَّيْرُ أَوْ تَهْوِى بِهِ ٱلرِّيحُ فِى مَكَانٍ سَحِيقٍ ٣١

(31) Inclining [only] to Allah, not associating [anything] with Him. And he who associates with Allah - it is as though he had fallen from the sky and was snatched by the birds or the wind carried him down into a remote place.

ذَٰلِكَ

That,

وَمَن

and whoever

يُعَظِّمْ

honors

شَعَٰٓئِرَ

(the) Symbols

ٱللَّهِ

(of) Allah

فَإِنَّهَا

then indeed, it

مِن

(is) from

تَقْوَى

(the) piety

ٱلْقُلُوبِ

(of) the hearts.

٣٢

(32)

ذَٰلِكَ وَمَن يُعَظِّمْ شَعَٰٓئِرَ ٱللَّهِ فَإِنَّهَا مِن تَقْوَى ٱلْقُلُوبِ ٣٢

(32) That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.

لَكُمْ

For you

فِيهَا

therein

مَنَٰفِعُ

(are) benefits

إِلَىٰٓ

for

أَجَلٍ

a term

مُّسَمًّى

appointed;

ثُمَّ

then

مَحِلُّهَآ

their place of sacrifice

إِلَى

(is) at

ٱلْبَيْتِ

the House

ٱلْعَتِيقِ

the Ancient.

٣٣

(33)

لَكُمْ فِيهَا مَنَٰفِعُ إِلَىٰٓ أَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ إِلَى ٱلْبَيْتِ ٱلْعَتِيقِ ٣٣

(33) For you the animals marked for sacrifice are benefits for a specified term; then their place of sacrifice is at the ancient House.

وَلِكُلِّ

And for every

أُمَّةٍ

nation

جَعَلْنَا

We have appointed

مَنسَكًا

a rite,

لِّيَذْكُرُوا۟

that they may mention

ٱسْمَ

(the) name

ٱللَّهِ

(of) Allah

عَلَىٰ

over

مَا

what

رَزَقَهُم

He (has) provided them

مِّن
of
بَهِيمَةِ
(the) beast
ٱلْأَنْعَٰمِ
(of) cattle.
قلے

فَإِلَٰهُكُمْ
And your God
إِلَٰهٌ
(is) God
وَٰحِدٌ
One,
فَلَهُۥٓ
so to Him
أَسْلِمُوا۟
submit.
قلے

وَبَشِّرِ
And give glad tidings
ٱلْمُخْبِتِينَ
(to) the humble ones.
٣٤
(34)
وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنۢ بَهِيمَةِ ٱلْأَنْعَٰمِ ۗ فَإِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَلَهُۥٓ أَسْلِمُوا۟ ۗ وَبَشِّرِ ٱلْمُخْبِتِينَ ٣٤
(34) And for all religion We have appointed a rite [of sacrifice] that

they may mention the name of Allah over what He has provided for them of [sacrificial] animals. For your god is one God, so to Him submit. And, [O Muhammad], give good tidings to the humble [before their Lord]

ٱلَّذِينَ

Those

إِذَا

when

ذُكِرَ

is mentioned

ٱللَّهُ

Allah -

وَجِلَتْ

fear

قُلُوبُهُمْ

their hearts,

وَٱلصَّٰبِرِينَ

and those who are patient

عَلَىٰ

over

مَآ

whatever

أَصَابَهُمْ

has afflicted them,

وَٱلْمُقِيمِى

and those who establish

ٱلصَّلَوٰةِ

the prayer,

وَمِمَّا

and out of what

رَزَقْنَٰهُمْ

We have provided them

يُنفِقُونَ

they spend.

٣٥

(35)

ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَٱلصَّٰبِرِينَ عَلَىٰ مَآ أَصَابَهُمْ وَٱلْمُقِيمِى ٱلصَّلَوٰةِ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ٣٥

(35) Who, when Allah is mentioned, their hearts are fearful, and [to] the patient over what has afflicted them, and the establishers of prayer and those who spend from what We have provided them.

وَٱلْبُدْنَ

And the camels and cattle -

جَعَلْنَٰهَا

We have made them

لَكُم

for you

مِّن

among

شَعَٰٓئِرِ

(the) Symbols

ٱللَّهِ

(of) Allah,

لَكُمْ

for you

فِيهَا

therein

خَيْرٌ

(is) good.
صلے

فَٱذْكُرُوا۟
So mention
ٱسْمَ
(the) name
ٱللَّهِ
(of) Allah
عَلَيْهَا
over them
صَوَآفَّ
(when) lined up;
صلے

فَإِذَا
and when
وَجَبَتْ
are down
جُنُوبُهَا
their sides,
فَكُلُوا۟
then eat
مِنْهَا
from them
وَأَطْعِمُوا۟
and feed
ٱلْقَانِعَ
the needy who do not ask
وَٱلْمُعْتَرَّ
and the needy who ask.

ج

كَذَٰلِكَ

Thus

سَخَّرْنَٰهَا

We have subjected them

لَكُمْ

to you

لَعَلَّكُمْ

so that you may

تَشْكُرُونَ

be grateful.

٣٦

(36)

وَٱلْبُدْنَ جَعَلْنَٰهَا لَكُم مِّن شَعَٰٓئِرِ ٱللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَٱذْكُرُوا۟ ٱسْمَ ٱللَّهِ عَلَيْهَا صَوَآفَّ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا۟ مِنْهَا وَأَطْعِمُوا۟ ٱلْقَانِعَ وَٱلْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ٣٦

(36) And the camels and cattle We have appointed for you as among the symbols of Allah; for you therein is good. So mention the name of Allah upon them when lined up [for sacrifice]; and when they are [lifeless] on their sides, then eat from them and feed the needy and the beggar. Thus have We subjected them to you that you may be grateful.

لَن

Will not

يَنَالَ

reach

ٱللَّهَ

Allah

لُحُومُهَا

their meat

وَلَا

and not

دِمَآؤُهَا

their blood

وَلَٰكِن

but

يَنَالُهُ

reaches Him

ٱلتَّقْوَىٰ

the piety

مِنكُمْ

from you.

ج

كَذَٰلِكَ

Thus

سَخَّرَهَا

He subjected them

لَكُمْ

to you

لِتُكَبِّرُوا۟

so that you may magnify

ٱللَّهَ

Allah

عَلَىٰ

for

مَا

what

هَدَىٰكُمْ

He has guided you.
قلے

وَبَشِّرِ
And give glad tidings
ٱلْمُحْسِنِينَ
(to) the good-doers.
٣٧
(37)
لَن يَنَالَ ٱللَّهَ لُحُومُهَا وَلَا دِمَآؤُهَا وَلَٰكِن يَنَالُهُ ٱلتَّقْوَىٰ مِنكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا۟ ٱللَّهَ عَلَىٰ مَا هَدَىٰكُمْ ۗ وَبَشِّرِ ٱلْمُحْسِنِينَ ٣٧

(37) Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus have We subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good.

إِنَّ
Indeed,
ٱللَّهَ
Allah
يُدَٰفِعُ
defends
عَنِ
ٱلَّذِينَ
those who
ءَامَنُوٓا۟
believe.
قلے

إِنَّ
Indeed,
ٱللَّهَ
Allah
لَا
(does) not
يُحِبُّ
like
كُلَّ
every
خَوَّانٍ
treacherous
كَفُورٍ
ungrateful.
٣٨
(38)
إِنَّ ٱللَّهَ يُدَٰفِعُ عَنِ ٱلَّذِينَ ءَامَنُوٓا۟ ۗ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ٣٨
(38) Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful.
أُذِنَ
Permission is given
لِلَّذِينَ
to those who
يُقَٰتَلُونَ
are being fought
بِأَنَّهُمْ
because they
ظُلِمُوا۟

were wronged.
ج

وَإِنَّ
And indeed,
ٱللَّهَ
Allah
عَلَىٰ
for
نَصْرِهِمْ
their victory
لَقَدِيرٌ
(is) surely Able.
٣٩
(39)
أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ٣٩
(39) Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory.
ٱلَّذِينَ
Those who
أُخْرِجُوا۟
have been evicted
مِن
from
دِيَٰرِهِم
their homes
بِغَيْرِ
without

حَقٍّ

right

إِلَّآ

except

أَن

that

يَقُولُواْ

they said,

رَبُّنَا

"Our Lord

ٱللَّهُ

(is) Allah."

قلے

وَلَوْلَا

And if not

دَفْعُ

Allah checks

ٱللَّهِ

ٱلنَّاسَ

the people,

بَعْضَهُم

some of them

بِبَعْضٍ

by others

لَّهُدِّمَتْ

surely (would) have been demolished

صَوَٰمِعُ

monasteries

وَبِيَعٌ

and churches

وَصَلَوَٰتٌ

and synagogues

وَمَسَٰجِدُ

and masajid -

يُذْكَرُ

is mentioned

فِيهَا

in it

ٱسْمُ

(the) name of Allah

ٱللَّهِ

كَثِيرًا

much.

قلے

وَلَيَنصُرَنَّ

And surely Allah will help

ٱللَّهُ

مَن

(those) who

يَنصُرُهُۥٓ

help Him.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَقَوِىٌّ

(is) surely All-Strong,

عَزِيزٌ

All-Mighty.

٤٠

(40)

ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَـٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ٤٠

(40) [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allah." And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.

ٱلَّذِينَ

Those who,

إِن

if

مَّكَّنَّـٰهُمْ

We establish them

فِى

in

ٱلْأَرْضِ

the land

أَقَامُوا۟

they establish

ٱلصَّلَوٰةَ

the prayer

وَءَاتَوُاْ

and they give

ٱلزَّكَوٰةَ

zakah

وَأَمَرُواْ

and they enjoin

بِٱلْمَعْرُوفِ

the right

وَنَهَوْاْ

and forbid

عَنِ

from

ٱلْمُنكَرِ

the wrong.

قلے

وَلِلَّهِ

And for Allah

عَٰقِبَةُ

(is the) end

ٱلْأُمُورِ

(of) the matters.

٤١

(41)

ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُواْ ٱلصَّلَوٰةَ وَءَاتَوُاْ ٱلزَّكَوٰةَ وَأَمَرُواْ بِٱلْمَعْرُوفِ وَنَهَوْاْ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ٤١

(41) [And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters.

وَإِن

And if

يُكَذِّبُوكَ

they deny you,

فَقَدْ

so verily

كَذَّبَتْ

denied

قَبْلَهُمْ

before them

قَوْمُ

(the) people

نُوحٍ

(of) Nuh

وَعَادٌ

and Aad

وَثَمُودُ

and Thamud,

٤٢

(42)

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ ٤٢

(42) And if they deny you, [O Muhammad] - so, before them, did the people of Noah and 'Aad and Thamud deny [their prophets],

وَقَوْمُ

And (the) people

إِبْرَٰهِيمَ

(of) Ibrahim,

وَقَوْمُ

and (the) people

لُوطٍ

(of) Lut

٤٣

(43)

وَقَوْمُ إِبْرَٰهِيمَ وَقَوْمُ لُوطٍ ٤٣

(43) And the people of Abraham and the people of Lot

وَأَصْحَٰبُ

And the inhabitants

مَدْيَنَ

(of) Madyan.

صلے

وَكُذِّبَ

And Musa was denied,

مُوسَىٰ

فَأَمْلَيْتُ

so I granted respite

لِلْكَٰفِرِينَ

to the disbelievers,

ثُمَّ

then

أَخَذْتُهُمْ

I seized them,

صلے

فَكَيْفَ

and how

كَانَ

was

نَكِيرِ

My punishment.

٤٤

(44)

وَأَصْحَٰبُ مَدْيَنَ ۖ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَٰفِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ٤٤

(44) And the inhabitants of Madyan. And Moses was denied, so I prolonged enjoyment for the disbelievers; then I seized them, and how [terrible] was My reproach.

فَكَأَيِّن

And how many

مِّن

of

قَرْيَةٍ

a township

أَهْلَكْنَٰهَا

We have destroyed it,

وَهِىَ

while it

ظَالِمَةٌ

was doing wrong,

فَهِىَ

so it

خَاوِيَةٌ

fell

عَلَىٰ

on

عُرُوشِهَا

its roofs,

وَبِئْرٍ

and well

مُّعَطَّلَةٍ

abandoned,

وَقَصْرٍ

and castle

مَّشِيدٍ

lofty.

٤٥

(45)

فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَٰهَا وَهِىَ ظَالِمَةٌ فَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ مَّشِيدٍ

٤٥

(45) And how many a city did We destroy while it was committing wrong - so it is [now] fallen into ruin - and [how many] an abandoned well and [how many] a lofty palace.

أَفَلَمْ

So have not

يَسِيرُوا۟

they traveled

فِى

in

ٱلْأَرْضِ

the land

فَتَكُونَ

and is

لَهُمْ

for them
قُلُوبٌ
hearts
يَعْقِلُونَ
(to) reason
بِهَآ
with it
أَوْ
or
ءَاذَانٌ
ears
يَسْمَعُونَ
(to) hear
بِهَا
with it?
صلے

فَإِنَّهَا
For indeed, [it]
لَا
not
تَعْمَى
(are) blinded
ٱلْأَبْصَٰرُ
the eyes
وَلَٰكِن
but
تَعْمَى
(are) blinded
ٱلْقُلُوبُ

the hearts

ٱلَّتِى

which

فِى

(are) in

ٱلصُّدُورِ

the breasts.

٤٦

(46)

أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَآ أَوْ ءَاذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى ٱلْأَبْصَٰرُ وَلَٰكِن تَعْمَى ٱلْقُلُوبُ ٱلَّتِى فِى ٱلصُّدُورِ ٤٦

(46) So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.

وَيَسْتَعْجِلُونَكَ

And they ask you to hasten

بِٱلْعَذَابِ

the punishment.

وَلَن

But never will

يُخْلِفَ

Allah fail

ٱللَّهُ

وَعْدَهُۥ

(in) His Promise.

ج

وَإِنَّ

And indeed,

يَوْمًا

a day

عِندَ

with

رَبِّكَ

your Lord

كَأَلْفِ

(is) like a thousand

سَنَةٍ

year(s)

مِّمَّا

of what

تَعُدُّونَ

you count.

٤٧

(47)

وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَن يُخْلِفَ ٱللَّهُ وَعْدَهُۥ ۚ وَإِنَّ يَوْمًا عِندَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ٤٧

(47) And they urge you to hasten the punishment. But Allah will never fail in His promise. And indeed, a day with your Lord is like a thousand years of those which you count.

وَكَأَيِّن

And how many

مِّن

of

قَرْيَةٍ

a township

أَمْلَيْتُ

I gave respite

لَهَا

to it,

وَهِىَ

while it

ظَالِمَةٌ

(was) doing wrong.

ثُمَّ

Then

أَخَذْتُهَا

I seized it

وَإِلَىَّ

and to Me

ٱلْمَصِيرُ

(is) the destination.

٤٨

(48)

وَكَأَيِّن مِّن قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِىَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَىَّ ٱلْمَصِيرُ ٤٨

(48) And for how many a city did I prolong enjoyment while it was committing wrong. Then I seized it, and to Me is the [final] destination.

قُلْ

Say,

يَٰٓأَيُّهَا

"O mankind

ٱلنَّاسُ

إِنَّمَآ

Only

أَنَا۠

I am

لَكُمْ

to you

نَذِيرٌ

a warner

مُّبِينٌ

clear."

٤٩

(49)

قُلْ يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّمَآ أَنَا۠ لَكُمْ نَذِيرٌ مُّبِينٌ ٤٩

(49) Say, "O people, I am only to you a clear warner."

فَٱلَّذِينَ

So those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous deeds -

لَهُم

for them

مَّغْفِرَةٌ

(is) forgiveness

وَرِزْقٌ

and a provision

كَرِيمٌ

noble.

٥٠

(50)

فَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٥٠

(50) And those who have believed and done righteous deeds - for them is forgiveness and noble provision.

وَٱلَّذِينَ

And those who

سَعَوْاْ

strove

فِىٓ

against

ءَايَٰتِنَا

Our Verses,

مُعَٰجِزِينَ

(to) cause failure,

أُوْلَٰٓئِكَ

those

أَصْحَٰبُ

(are the) companions

ٱلْجَحِيمِ

(of) the Hellfire.

٥١

(51)

وَٱلَّذِينَ سَعَوْاْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ٥١

(51) But the ones who strove against Our verses, [seeking] to cause failure - those are the companions of Hellfire.

وَمَآ

And not

أَرْسَلْنَا

We sent

مِن

before you

قَبْلِكَ

مِن

any

رَّسُولٍ

Messenger

وَلَا

and not

نَبِيٍّ

a Prophet

إِلَّآ

but

إِذَا

when

تَمَنَّىٰٓ

he recited,

أَلْقَى

threw

ٱلشَّيْطَٰنُ

the Shaitaan

فِىٓ

in

أُمْنِيَّتِهِۦ

his recitation.

فَيَنسَخُ

But Allah abolishes

ٱللَّهُ

مَا

what

يُلْقِى

throws

ٱلشَّيْطَٰنُ

the Shaitaan,

ثُمَّ

then

يُحْكِمُ

Allah will establish

ٱللَّهُ

ءَايَٰتِهِۦ

His Verses.

قلے

وَٱللَّهُ

And Allah

عَلِيمٌ

(is) All-Knower,

حَكِيمٌ

All-Wise.

٥٢

(52)

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِىٍّ إِلَّآ إِذَا
تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَٰنُ فِىٓ أُمْنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا
يُلْقِى ٱلشَّيْطَٰنُ ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ

حَكِيمٌ ٥٢

(52) And We did not send before you any messenger or prophet except that when he spoke [or recited], Satan threw into it [some misunderstanding]. But Allah abolishes that which Satan throws in; then Allah makes precise His verses. And Allah is Knowing and Wise.

لِّيَجْعَلَ

That He may make

مَا

what

يُلْقِى

the Shaitaan throws

ٱلشَّيْطَٰنُ

فِتْنَةً

a trial

لِّلَّذِينَ

for those

فِى

in

قُلُوبِهِم

their hearts

مَّرَضٌ

(is) a disease,

وَٱلْقَاسِيَةِ

and (are) hardened

قُلُوبُهُمْ

their hearts.

قلے

وَإِنَّ

And indeed,

ٱلظَّٰلِمِينَ

the wrongdoers

لَفِى

(are) surely, in

شِقَاقٍۭ

schism

بَعِيدٍ

far.

٥٣

(53)

لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَٰنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ ٱلظَّٰلِمِينَ لَفِى شِقَاقٍۭ بَعِيدٍ ٥٣

(53) [That is] so He may make what Satan throws in a trial for those within whose hearts is disease and those hard of heart. And indeed, the wrongdoers are in extreme dissension.

وَلِيَعْلَمَ

And that may know

ٱلَّذِينَ

those who

أُوتُوا۟

have been given

ٱلْعِلْمَ

the knowledge

أَنَّهُ

that it

ٱلْحَقُّ

(is) the truth

مِن

from

رَّبِّكَ

your Lord,

فَيُؤْمِنُواْ

and they believe

بِهِۦ

in it,

فَتُخْبِتَ

and may humbly submit

لَهُۥ

to it

قُلُوبُهُمْ

their hearts.

قلے

وَإِنَّ

And indeed,

ٱللَّهَ

Allah

لَهَادِ

(is) surely (the) Guide

ٱلَّذِينَ

(of) those who

ءَامَنُوٓاْ

believe,

إِلَىٰ

to

صِرَٰطٍ

a Path

مُّسْتَقِيمٍ

Straight.

٥٤

(54)

وَلِيَعْلَمَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا۟ بِهِۦ فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ ۗ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓا۟ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٥٤

(54) And so those who were given knowledge may know that it is the truth from your Lord and [therefore] believe in it, and their hearts humbly submit to it. And indeed is Allah the Guide of those who have believed to a straight path.

وَلَا

And not

يَزَالُ

will cease

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve

فِى

(to be) in

مِرْيَةٍ

doubt

مِّنْهُ

of it

حَتَّىٰ

until

تَأْتِيَهُمُ

comes to them

ٱلسَّاعَةُ

the Hour

بَغْتَةً

suddenly

أَوْ

or

يَأْتِيَهُمْ

comes to them

عَذَابُ

(the) punishment

يَوْمٍ

(of) a Day

عَقِيمٍ

barren.

٥٥

(55)

وَلَا يَزَالُ ٱلَّذِينَ كَفَرُوا۟ فِى مِرْيَةٍ مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ ٱلسَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيمٍ

٥٥

(55) But those who disbelieve will not cease to be in doubt of it until the Hour comes upon them unexpectedly or there comes to them the punishment of a barren Day.

ٱلْمُلْكُ

The Sovereignty

يَوْمَئِذٍ

(on) that Day

لِّلَّهِ

(will be) for Allah,

يَحْكُمُ

He will judge

بَيْنَهُمْ

between them.

ج

فَٱلَّذِينَ

So those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and did

ٱلصَّٰلِحَٰتِ

righteous deeds

فِى

(will be) in

جَنَّٰتِ

Gardens

ٱلنَّعِيمِ

(of) Delight.

٥٦

(56)

ٱلْمُلْكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ ۚ فَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فِى جَنَّٰتِ ٱلنَّعِيمِ ٥٦

(56) [All] sovereignty that Day is for Allah; He will judge between them. So they who believed and did righteous deeds will be in the Gardens of Pleasure.

وَٱلَّذِينَ

And those who

كَفَرُوا۟

disbelieved

وَكَذَّبُوا۟

and denied

بِـَٔايَـٰتِنَا

Our Verses,

فَأُو۟لَـٰٓئِكَ

then those

لَهُمْ

for them

عَذَابٌ

(will be) a punishment

مُّهِينٌ

humiliating.

٥٧

(57)

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَـٰتِنَا فَأُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ٥٧

(57) And they who disbelieved and denied Our signs - for those there will be a humiliating punishment.

وَٱلَّذِينَ

And those who

هَاجَرُوا۟

emigrated

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

ثُمَّ

then

قُتِلُوٓا۟

were killed

أَوْ

or

مَاتُوا۟

died,

لَيَرْزُقَنَّهُمُ

surely, Allah will provide them

ٱللَّهُ

رِزْقًا

a provision

حَسَنًا

good.

ج

وَإِنَّ

And indeed

ٱللَّهَ

Allah,

لَهُوَ

surely, He

خَيْرُ

(is the) Best

ٱلرَّٰزِقِينَ

(of) the Providers.

٥٨

(58)

وَٱلَّذِينَ هَاجَرُوا۟ فِى سَبِيلِ ٱللَّهِ ثُمَّ قُتِلُوٓا۟ أَوْ مَاتُوا۟ لَيَرْزُقَنَّهُمُ ٱللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ ٱللَّهَ لَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ٥٨

(58) And those who emigrated for the cause of Allah and then were killed or died - Allah will surely provide for them a good provision. And indeed, it is Allah who is the best of providers.

لَيُدْخِلَنَّهُم

Surely, He will admit them

مُّدْخَلًا

(to) an entrance

يَرْضَوْنَهُۥ

they will be pleased (with) it.

قلے

وَإِنَّ

And indeed,

ٱللَّهَ

Allah

لَعَلِيمٌ

surely, (is) All-Knowing,

حَلِيمٌ

Most Forbearing.

٥٩

(59)

لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُۥ ۚ وَإِنَّ ٱللَّهَ لَعَلِيمٌ حَلِيمٌ ٥٩

(59) He will surely cause them to enter an entrance with which they will be pleased, and indeed, Allah is Knowing and Forbearing.

ذَٰلِكَ

That,

وَمَنْ

and whoever

عَاقَبَ

has retaliated,

بِمِثْلِ

with the like

مَا

(of) that

عُوقِبَ

he was made to suffer

بِهِۦ

by it,

ثُمَّ

then

بُغِىَ

he was oppressed

عَلَيْهِ

[on him],

لَيَنصُرَنَّهُ

Allah will surely help him.

ٱللَّهُ

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَعَفُوٌّ

(is) surely Oft-Pardoning,

غَفُورٌ

Oft-Forgiving.

ذَٰلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِۦ ثُمَّ ۞ بُغِىَ عَلَيْهِ لَيَنصُرَنَّهُ ٱللَّهُ ۗ إِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ٦٠

(60) That [is so]. And whoever responds [to injustice] with the equivalent of that with which he was harmed and then is tyrannized - Allah will surely aid him. Indeed, Allah is Pardoning and Forgiving.

ذَٰلِكَ

That,

بِأَنَّ

(is) because

ٱللَّهَ

Allah

يُولِجُ

causes to enter

ٱلَّيْلَ

the night

فِى

in (to)

ٱلنَّهَارِ

the day,

وَيُولِجُ

and causes to enter

ٱلنَّهَارَ

the day

فِى

in (to)

ٱلَّيْلِ

the night.

وَأَنَّ

And indeed,

ٱللَّهَ

Allah

سَمِيعٌ

(is) All-Hearer,

بَصِيرٌ

All-Seer.

٦١

(61)

ذَٰلِكَ بِأَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَأَنَّ ٱللَّهَ سَمِيعٌ بَصِيرٌ ٦١

(61) That is because Allah causes the night to enter the day and causes the day to enter the night and because Allah is Hearing and Seeing.

ذَٰلِكَ

That (is),

بِأَنَّ

because

ٱللَّهَ

Allah,

هُوَ

He

ٱلْحَقُّ

(is) the Truth,

وَأَنَّ

and that

مَا

what

يَدْعُونَ

they invoke

مِن

besides Him,

دُونِهِۦ

هُوَ

it

ٱلْبَٰطِلُ

(is) the falsehood.

وَأَنَّ

And that

ٱللَّهَ

Allah,

هُوَ

He

ٱلْعَلِىُّ

(is) the Most High,

ٱلْكَبِيرُ

the Most Great.

٦٢

(62)

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِۦ هُوَ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ٦٢

(62) That is because Allah is the Truth, and that which they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.

أَلَمْ

Do not

تَرَ

you see,

أَنَّ
that
ٱللَّهَ
Allah
أَنزَلَ
sends down
مِنَ
from
ٱلسَّمَآءِ
the sky
مَآءً
water
فَتُصْبِحُ
then becomes
ٱلْأَرْضُ
the earth
مُخْضَرَّةً
green?
قلے

إِنَّ
Indeed,
ٱللَّهَ
Allah
لَطِيفٌ
(is) surely Subtle,
خَبِيرٌ
All-Aware.
٦٣
(63)

أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَتُصْبِحُ ٱلْأَرْضُ مُخْضَرَّةً ۗ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ٦٣

(63) Do you not see that Allah has sent down rain from the sky and the earth becomes green? Indeed, Allah is Subtle and Acquainted.

لَّهُۥ

For Him

مَا

(is) whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth.

ۗ

وَإِنَّ

And indeed,

ٱللَّهَ

Allah

لَهُوَ

surely, He

ٱلْغَنِىُّ

(is) Free of need,

ٱلْحَمِيدُ

the Praiseworthy.

٦٤

(64)

لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ٦٤

(64) To Him belongs what is in the heavens and what is on the earth. And indeed, Allah is the Free of need, the Praiseworthy.

أَلَمْ

Do not

تَرَ

you see

أَنَّ

that

ٱللَّهَ

Allah

سَخَّرَ

(has) subjected

لَكُم

to you

مَّا

what

فِى

(is) in

ٱلْأَرْضِ

the earth,

وَٱلْفُلْكَ

and the ships

تَجْرِى

that sail

فِى

through

ٱلْبَحْرِ

the sea

بِأَمْرِهِۦٓ

by His Command?

وَيُمْسِكُ

And He withholds

ٱلسَّمَآءَ

the sky

أَن

lest

تَقَعَ

it falls

عَلَى

on

ٱلْأَرْضِ

the earth

إِلَّا

except

بِإِذْنِهِۦٓ

by His permission.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

بِٱلنَّاسِ

to mankind

لَرَءُوفٌ

(is) Full of Kindness,

رَّحِيمٌ

Most Merciful.

٦٥

(65)

أَلَمْ تَرَ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِأَمْرِهِۦ وَيُمْسِكُ ٱلسَّمَآءَ أَن تَقَعَ عَلَى ٱلْأَرْضِ إِلَّا بِإِذْنِهِۦٓ ۗ إِنَّ ٱللَّهَ بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ ٦٥

(65) Do you not see that Allah has subjected to you whatever is on the earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the earth, unless by His permission. Indeed Allah, to the people, is Kind and Merciful.

وَهُوَ

And He

ٱلَّذِىٓ

(is) the One Who

أَحْيَاكُمْ

gave you life

ثُمَّ

then

يُمِيتُكُمْ

He will cause you to die

ثُمَّ

then

يُحْيِيكُمْ

He will give you life (again).

ۗ

إِنَّ

Indeed,

ٱلْإِنسَٰنَ

man

لَكَفُورٌ

(is) surely ungrateful.

٦٦

(66)

وَهُوَ ٱلَّذِىٓ أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ ٦٦

(66) And He is the one who gave you life; then He causes you to die and then will [again] give you life. Indeed, mankind is ungrateful.

لِّكُلِّ

For every

أُمَّةٍ

nation

جَعَلْنَا

We have made

مَنسَكًا

rite(s),

هُمْ

they

نَاسِكُوهُ

perform it.

صلے

فَلَا

So let them not dispute with you

يُنَٰزِعُنَّكَ

فِى

in

ٱلْأَمْرِ

the matter,

ج

وَٱدْعُ

but invite (them)

إِلَىٰ

to

رَبِّكَ

your Lord.

صلے

إِنَّكَ

Indeed, you

لَعَلَىٰ

(are) surely on

هُدًى

guidance

مُّسْتَقِيمٍ

straight.

٦٧

(67)

لِّكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا هُمْ نَاسِكُوهُ صلے فَلَا يُنَٰزِعُنَّكَ فِى ٱلْأَمْرِ ج وَٱدْعُ إِلَىٰ رَبِّكَ صلے إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ٦٧

(67) For every religion We have appointed rites which they perform. So, [O Muhammad], let the disbelievers not contend with you over the matter but invite them to your Lord. Indeed, you are upon straight guidance.

وَإِن

And if

جَٰدَلُوكَ

they argue (with) you

فَقُلِ

then say,

ٱللَّهُ

"Allah

أَعْلَمُ

(is) most knowing

بِمَا

of what

تَعْمَلُونَ

you do.

٦٨

(68)

وَإِن جَٰدَلُوكَ فَقُلِ ٱللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ٦٨

(68) And if they dispute with you, then say, "Allah is most knowing of what you do.

ٱللَّهُ

Allah

يَحْكُمُ

will judge

بَيْنَكُمْ

between you

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection,

فِيمَا

concerning what

كُنتُمْ

you used (to)

فِيهِ

in it

تَخْتَلِفُونَ

differ."

٦٩

(69)

ٱللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ٦٩

(69) Allah will judge between you on the Day of Resurrection concerning that over which you used to differ."

أَلَمْ

Do not

تَعْلَمْ

you know

أَنَّ

that

ٱللَّهَ

Allah

يَعْلَمُ

knows

مَا

what

فِى

(is) in

ٱلسَّمَآءِ

the heaven

وَٱلْأَرْضِ

and the earth?
قلے

إِنَّ
Indeed,
ذَٰلِكَ
that
فِى
(is) in
كِتَٰبٍ
a Record,
ج

إِنَّ
indeed,
ذَٰلِكَ
that
عَلَى
(is) for
ٱللَّهِ
Allah
يَسِيرٌ
easy.
٧٠
(70)
أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ
إِنَّ ذَٰلِكَ فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ٧٠
(70) Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record. Indeed that, for Allah, is easy.
وَيَعْبُدُونَ
And they worship

مِن

besides Allah

دُونِ

ٱللَّهِ

مَا

what

لَمْ

not

يُنَزِّلْ

He (has) sent down

بِهِۦ

for it

سُلْطَٰنًا

any authority,

وَمَا

and what

لَيْسَ

not

لَهُم

they have

بِهِۦ

of it

عِلْمٌ

any knowledge.

قلے

وَمَا

And not

لِلظَّٰلِمِينَ

(will be) for the wrongdoers

مِن

any

نَّصِيرٍ

helper.

٧١

(71)

وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَمَا لَيْسَ لَهُم بِهِۦ عِلْمٌ ۗ وَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ

٧١

(71) And they worship besides Allah that for which He has not sent down authority and that of which they have no knowledge. And there will not be for the wrongdoers any helper.

وَإِذَا

And when

تُتْلَىٰ

are recited

عَلَيْهِمْ

to them

ءَايَٰتُنَا

Our Verses

بَيِّنَٰتٍ

clear,

تَعْرِفُ

you will recognize

فِى

on

وُجُوهِ

(the) faces

ٱلَّذِينَ

(of) those who

كَفَرُواْ

disbelieve

ٱلْمُنكَرَ

the denial.

صلے

يَكَادُونَ

They almost

يَسْطُونَ

attack

بِٱلَّذِينَ

those who

يَتْلُونَ

recite

عَلَيْهِمْ

to them

ءَايَٰتِنَا

Our Verses.

قلے

قُلْ

Say,

أَفَأُنَبِّئُكُم

"Then shall I inform you

بِشَرٍّ

of worse

مِّن

than

ذَٰلِكُمُ

that?

قلے

ٱلنَّارُ

The Fire,

وَعَدَهَا

Allah (has) promised it

ٱللَّهُ

ٱلَّذِينَ

(for) those who

كَفَرُواْ

disbelieve,

صلے

وَبِئْسَ

and wretched

ٱلْمَصِيرُ

(is) the destination."

٧٢

(72)

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ تَعْرِفُ فِى وُجُوهِ ٱلَّذِينَ كَفَرُواْ ٱلْمُنكَرَ ۖ يَكَادُونَ يَسْطُونَ بِٱلَّذِينَ يَتْلُونَ عَلَيْهِمْ ءَايَٰتِنَا ۗ قُلْ أَفَأُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكُمُ ۗ ٱلنَّارُ وَعَدَهَا ٱللَّهُ ٱلَّذِينَ كَفَرُواْ ۖ وَبِئْسَ ٱلْمَصِيرُ

٧٢

(72) And when Our verses are recited to them as clear evidences, you recognize in the faces of those who disbelieve disapproval. They are almost on the verge of assaulting those who recite to them Our verses. Say, "Then shall I inform you of [what is] worse than that? [It is] the

Fire which Allah has promised those who disbelieve, and wretched is the destination."

يَٰٓأَيُّهَا

O mankind

ٱلنَّاسُ

ضُرِبَ

Is set forth

مَثَلٌ

an example,

فَٱسْتَمِعُوا۟

so listen

لَهُۥٓ

to it.

ج

إِنَّ

Indeed,

ٱلَّذِينَ

those whom

تَدْعُونَ

you invoke

مِن

besides Allah

دُونِ

ٱللَّهِ

لَن

will never

يَخْلُقُوا۟

create

ذُبَابًا

a fly

وَلَوِ

even if

ٱجْتَمَعُوا۟

they gathered together

لَهُۥ

for it.

صلے

وَإِن

And if

يَسْلُبْهُمُ

snatched away from them

ٱلذُّبَابُ

the fly

شَيْـًٔا

a thing

لَّا

not

يَسْتَنقِذُوهُ

they (could) take it back

مِنْهُ

from it.

ج

ضَعُفَ

So weak

ٱلطَّالِبُ

(are) the seeker

وَٱلْمَطْلُوبُ

and the one who is sought.

٧٣

(73)

يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟ ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ ٱلطَّالِبُ وَٱلْمَطْلُوبُ ٧٣

(73) O people, an example is presented, so listen to it. Indeed, those you invoke besides Allah will never create [as much as] a fly, even if they gathered together for that purpose. And if the fly should steal away from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued.

مَا

Not

قَدَرُوا۟

they (have) estimated

ٱللَّهَ

Allah

حَقَّ

(with) due

قَدْرِهِۦٓ

[His] estimation.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَقَوِىٌّ

(is) surely All-Strong,

عَزِيزٌ

All-Mighty.

٧٤

(74)

مَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ٧٤

(74) They have not appraised Allah with true appraisal. Indeed, Allah is Powerful and Exalted in Might.

ٱللَّهُ

Allah

يَصْطَفِى

chooses

مِنَ

from

ٱلْمَلَٰٓئِكَةِ

the Angels

رُسُلًا

Messengers,

وَمِنَ

and from

ٱلنَّاسِ

the mankind.

ۚ

إِنَّ

Indeed,

ٱللَّهَ

Allah

سَمِيعٌ

(is) All-Hearer,

بَصِيرٌ
All-Seer.

٧٥

(75)

ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَٰٓئِكَةِ رُسُلًا وَمِنَ ٱلنَّاسِ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ٧٥

(75) Allah chooses from the angels messengers and from the people. Indeed, Allah is Hearing and Seeing.

يَعْلَمُ
He knows

مَا
what

بَيْنَ
(is) before them

أَيْدِيهِمْ

وَمَا
and what

خَلْفَهُمْ
(is) after them.

قلے

وَإِلَى
And to

ٱللَّهِ
Allah

تُرْجَعُ
return

ٱلْأُمُورُ
all the matters.

٧٦

(76)

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ٧٦

(76) He knows what is [presently] before them and what will be after them. And to Allah will be returned [all] matters.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُواْ

ٱرْكَعُواْ

Bow

وَٱسْجُدُواْ

and prostrate

وَٱعْبُدُواْ

and worship

رَبَّكُمْ

your Lord

وَٱفْعَلُواْ

and do

ٱلْخَيْرَ

[the] good

لَعَلَّكُمْ

so that you may

تُفْلِحُونَ

be successful.

٧٧

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱرْكَعُوا۟ وَٱسْجُدُوا۟ وَٱعْبُدُوا۟ رَبَّكُمْ وَٱفْعَلُوا۟ ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۩ ٧٧

(77) O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed.

وَجَٰهِدُوا۟

And strive

فِى

for

ٱللَّهِ

Allah

حَقَّ

(with the) striving due (to) Him.

جِهَادِهِۦ ۚ

هُوَ

He

ٱجْتَبَىٰكُمْ

(has) chosen you

وَمَا

and not

جَعَلَ

placed

عَلَيْكُمْ

upon you

فِى

in

ٱلدِّينِ

the religion

مِنْ

any

حَرَجٍ

difficulty.

ج

مِّلَّةَ

(The) religion

أَبِيكُمْ

(of) your father

إِبْرَٰهِيمَ

Ibrahim.

ج

هُوَ

He

سَمَّىٰكُمُ

named you

ٱلْمُسْلِمِينَ

Muslims

مِن

before

قَبْلُ

وَفِى

and in

هَٰذَا

this,

لِيَكُونَ

that may be

ٱلرَّسُولُ

the Messenger

شَهِيدًا

a witness

عَلَيْكُمْ

over you

وَتَكُونُواْ

and you may be

شُهَدَآءَ

witnesses

عَلَى

on

ٱلنَّاسِ

the mankind.

ج

فَأَقِيمُواْ

So establish

ٱلصَّلَوٰةَ

the prayer

وَءَاتُواْ

and give

ٱلزَّكَوٰةَ

zakah

وَٱعْتَصِمُواْ

and hold fast

بِٱللَّهِ

to Allah.

هُوَ

He

مَوْلَىٰكُمْ

(is) your Protector -
صلے

فَنِعْمَ
so an Excellent
ٱلْمَوْلَىٰ
[the] Protector
وَنِعْمَ
and an Excellent
ٱلنَّصِيرُ
[the] Helper.
٧٨
(78)

وَجَٰهِدُوا۟ فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَٱعْتَصِمُوا۟ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ ۖ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ٧٨

(78) And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. [It is] the religion of your father, Abraham. Allah named you "Muslims" before [in former scriptures] and in this [revelation] that the Messenger may be a witness over you and you may be witnesses over the people. So establish prayer and give zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper.

ءَايَٰتُهَا ١١٨

Verses 118

سُورَةُ ٱلْمُؤْمِنُونَ

Chapter 23 The Believers

رُكُوعَاتُهَا ٦

Rukus 6

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

قَدْ

Indeed,

أَفْلَحَ

successful

ٱلْمُؤْمِنُونَ

(are) the believers

١

(1)

قَدْ أَفْلَحَ ٱلْمُؤْمِنُونَ ١

(1) Certainly will the believers have succeeded:

ٱلَّذِينَ

Those who

هُمْ

[they]

فِى

during

صَلَاتِهِمْ

their prayers

خَٰشِعُونَ

(are) humbly submissive,

٢

(2)

ٱلَّذِينَ هُمْ فِى صَلَاتِهِمْ خَٰشِعُونَ ٢

(2) They who are during their prayer humbly submissive

وَٱلَّذِينَ

Those who

هُمْ

[they]

عَنِ

from

ٱللَّغْوِ

the vain talk

مُعْرِضُونَ

turn away,

٣

(3)

وَٱلَّذِينَ هُمْ عَنِ ٱللَّغْوِ مُعْرِضُونَ ٣

(3) And they who turn away from ill speech

وَٱلَّذِينَ

Those who

هُمْ

[they]

لِلزَّكَوٰةِ

of purification works

فَٰعِلُونَ

(are) doers,

٤

(4)

وَٱلَّذِينَ هُمْ لِلزَّكَوٰةِ فَٰعِلُونَ ٤

(4) And they who are observant of zakah

وَٱلَّذِينَ

And those who

هُمْ
[they]
لِفُرُوجِهِمْ
of their modesty
حَٰفِظُونَ
(are) guardians
٥
(5)
وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ٥
(5) And they who guard their private parts
إِلَّا
Except
عَلَىٰٓ
from
أَزْوَٰجِهِمْ
their spouses
أَوْ
or
مَا
what
مَلَكَتْ
they rightfully possess
أَيْمَٰنُهُمْ
فَإِنَّهُمْ
then indeed, they
غَيْرُ
(are) not
مَلُومِينَ
blameworthy.

٦

(6)

إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ٦

(6) Except from their wives or those their right hands possess, for indeed, they will not be blamed -

فَمَنِ

Then whoever

ٱبْتَغَىٰ

seeks

وَرَآءَ

beyond

ذَٰلِكَ

that

فَأُو۟لَٰٓئِكَ

then those

هُمُ

[they]

ٱلْعَادُونَ

(are) the transgressors.

٧

(7)

فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ٧

(7) But whoever seeks beyond that, then those are the transgressors -

وَٱلَّذِينَ

And those who

هُمْ

[they]

لِأَمَٰنَٰتِهِمْ

of their trusts

وَعَهْدِهِمْ

and their promise(s)

رَٰعُونَ

(are) observers

٨

(8)

وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ٨

(8) And they who are to their trusts and their promises attentive

وَٱلَّذِينَ

And those who

هُمْ

[they]

عَلَىٰ

over

صَلَوَٰتِهِمْ

their prayers

يُحَافِظُونَ

they guard

٩

(9)

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَٰتِهِمْ يُحَافِظُونَ ٩

(9) And they who carefully maintain their prayers -

أُو۟لَٰٓئِكَ

Those

هُمُ

[they]

ٱلْوَٰرِثُونَ

(are) the inheritors

١٠

(10)

أُو۟لَٰٓئِكَ هُمُ ٱلْوَٰرِثُونَ ١٠

(10) Those are the inheritors

ٱلَّذِينَ

Who

يَرِثُونَ

will inherit

ٱلْفِرْدَوْسَ

the Paradise.

هُمْ

They

فِيهَا

therein

خَٰلِدُونَ

(will) abide forever.

١١

(11)

ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَٰلِدُونَ ١١

(11) Who will inherit al-Firdaus. They will abide therein eternally.

وَلَقَدْ

And indeed,

خَلَقْنَا

We created

ٱلْإِنسَٰنَ

the humankind

مِن

from

سُلَٰلَةٍ

an essence

مِّن

of

طِينٍ

clay.

١٢

(12)

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ مِن سُلَٰلَةٍ مِّن طِينٍ ١٢

(12) And certainly did We create man from an extract of clay.

ثُمَّ

Then

جَعَلْنَٰهُ

We placed him

نُطْفَةً

(as) a semen-drop

فِى

in

قَرَارٍ

a resting place

مَّكِينٍ

firm.

١٣

(13)

ثُمَّ جَعَلْنَٰهُ نُطْفَةً فِى قَرَارٍ مَّكِينٍ ١٣

(13) Then We placed him as a sperm-drop in a firm lodging.

ثُمَّ

Then

خَلَقْنَا

We created

ٱلنُّطْفَةَ

the semen-drop

عَلَقَةً

(into) a clinging substance,

فَخَلَقْنَا

then We created

ٱلْعَلَقَةَ

the clinging substance

مُضْغَةً

(into) an embryonic lump,

فَخَلَقْنَا

then We created

ٱلْمُضْغَةَ

the embryonic lump,

عِظَٰمًا

(into) bones,

فَكَسَوْنَا

then We clothed

ٱلْعِظَٰمَ

the bones

لَحْمًا

(with) flesh;

ثُمَّ

then

أَنشَأْنَٰهُ

We produce it

خَلْقًا

(as) a creation

ءَاخَرَ

another.
ج

فَتَبَارَكَ
So blessed is
ٱللَّهُ
Allah
أَحْسَنُ
(the) Best
ٱلْخَٰلِقِينَ
(of) the Creators.
١٤
(14)

ثُمَّ خَلَقْنَا ٱلنُّطْفَةَ عَلَقَةً فَخَلَقْنَا ٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَٰمًا فَكَسَوْنَا ٱلْعِظَٰمَ لَحْمًا ثُمَّ أَنشَأْنَٰهُ خَلْقًا ءَاخَرَ ۚ فَتَبَارَكَ ٱللَّهُ أَحْسَنُ ٱلْخَٰلِقِينَ
١٤

(14) Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators.

ثُمَّ
Then
إِنَّكُم
indeed, you
بَعْدَ
after
ذَٰلِكَ
that
لَمَيِّتُونَ

surely (will) die.

١٥

(15)

ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ ١٥

(15) Then indeed, after that you are to die.

ثُمَّ

Then

إِنَّكُمْ

indeed, you

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection,

تُبْعَثُونَ

will be resurrected.

١٦

(16)

ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ تُبْعَثُونَ ١٦

(16) Then indeed you, on the Day of Resurrection, will be resurrected.

وَلَقَدْ

And indeed,

خَلَقْنَا

We (have) created

فَوْقَكُمْ

above you

سَبْعَ

seven

طَرَآئِقَ

paths

وَمَا

and not

كُنَّا

We are

عَنِ

of

ٱلْخَلْقِ

the creation

غَٰفِلِينَ

unaware.

١٧

(17)

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ وَمَا كُنَّا عَنِ ٱلْخَلْقِ غَٰفِلِينَ ١٧

(17) And We have created above you seven layered heavens, and never have We been of [Our] creation unaware.

وَأَنزَلْنَا

And We send down

مِنَ

from

ٱلسَّمَآءِ

the sky

مَآءًۢ

water,

بِقَدَرٍ

in (due) measure

فَأَسْكَنَّٰهُ

then We cause it to settle

فِى

in

ٱلْأَرْضِ

the earth.

صلے

وَإِنَّا

And indeed, We,

عَلَىٰ

on

ذَهَابٍ

taking it away,

بِهِۦ

لَقَٰدِرُونَ

surely (are) Able.

١٨

(18)

وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ لَقَٰدِرُونَ ١٨

(18) And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.

فَأَنشَأْنَا

Then We produced

لَكُم

for you

بِهِۦ

by it

جَنَّٰتٍ

gardens

مِّن

of date-palms

نَّخِيلٍ

and grapevines,

وَأَعْنَٰبٍ

for you,

لَّكُمْ

in it

فِيهَا

(are) fruits

فَوَٰكِهُ

abundant

كَثِيرَةٌ

and from them

وَمِنْهَا

you eat.

تَأْكُلُونَ

١٩

(19)

فَأَنشَأْنَا لَكُم بِهِۦ جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ١٩

(19) And We brought forth for you thereby gardens of palm trees and grapevines in which for you are abundant fruits and from which you eat.

وَشَجَرَةً

And a tree

تَخْرُجُ

(that) springs forth

مِن

from

طُورِ

Mount Sinai

سَيْنَآءَ

تَنۢبُتُ

(which) produces

بِٱلدُّهْنِ

oil

وَصِبْغٍ

and a relish

لِّلْـَٔاكِلِينَ

for those who eat.

٢٠

(20)

وَشَجَرَةً تَخْرُجُ مِن طُورِ سَيْنَآءَ تَنۢبُتُ بِٱلدُّهْنِ وَصِبْغٍ لِّلْـَٔاكِلِينَ ٢٠

(20) And [We brought forth] a tree issuing from Mount Sinai which produces oil and food for those who eat.

وَإِنَّ

And indeed,

لَكُمْ

for you

فِى

in

ٱلْأَنْعَٰمِ

the cattle

لَعِبْرَةً

surely, (is) a lesson.

صلى

نُّسْقِيكُم

We give you drink

مِّمَّا

from what

فِى

(is) in

بُطُونِهَا

their bellies,

وَلَكُمْ

and for you

فِيهَا

in them

مَنَٰفِعُ

(are) benefits

كَثِيرَةٌ

many

وَمِنْهَا

and of them

تَأْكُلُونَ

you eat.

٢١

(21)

وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا فِى بُطُونِهَا وَلَكُمْ فِيهَا مَنَٰفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ٢١

(21) And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies, and for you in them are numerous benefits, and from them you eat.

وَعَلَيْهَا

And on them

وَعَلَى

and on

ٱلْفُلْكِ

[the] ships

تُحْمَلُونَ

you are carried.

٢٢

(22)

وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ٢٢

(22) And upon them and on ships you are carried.

وَلَقَدْ

And verily

أَرْسَلْنَا

We sent

نُوحًا

Nuh

إِلَىٰ

to

قَوْمِهِۦ

his people,

فَقَالَ

and he said,

يَٰقَوْمِ

"O my people

ٱعْبُدُواْ

Worship

ٱللَّهَ

Allah;

مَا

not

لَكُم

for you

مِّنْ

(is) any

إِلَٰهٍ

god

غَيْرُهُۥٓ

other than Him.

صلے

أَفَلَا

Then will not

تَتَّقُونَ

you fear?"

٢٣

(23)

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ صلے أَفَلَا تَتَّقُونَ

٢٣

(23) And We had certainly sent Noah to his people, and he said, "O my people, worship Allah; you have no deity other than Him; then will you not fear Him?"

فَقَالَ

But said

ٱلْمَلَؤُا۟

the chiefs

ٱلَّذِينَ

(of) those who

كَفَرُوا۟

disbelieved

مِن

among

قَوْمِهِۦ

his people,

مَا

"This is not

هَٰذَآ

إِلَّا

but

بَشَرٌ

a man

مِّثْلُكُمْ

like you,

يُرِيدُ

he wishes

أَن

to

يَتَفَضَّلَ

assert (his) superiority

عَلَيْكُمْ

over you,

وَلَوْ

and if

شَآءَ

Allah had willed

ٱللَّهُ

لَأَنزَلَ

surely He (would have) sent down

مَلَٰٓئِكَةً

Angels.

مَّا

Not

سَمِعْنَا

we heard

بِهَٰذَا

of this

فِىٓ

from

ءَابَآئِنَا

our forefathers.

ٱلْأَوَّلِينَ

٢٤

(24)

فَقَالَ ٱلْمَلَؤُا۟ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦ مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَآءَ ٱللَّهُ لَأَنزَلَ مَلَٰٓئِكَةً مَّا سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ٢٤

(24) But the eminent among those who disbelieved from his people said, "This is not but a man like yourselves who wishes to take precedence over you; and if Allah had willed [to send a messenger], He would have sent down angels. We have not heard of this among our forefathers.

إِنْ

Not

هُوَ

he

إِلَّا

(is) but

رَجُلٌ

a man

بِهِۦ

in him

جِنَّةٌ

(is) madness,

فَتَرَبَّصُواْ

so wait

بِهِۦ

concerning him

حَتَّىٰ

until

حِينٍ

a time."

٢٥

(25)

إِنْ هُوَ إِلَّا رَجُلٌۢ بِهِۦ جِنَّةٌ فَتَرَبَّصُواْ بِهِۦ حَتَّىٰ حِينٍ ٢٥

(25) He is not but a man possessed with madness, so wait concerning him for a time."

قَالَ

He said,

رَبِّ

"My Lord

ٱنصُرْنِى

Help me

بِمَا

because

كَذَّبُونِ

they deny me."

٢٦

(26)

قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ٢٦

(26) [Noah] said, "My Lord, support me because they have denied me."

فَأَوْحَيْنَآ

So We inspired

إِلَيْهِ

to him,

أَنِ

"That

ٱصْنَعِ

construct

ٱلْفُلْكَ

the ship

بِأَعْيُنِنَا

under Our eyes,

وَوَحْيِنَا

and Our inspiration,

فَإِذَا

then when

جَآءَ

comes

أَمْرُنَا

Our Command

وَفَارَ

and gushes forth

ٱلتَّنُّورُ

the oven,

ۙ

فَٱسْلُكْ

then put

فِيهَا

into it

مِن

of

كُلٍّ

every (kind)

زَوْجَيْنِ

(of) mates

ٱثْنَيْنِ

two

وَأَهْلَكَ

and your family,

إِلَّا

except

مَن

those

سَبَقَ

(has) preceded

عَلَيْهِ

against whom

ٱلْقَوْلُ

the Word

مِنْهُمْ

thereof.

صلى

وَلَا

And (do) not

تُخَٰطِبْنِى

address Me

فِى

concerning

ٱلَّذِينَ

those who

ظَلَمُوٓا۟

wronged,

صلے

إِنَّهُم

indeed, they

مُّغْرَقُونَ

(are) the ones to be drowned.

٢٧

(27)

فَأَوْحَيْنَآ إِلَيْهِ أَنِ ٱصْنَعِ ٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَا جَآءَ أَمْرُنَا وَفَارَ ٱلتَّنُّورُ ۙ فَٱسْلُكْ فِيهَا مِن كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ مِنْهُمْ ۖ وَلَا تُخَٰطِبْنِى فِى ٱلَّذِينَ ظَلَمُوٓا۟ ۖ إِنَّهُم مُّغْرَقُونَ ٢٧

(27) So We inspired to him, "Construct the ship under Our observation, and Our inspiration, and when Our command comes and the oven overflows, put into the ship from each [creature] two mates and your family, except those for whom the decree [of destruction] has proceeded. And do not address Me concerning those who have wronged; indeed, they are to be drowned.

فَإِذَا

And when

ٱسْتَوَيْتَ

you (have) boarded

أَنتَ

you,

وَمَن

and whoever

مَّعَكَ

(is) with you

عَلَى

[on]

ٱلْفُلْكِ

the ship

فَقُلِ

then say,

ٱلْحَمْدُ

'Praise

لِلَّهِ

(be) to Allah,

ٱلَّذِى

Who

نَجَّىٰنَا

(has) saved us

مِنَ

from

ٱلْقَوْمِ

the people -

ٱلظَّٰلِمِينَ

the wrongdoers.'

٢٨

(28)

فَإِذَا ٱسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُلِ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى نَجَّىٰنَا مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ٢٨

(28) And when you have boarded the ship, you and those with you, then say, 'Praise to Allah who has saved us from the wrongdoing people.'

وَقُل

And say,

رَّبِّ

'My Lord,

أَنزِلْنِى

cause me to land

مُنزَلًا

(at) a landing place

مُّبَارَكًا

blessed,

وَأَنتَ

and You

خَيْرُ

(are) the Best

ٱلْمُنزِلِينَ

(of) those who cause to land.'"

٢٩

(29)

وَقُل رَّبِّ أَنزِلْنِى مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ٢٩

(29) And say, 'My Lord, let me land at a blessed landing place, and You are the best to accommodate [us].' "

إِنَّ

Indeed,

فِى
in
ذَٰلِكَ
that
لَءَايَٰتٍ
surely (are) Signs,
وَإِن
and indeed,
كُنَّا
We are
لَمُبْتَلِينَ
surely testing.
٣٠
(30)
إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ وَإِن كُنَّا لَمُبْتَلِينَ ٣٠
(30) Indeed in that are signs, and indeed, We are ever testing [Our servants].
ثُمَّ
Then
أَنشَأْنَا
We produced
مِن
after them
بَعْدِهِمْ
قَرْنًا
a generation
ءَاخَرِينَ
another.
٣١

ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ٣١

(31) Then We produced after them a generation of others.

فَأَرْسَلْنَا

And We sent

فِيهِمْ

among them

رَسُولًا

a Messenger

مِّنْهُمْ

from themselves

أَنِ

[that]

ٱعْبُدُوا۟

"Worship

ٱللَّهَ

Allah;

مَا

not

لَكُم

for you

مِّنْ

(is) any

إِلَٰهٍ

god

غَيْرُهُۥٓ

other than Him.

صلے

أَفَلَا

Then will not

تَتَّقُونَ

you fear?"

٣٢

(32)

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ أَفَلَا تَتَّقُونَ ٣٢

(32) And We sent among them a messenger from themselves, [saying], "Worship Allah; you have no deity other than Him; then will you not fear Him?"

وَقَالَ

And said

ٱلْمَلَأُ

the chiefs

مِن

of

قَوْمِهِ

his people

ٱلَّذِينَ

who

كَفَرُوا۟

disbelieved

وَكَذَّبُوا۟

and denied

بِلِقَآءِ

(the) meeting

ٱلْءَاخِرَةِ

(of) the Hereafter,

وَأَتْرَفْنَٰهُمْ

while We had given them luxury

فِى
in
ٱلْحَيَوٰةِ
the life
ٱلدُّنْيَا
(of) the world,
مَا
"Not
هَٰذَآ
(is) this
إِلَّا
but
بَشَرٌ
a man
مِّثْلُكُمْ
like you.
يَأْكُلُ
He eats
مِمَّا
of what
تَأْكُلُونَ
you eat
مِنْهُ
[from it],
وَيَشْرَبُ
and he drinks
مِمَّا
of what
تَشْرَبُونَ

you drink.

٣٣

(33)

وَقَالَ ٱلْمَلَأُ مِن قَوْمِهِ ٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِلِقَآءِ ٱلْءَاخِرَةِ وَأَتْرَفْنَٰهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا مَا هَٰذَآ إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ٣٣

(33) And the eminent among his people who disbelieved and denied the meeting of the Hereafter while We had given them luxury in the worldly life said, "This is not but a man like yourselves. He eats of that from which you eat and drinks of what you drink.

وَلَئِنْ

And surely if

أَطَعْتُم

you obey

بَشَرًا

a man

مِّثْلَكُمْ

like you,

إِنَّكُمْ

indeed, you

إِذًا

then

لَّخَٰسِرُونَ

surely (will be) losers.

٣٤

(34)

وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ٣٤

(34) And if you should obey a man like yourselves, indeed, you would then be losers.

أَيَعِدُكُمْ

Does he promise you -

أَنَّكُمْ

that you

إِذَا

when

مِتُّمْ

you are dead

وَكُنتُمْ

and you become

تُرَابًا

dust

وَعِظَٰمًا

and bones

أَنَّكُم

that you

مُّخْرَجُونَ

(will be) brought forth?

٣٥

(35)

أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَٰمًا أَنَّكُم مُّخْرَجُونَ ٣٥

(35) Does he promise you that when you have died and become dust and bones that you will be brought forth [once more]?

هَيْهَاتَ

Far-(fetched),

هَيْهَاتَ

far-(fetched)

لِمَا

is what

تُوعَدُونَ

you are promised

٣٦

(36)

هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ٣٦ ۞

(36) How far, how far, is that which you are promised.

إِنْ

Not

هِيَ

it

إِلَّا

(is) but

حَيَاتُنَا

our life

ٱلدُّنْيَا

(of) the world,

نَمُوتُ

we die

وَنَحْيَا

and we live,

وَمَا

and not

نَحْنُ

we

بِمَبْعُوثِينَ

(will be) resurrected.

٣٧

(37)

إِنْ هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ٣٧

(37) Life is not but our worldly life - we die and live, but we will not be resurrected.

إِنْ
Not

هُوَ
(is) he

إِلَّا
but

رَجُلٌ
a man

ٱفْتَرَىٰ
who (has) invented

عَلَى
about

ٱللَّهِ
Allah

كَذِبًا
a lie,

وَمَا
and not

نَحْنُ
we

لَهُۥ
(in) him

بِمُؤْمِنِينَ
(are) believers."

٣٨

(38)

إِنْ هُوَ إِلَّا رَجُلٌ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا وَمَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ ٣٨

(38) He is not but a man who has invented a lie about Allah, and we will not believe him."

قَالَ

He said,

رَبِّ

"My Lord

ٱنصُرْنِى

Help me

بِمَا

because

كَذَّبُونِ

they deny me."

٣٩

(39)

قَالَ رَبِّ ٱنصُرْنِى بِمَا كَذَّبُونِ ٣٩

(39) He said, "My Lord, support me because they have denied me."

قَالَ

He said,

عَمَّا

"After a little while

قَلِيلٍ

لَّيُصْبِحُنَّ

surely they will become

نَٰدِمِينَ

regretful."

٤٠

(40)

قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَٰدِمِينَ ٤٠

(40) [Allah] said, "After a little, they will surely become regretful."

فَأَخَذَتْهُمُ

So seized them

ٱلصَّيْحَةُ

the awful cry

بِٱلْحَقِّ

in truth,

فَجَعَلْنَٰهُمْ

and We made them

غُثَآءً

(as) rubbish of dead leaves.

ج

فَبُعْدًا

So away

لِّلْقَوْمِ

with the people -

ٱلظَّٰلِمِينَ

the wrongdoers.

٤١

(41)

فَأَخَذَتْهُمُ ٱلصَّيْحَةُ بِٱلْحَقِّ فَجَعَلْنَٰهُمْ غُثَآءً ۚ فَبُعْدًا لِّلْقَوْمِ ٱلظَّٰلِمِينَ ٤١

(41) So the shriek seized them in truth, and We made them as [plant] stubble. Then away with the wrongdoing people.

ثُمَّ

Then

أَنشَأْنَا

We produced

مِن

after them

بَعْدِهِمْ

قُرُونًا

a generation

ءَاخَرِينَ

another.

٤٢

(42)

ثُمَّ أَنشَأْنَا مِن بَعْدِهِمْ قُرُونًا ءَاخَرِينَ ٤٢

(42) Then We produced after them other generations.

مَا

Not

تَسْبِقُ

can precede

مِنْ

any

أُمَّةٍ

nation

أَجَلَهَا

its term,

وَمَا

and not

يَسْتَـْٔخِرُونَ

they (can) delay (it).

٤٣

(43)

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَـْٔخِرُونَ ٤٣

(43) No nation will precede its time [of termination], nor will they remain [thereafter].

ثُمَّ

Then

أَرْسَلْنَا

We sent

رُسُلَنَا

Our Messengers

تَتْرَا

(in) succession.

صلے

كُلَّ

Every time

مَا

جَآءَ

came

أُمَّةً

(to) a nation

رَّسُولُهَا

its Messenger,

كَذَّبُوهُ

they denied him,

ج

فَأَتْبَعْنَا

so We made (them) follow -

بَعْضَهُم

some of them

بَعْضًا

others,

وَجَعَلْنَٰهُمْ

and We made them

أَحَادِيثَ

narrations.

ج

فَبُعْدًا

So away

لِّقَوْمٍ

with a people -

لَّا

not

يُؤْمِنُونَ

they believe.

٤٤

(44)

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا ۖ كُلَّ مَا جَآءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ ۚ فَأَتْبَعْنَا بَعْضَهُم بَعْضًا وَجَعَلْنَٰهُمْ أَحَادِيثَ ۚ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُونَ ٤٤

(44) Then We sent Our messengers in succession. Every time there came to a nation its messenger, they denied him, so We made them follow one another [to destruction], and We made them narrations. So away with a people who do not believe.

ثُمَّ

Then

أَرْسَلْنَا

We sent

مُوسَىٰ

Musa

وَأَخَاهُ

and his brother

هَٰرُونَ

Harun

بِـَٔايَٰتِنَا

with Our Signs

وَسُلْطَٰنٍ

and an authority

مُّبِينٍ

clear

٤٥

(45)

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَٰرُونَ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ٤٥

(45) Then We sent Moses and his brother Aaron with Our signs and a clear authority

إِلَىٰ

To

فِرْعَوْنَ

Firaun

وَمَلَإِيْهِۦ

and his chiefs,

فَٱسْتَكْبَرُوا۟

but they behaved arrogantly

وَكَانُوا۟

and they were

قَوْمًا

a people

عَالِينَ

haughty.

٤٦

(46)

إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَٱسْتَكْبَرُواْ وَكَانُواْ قَوْمًا عَالِينَ ٤٦

(46) To Pharaoh and his establishment, but they were arrogant and were a haughty people.

فَقَالُوٓاْ

Then they said,

أَنُؤْمِنُ

"Shall we believe

لِبَشَرَيْنِ

(in) two men

مِثْلِنَا

like ourselves

وَقَوْمُهُمَا

while their people

لَنَا

for us

عَٰبِدُونَ

(are) slaves."

٤٧

(47)

فَقَالُوٓاْ أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَٰبِدُونَ ٤٧

(47) They said, "Should we believe two men like ourselves while their people are for us in servitude?"

فَكَذَّبُوهُمَا

So they denied them

فَكَانُوا۟

and they became

مِنَ

of

ٱلْمُهْلَكِينَ

those who were destroyed.

٤٨

(48)

فَكَذَّبُوهُمَا فَكَانُوا۟ مِنَ ٱلْمُهْلَكِينَ ٤٨

(48) So they denied them and were of those destroyed.

وَلَقَدْ

And verily,

ءَاتَيْنَا

We gave

مُوسَى

Musa

ٱلْكِتَٰبَ

the Scripture

لَعَلَّهُمْ

so that they may

يَهْتَدُونَ

be guided.

٤٩

(49)

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ لَعَلَّهُمْ يَهْتَدُونَ ٤٩

(49) And We certainly gave Moses the Scripture that perhaps they would be guided.

وَجَعَلْنَا

And We made

ٱبْنَ

(the) son

مَرْيَمَ

(of) Maryam

وَأُمَّهُۥٓ

and his mother

ءَايَةً

a Sign,

وَءَاوَيْنَٰهُمَآ

and We sheltered them

إِلَىٰ

to

رَبْوَةٍ

a high ground,

ذَاتِ

of tranquility

قَرَارٍ

وَمَعِينٍ

and water springs.

٥٠

(50)

وَجَعَلْنَا ٱبْنَ مَرْيَمَ وَأُمَّهُۥٓ ءَايَةً وَءَاوَيْنَٰهُمَآ إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ٥٠

(50) And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] and flowing water.

يَٰٓأَيُّهَا

O Messengers

ٱلرُّسُلُ

كُلُواْ

Eat

مِنَ

of

ٱلطَّيِّبَٰتِ

the good things

وَٱعْمَلُواْ

and do

صَٰلِحًا

righteous (deeds).

صلى

إِنِّى

Indeed, I Am

بِمَا

of what

تَعْمَلُونَ

you do

عَلِيمٌ

All-Knower.

٥١

(51)

يَٰٓأَيُّهَا ٱلرُّسُلُ كُلُواْ مِنَ ٱلطَّيِّبَٰتِ وَٱعْمَلُواْ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ عَلِيمٌ ٥١

(51) [Allah said], "O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing.

وَإِنَّ

And indeed

هَٰذِهِۦٓ

this,

أُمَّتُكُمْ

your religion,

أُمَّةً

(is) religion

وَٰحِدَةً

one.

وَأَنَا۠

And I Am

رَبُّكُمْ

your Lord,

فَٱتَّقُونِ

so fear Me.

٥٢

(52)

وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ

٥٢

(52) And indeed this, your religion, is one religion, and I am your Lord, so fear Me."

فَتَقَطَّعُوٓا۟

But they cut off

أَمْرَهُم

their affair (of unity)

بَيْنَهُمْ

between them

زُبُرًا

(into) sects,

صلے

كُلٌّ

each

حِزْبٍ
faction
بِمَا
in what
لَدَيْهِمْ
they have
فَرِحُونَ
rejoicing.
٥٣
(53)
فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ٥٣
(53) But the people divided their religion among them into sects - each faction, in what it has, rejoicing.
فَذَرْهُمْ
So leave them
فِى
in
غَمْرَتِهِمْ
their confusion
حَتَّىٰ
until
حِينٍ
a time.
٥٤
(54)
فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّىٰ حِينٍ ٥٤
(54) So leave them in their confusion for a time.
أَيَحْسَبُونَ

Do they think

أَنَّمَا

that what

نُمِدُّهُم

We extend to them

بِهِۦ

[with it]

مِن

of

مَّالٍ

wealth

وَبَنِينَ

and children

٥٥

(55)

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن مَّالٍ وَبَنِينَ ٥٥

(55) Do they think that what We extend to them of wealth and children

نُسَارِعُ

We hasten

لَهُمْ

to them

فِى

in

ٱلْخَيْرَٰتِ

the good?

ج

بَل

Nay,

لَّا

not

يَشْعُرُونَ

they perceive.

٥٦

(56)

نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ٥٦

(56) Is [because] We hasten for them good things? Rather, they do not perceive.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

هُم

[they]

مِّنْ

from

خَشْيَةِ

(the) fear

رَبِّهِم

(of) their Lord

مُّشْفِقُونَ

(are) cautious.

٥٧

(57)

إِنَّ ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ٥٧

(57) Indeed, they who are apprehensive from fear of their Lord

وَٱلَّذِينَ

And those

هُم

[they]

بِـَٔايَٰتِ

in (the) Signs

رَبِّهِمْ

(of) their Lord

يُؤْمِنُونَ

believe

٥٨

(58)

وَٱلَّذِينَ هُم بِـَٔايَٰتِ رَبِّهِمْ يُؤْمِنُونَ ٥٨

(58) And they who believe in the signs of their Lord

وَٱلَّذِينَ

And those

هُم

[they]

بِرَبِّهِمْ

with their Lord

لَا

(do) not

يُشْرِكُونَ

associate partners.

٥٩

(59)

وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ٥٩

(59) And they who do not associate anything with their Lord

وَٱلَّذِينَ

And those who

يُؤْتُونَ

give

مَآ

what

ءَاتَوا۟

they give

وَّقُلُوبُهُمْ

while their hearts

وَجِلَةٌ

(are) fearful,

أَنَّهُمْ

because they

إِلَىٰ

to

رَبِّهِمْ

their Lord

رَٰجِعُونَ

(will) return

٦٠

(60)

وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ ٦٠

(60) And they who give what they give while their hearts are fearful because they will be returning to their Lord -

أُو۟لَٰٓئِكَ

(It is) those

يُسَٰرِعُونَ

who hasten

فِى

in

ٱلْخَيْرَٰتِ

the good (deeds)

وَهُمْ
and they
لَهَا
in them
سَٰبِقُونَ
(are) foremost.
٦١
(61)
أُو۟لَٰٓئِكَ يُسَٰرِعُونَ فِى ٱلْخَيْرَٰتِ وَهُمْ لَهَا سَٰبِقُونَ
٦١
(61) It is those who hasten to good deeds, and they outstrip [others] therein.
وَلَا
And not
نُكَلِّفُ
We burden
نَفْسًا
any soul
إِلَّا
except
وُسْعَهَا
(to) its capacity,
صلے

وَلَدَيْنَا
and with Us
كِتَٰبٌ
(is) a Record
يَنطِقُ
(which) speaks

بِٱلْحَقِّ
with the truth;
ج

وَهُمْ
and they
لَا
(will) not
يُظْلَمُونَ
be wronged.
٦٢
(62)
وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَلَدَيْنَا كِتَٰبٌ يَنطِقُ بِٱلْحَقِّ ۚ وَهُمْ لَا يُظْلَمُونَ ٦٢
(62) And We charge no soul except [with that within] its capacity, and with Us is a record which speaks with truth; and they will not be wronged.
بَلْ
Nay,
قُلُوبُهُمْ
their hearts
فِى
(are) in
غَمْرَةٍ
confusion
مِّنْ
over
هَٰذَا
this,
وَلَهُمْ

and for them

أَعْمَٰلٌ

(are) deeds

مِّن

besides

دُونِ

ذَٰلِكَ

that,

هُمْ

they

لَهَا

for it

عَٰمِلُونَ

(are) doers

٦٣

(63)

بَلْ قُلُوبُهُمْ فِى غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ أَعْمَٰلٌ مِّن دُونِ ذَٰلِكَ هُمْ لَهَا عَٰمِلُونَ ٦٣

(63) But their hearts are covered with confusion over this, and they have [evil] deeds besides disbelief which they are doing,

حَتَّىٰٓ

Until

إِذَآ

when

أَخَذْنَا

We seize

مُتْرَفِيهِم

their affluent ones

بِٱلْعَذَابِ

with the punishment,

إِذَا

behold

هُمْ

They

يَجْـَٔرُونَ

cry for help.

٦٤

(64)

حَتَّىٰٓ إِذَآ أَخَذْنَا مُتْرَفِيهِم بِٱلْعَذَابِ إِذَا هُمْ يَجْـَٔرُونَ ٦٤

(64) Until when We seize their affluent ones with punishment, at once they are crying [to Allah] for help.

لَا

"(Do) not

تَجْـَٔرُوا۟

cry for help

ٱلْيَوْمَ

today.

صلے

إِنَّكُم

Indeed, you

مِّنَّا

from Us

لَا

not

تُنصَرُونَ

will be helped.

٦٥

(65)

لَا تَجْـَٔرُوا۟ ٱلْيَوْمَ ۖ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ٦٥

(65) Do not cry out today. Indeed, by Us you will not be helped.

قَدْ

Verily,

كَانَتْ

were

ءَايَٰتِى

My Verses

تُتْلَىٰ

recited

عَلَيْكُمْ

to you,

فَكُنتُمْ

but you used

عَلَىٰٓ

(to) on

أَعْقَٰبِكُمْ

your heels

تَنكِصُونَ

turn back

٦٦

(66)

قَدْ كَانَتْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُمْ عَلَىٰٓ أَعْقَٰبِكُمْ تَنكِصُونَ ٦٦

(66) My verses had already been recited to you, but you were turning back on your heels

مُسْتَكْبِرِينَ

(Being) arrogant

بِهِۦ

about it,

سَٰمِرًا

conversing by night,

تَهْجُرُونَ

speaking evil."

٦٧

(67)

مُسْتَكْبِرِينَ بِهِۦ سَٰمِرًا تَهْجُرُونَ ٦٧

(67) In arrogance regarding it, conversing by night, speaking evil.

أَفَلَمْ

Then, do not

يَدَّبَّرُواْ

they ponder

ٱلْقَوْلَ

the Word

أَمْ

or

جَآءَهُم

has come to them

مَّا

what

لَمْ

not

يَأْتِ

(had) come

ءَابَآءَهُمُ

(to) their forefathers?

ٱلْأَوَّلِينَ

٦٨

(68)

أَفَلَمْ يَدَّبَّرُواْ ٱلْقَوْلَ أَمْ جَآءَهُم مَّا لَمْ يَأْتِ ءَابَآءَهُمُ ٱلْأَوَّلِينَ ٦٨

(68) Then have they not reflected over the Qur'an, or has there come to them that which had not come to their forefathers?

أَمْ

Or

لَمْ

(do) not

يَعْرِفُواْ

they recognize

رَسُولَهُمْ

their Messenger,

فَهُمْ

so they

لَهُۥ

(are) rejecting him?

مُنكِرُونَ

٦٩

(69)

أَمْ لَمْ يَعْرِفُواْ رَسُولَهُمْ فَهُمْ لَهُۥ مُنكِرُونَ ٦٩

(69) Or did they not know their Messenger, so they are toward him disacknowledging?

أَمْ

Or

يَقُولُونَ

they say,

بِهِۦ

"In him

جِنَّةٌۢ

(is) madness?"

ج

بَلْ

Nay,

جَآءَهُم

he brought them

بِٱلْحَقِّ

the truth,

وَأَكْثَرُهُمْ

but most of them

لِلْحَقِّ

to the truth,

كَٰرِهُونَ

(are) averse.

٧٠

(70)

أَمْ يَقُولُونَ بِهِۦ جِنَّةٌۢ ۚ بَلْ جَآءَهُم بِٱلْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَٰرِهُونَ ٧٠

(70) Or do they say, "In him is madness?" Rather, he brought them the truth, but most of them, to the truth, are averse.

وَلَوِ

But if

ٱتَّبَعَ

(had) followed

ٱلْحَقُّ

the truth

أَهْوَآءَهُمْ

their desires,

لَفَسَدَتِ

surely (would) have been corrupted

ٱلسَّمَٰوَٰتُ

the heavens

وَٱلْأَرْضُ

and the earth

وَمَن

and whoever

فِيهِنَّ

(is) therein.

ج

بَلْ

Nay,

أَتَيْنَٰهُم

We have brought them

بِذِكْرِهِمْ

their reminder,

فَهُمْ

but they,

عَن

from

ذِكْرِهِم

their reminder,

مُّعْرِضُونَ

(are) turning away.

٧١

(71)

وَلَوِ ٱتَّبَعَ ٱلْحَقُّ أَهْوَآءَهُمْ لَفَسَدَتِ ٱلسَّمَٰوَٰتُ

وَٱلْأَرْضُ وَمَن فِيهِنَّ ۚ بَلْ أَتَيْنَٰهُم بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِم مُّعْرِضُونَ ٧١

(71) But if the Truth had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message, but they, from their message, are turning away.

أَمْ

Or

تَسْـَٔلُهُمْ

you ask them

خَرْجًا

(for) a payment?

فَخَرَاجُ

But the payment

رَبِّكَ

(of) your Lord

خَيْرٌ

(is) best,

صلے

وَهُوَ

and He

خَيْرُ

(is) the Best

ٱلرَّٰزِقِينَ

(of) the Providers.

٧٢

(72)

أَمْ تَسْـَٔلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ٧٢

(72) Or do you, [O Muhammad], ask them for payment? But the reward of your Lord is best, and He is the best of providers.

وَإِنَّكَ

And indeed, you

لَتَدْعُوهُمْ

certainly call them

إِلَىٰ

to

صِرَٰطٍ

(the) Path

مُّسْتَقِيمٍ

Straight.

٧٣

(73)

وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٧٣

(73) And indeed, you invite them to a straight path.

وَإِنَّ

And indeed,

ٱلَّذِينَ

those who

لَا

(do) not

يُؤْمِنُونَ

believe

بِٱلْءَاخِرَةِ

in the Hereafter

عَنِ

from

ٱلصِّرَٰطِ

the path

لَنَٰكِبُونَ

surely (are) deviating.

٧٤

(74)

وَإِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ عَنِ ٱلصِّرَٰطِ لَنَٰكِبُونَ ٧٤

(74) But indeed, those who do not believe in the Hereafter are deviating from the path.

۞

وَلَوْ

And if

رَحِمْنَٰهُمْ

We had mercy on them

وَكَشَفْنَا

and We removed

مَا

what

بِهِم

(was) on them

مِّن

of

ضُرٍّ

(the) hardship,

لَّلَجُّواْ

surely they would persist

فِى

in

طُغْيَٰنِهِمْ

their transgression

يَعْمَهُونَ

wandering blindly.

٧٥

(75)

وَلَوْ رَحِمْنَٰهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّواْ ۞ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ٧٥

(75) And even if We gave them mercy and removed what was upon them of affliction, they would persist in their transgression, wandering blindly.

وَلَقَدْ

And verily

أَخَذْنَٰهُم

We seized them

بِٱلْعَذَابِ

with the punishment

فَمَا

but not

ٱسْتَكَانُواْ

they submit

لِرَبِّهِمْ

to their Lord

وَمَا

and not

يَتَضَرَّعُونَ

they supplicate humbly

٧٦

(76)

وَلَقَدْ أَخَذْنَٰهُم بِٱلْعَذَابِ فَمَا ٱسْتَكَانُواْ لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ٧٦

(76) And We had gripped them with suffering [as a warning], but they did not yield to their Lord, nor did they humbly supplicate, [and will continue thus]

حَتَّىٰٓ

Until

إِذَا

when

فَتَحْنَا

We opened

عَلَيْهِم

for them

بَابًا

a gate

ذَا

of a punishment

عَذَابٍ

شَدِيدٍ

severe,

إِذَا

behold

هُمْ

They

فِيهِ

in it

مُبْلِسُونَ

(will be in) despair.

٧٧

(77)

حَتَّىٰٓ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا

هُمْ فِيهِ مُبْلِسُونَ ٧٧

(77) Until when We have opened before them a door of severe punishment, immediately they will be therein in despair.

وَهُوَ

And He

ٱلَّذِىٓ

(is) the One Who

أَنشَأَ

produced

لَكُمُ

for you

ٱلسَّمْعَ

the hearing

وَٱلْأَبْصَٰرَ

and the sight

وَٱلْأَفْـِٔدَةَ

and the feeling;

ج

قَلِيلًا

little

مَّا

(is) what

تَشْكُرُونَ

you give thanks.

٧٨

(78)

وَهُوَ ٱلَّذِىٓ أَنشَأَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ٧٨

(78) And it is He who produced for you hearing and vision and hearts;

little are you grateful.

وَهُوَ

And He

ٱلَّذِى

(is) the One Who

ذَرَأَكُمْ

multiplied you

فِى

in

ٱلْأَرْضِ

the earth

وَإِلَيْهِ

and to Him

تُحْشَرُونَ

you will be gathered.

٧٩

(79)

وَهُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ٧٩

(79) And it is He who has multiplied you throughout the earth, and to Him you will be gathered.

وَهُوَ

And He

ٱلَّذِى

(is) the One Who

يُحْىِۦ

gives life

وَيُمِيتُ

and causes death

وَلَهُ

and for Him

ٱخْتِلَٰفُ

(is the) alternation

ٱلَّيْلِ

(of) the night

وَٱلنَّهَارِ

and the day.

ج

أَفَلَا

Then will not

تَعْقِلُونَ

you reason?

٨٠

(80)

وَهُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ وَلَهُ ٱخْتِلَٰفُ ٱلَّيْلِ وَٱلنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ ٨٠

(80) And it is He who gives life and causes death, and His is the alternation of the night and the day. Then will you not reason?

بَلْ

Nay,

قَالُوا۟

they say

مِثْلَ

(the) like

مَا

(of) what

قَالَ

said

ٱلْأَوَّلُونَ

the former (people).

٨١

(81)

بَلْ قَالُواْ مِثْلَ مَا قَالَ ٱلْأَوَّلُونَ ٨١

(81) Rather, they say like what the former peoples said.

قَالُوٓاْ

They said,

أَءِذَا

"What When

مِتْنَا

we are dead

وَكُنَّا

and become

تُرَابًا

dust

وَعِظَٰمًا

and bones,

أَءِنَّا

would we

لَمَبْعُوثُونَ

surely be resurrected?

٨٢

(82)

قَالُوٓاْ أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ

٨٢

(82) They said, "When we have died and become dust and bones, are we indeed to be resurrected?

لَقَدْ

Verily,

وُعِدْنَا

we have been promised

نَحْنُ

[we]

وَءَابَآؤُنَا

and our forefathers

هَٰذَا

this

مِن

before;

قَبْلُ

إِنْ

not

هَٰذَآ

(is) this

إِلَّآ

but

أَسَٰطِيرُ

(the) tales

ٱلْأَوَّلِينَ

(of) the former (people)."

٨٣

(83)

لَقَدْ وُعِدْنَا نَحْنُ وَءَابَآؤُنَا هَٰذَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٨٣

(83) We have been promised this, we and our forefathers, before; this is not but legends of the former peoples."

قُل

Say,

لِّمَنِ

"To whom (belongs)

ٱلْأَرْضُ

the earth

وَمَن

and whoever

فِيهَآ

(is) in it,

إِن

if

كُنتُمْ

you

تَعْلَمُونَ

know?"

٨٤

(84)

قُل لِّمَنِ ٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ٨٤

(84) Say, [O Muhammad], "To whom belongs the earth and whoever is in it, if you should know?"

سَيَقُولُونَ

They will say,

لِلَّهِ

"To Allah."

ج

قُلْ

Say,

أَفَلَا

"Then will not

تَذَكَّرُونَ

you remember?"

٨٥

(85)

سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ٨٥

(85) They will say, "To Allah." Say, "Then will you not remember?"

قُلْ

Say,

مَن

"Who

رَّبُّ

(is the) Lord

ٱلسَّمَٰوَٰتِ

(of) the seven heavens

ٱلسَّبْعِ

وَرَبُّ

and (the) Lord

ٱلْعَرْشِ

(of) the Throne

ٱلْعَظِيمِ

the Great?"

٨٦

(86)

قُلْ مَن رَّبُّ ٱلسَّمَٰوَٰتِ ٱلسَّبْعِ وَرَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ٨٦

(86) Say, "Who is Lord of the seven heavens and Lord of the Great Throne?"

سَيَقُولُونَ

They will say,

لِلَّهِ

"Allah."

ج

قُلْ

Say,

أَفَلَا

"Then will not

تَتَّقُونَ

you fear (Him)?"

٨٧

(87)

سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ٨٧

(87) They will say, "[They belong] to Allah." Say, "Then will you not fear Him?"

قُلْ

Say,

مَن

Who is (it)

بِيَدِهِۦ

in Whose Hand(s)

مَلَكُوتُ

(is the) dominion

كُلِّ

(of) all

شَىْءٍ

things,

وَهُوَ

and He

يُجِيرُ

protects

وَلَا

and no (one)

يُجَارُ

(can) be protected

عَلَيْهِ

against Him,

إِن

If

كُنتُمْ

you

تَعْلَمُونَ

know?"

٨٨

(88)

قُلْ مَن بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ٨٨

(88) Say, "In whose hand is the realm of all things - and He protects while none can protect against Him - if you should know?"

سَيَقُولُونَ

They will say,

لِلَّهِ

"Allah."

ج

قُلْ

Say,

فَأَنَّىٰ

"Then how

تُسْحَرُونَ

are you deluded?"

٨٩

(89)

سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّىٰ تُسْحَرُونَ ٨٩

(89) They will say, "[All belongs] to Allah." Say, "Then how are you deluded?"

بَلْ

Nay,

أَتَيْنَٰهُم

We (have) brought them

بِٱلْحَقِّ

the truth,

وَإِنَّهُمْ

but indeed, they

لَكَٰذِبُونَ

surely, (are) liars.

٩٠

(90)

بَلْ أَتَيْنَٰهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَٰذِبُونَ ٩٠

(90) Rather, We have brought them the truth, and indeed they are liars.

مَا

Not

ٱتَّخَذَ

Allah has taken

ٱللَّهُ

مِن

any

وَلَدٍ

son,

وَمَا

and not

كَانَ

is

مَعَهُۥ

with Him

مِنْ

any

إِلَٰهٍ

god.

ج

إِذًا

Then

لَّذَهَبَ

surely (would have) taken away

كُلُّ

each

إِلَٰهٍ

god

بِمَا

what

خَلَقَ

he created,

وَلَعَلَا

and surely would have overpowered,

بَعْضُهُمْ

some of them

عَلَىٰ

[on]

بَعْضٍ

others.

ج

سُبْحَٰنَ
Glory be
ٱللَّهِ
(to) Allah
عَمَّا
above what
يَصِفُونَ
they attribute
٩١
(91)
مَا ٱتَّخَذَ ٱللَّهُ مِن وَلَدٍ وَمَا كَانَ مَعَهُۥ مِنْ إِلَٰهٍ ۚ إِذًا لَّذَهَبَ كُلُّ إِلَٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَىٰ بَعْضٍ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ٩١
(91) Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah above what they describe [concerning Him].
عَٰلِمِ
Knower
ٱلْغَيْبِ
(of) the unseen
وَٱلشَّهَٰدَةِ
and the witnessed,
فَتَعَٰلَىٰ
exalted is He
عَمَّا
above what
يُشْرِكُونَ

they associate.

٩٢

(92)

عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ٩٢

(92) [He is] Knower of the unseen and the witnessed, so high is He above what they associate [with Him].

قُل

Say,

رَّبِّ

"My Lord

إِمَّا

If

تُرِيَنِّى

You should show me

مَا

what

يُوعَدُونَ

they are promised

٩٣

(93)

قُل رَّبِّ إِمَّا تُرِيَنِّى مَا يُوعَدُونَ ٩٣

(93) Say, [O Muhammad], "My Lord, if You should show me that which they are promised,

رَبِّ

My Lord,

فَلَا

then (do) not

تَجْعَلْنِى

place me

فِى

among

ٱلْقَوْمِ

the people -

ٱلظَّٰلِمِينَ

the wrongdoers."

٩٤

(94)

رَبِّ فَلَا تَجْعَلْنِى فِى ٱلْقَوْمِ ٱلظَّٰلِمِينَ ٩٤

(94) My Lord, then do not place me among the wrongdoing people."

وَإِنَّا

And indeed We

عَلَىٰٓ

on

أَن

that

نُّرِيَكَ

We show you

مَا

what

نَعِدُهُمْ

We have promised them

لَقَٰدِرُونَ

surely able.

٩٥

(95)

وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ مَا نَعِدُهُمْ لَقَٰدِرُونَ ٩٥

(95) And indeed, We are able to show you what We have promised them.

ٱدْفَعْ

Repel

بِٱلَّتِى
by that
هِىَ
which
أَحْسَنُ
(is) best -
ٱلسَّيِّئَةَ
the evil.
ج

نَحْنُ
We
أَعْلَمُ
know best
بِمَا
of what
يَصِفُونَ
they attribute.
٩٦
(96)
ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ ٱلسَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ٩٦
(96) Repel, by [means of] what is best, [their] evil. We are most knowing of what they describe.
وَقُل
And say,
رَّبِّ
"My Lord
أَعُوذُ
I seek refuge

بِكَ

in You

مِنْ

from

هَمَزَٰتِ

(the) suggestions

ٱلشَّيَٰطِينِ

(of) the evil ones,

٩٧

(97)

وَقُل رَّبِّ أَعُوذُ بِكَ مِنْ هَمَزَٰتِ ٱلشَّيَٰطِينِ ٩٧

(97) And say, "My Lord, I seek refuge in You from the incitements of the devils,

وَأَعُوذُ

And I seek refuge

بِكَ

in You,

رَبِّ

My Lord

أَن

Lest

يَحْضُرُونِ

they be present with me."

٩٨

(98)

وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ٩٨

(98) And I seek refuge in You, my Lord, lest they be present with me."

حَتَّىٰٓ

Until

إِذَا

when

جَآءَ

comes

أَحَدَهُمُ

(to) one of them

ٱلْمَوْتُ

the death

قَالَ

he says,

رَبِّ

"My Lord

ٱرْجِعُونِ

Send me back

٩٩

(99)

حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱرْجِعُونِ

٩٩

(99) [For such is the state of the disbelievers], until, when death comes to one of them, he says, "My Lord, send me back

لَعَلِّىٓ

That I may

أَعْمَلُ

do

صَٰلِحًا

righteous (deeds)

فِيمَا

in what

تَرَكْتُ

I left behind."
ج

كَلَّآ
No
ج

إِنَّهَا
Indeed, it
كَلِمَةٌ
(is) a word
هُوَ
he
قَآئِلُهَا
speaks it,
صلے

وَمِن
and before them
وَرَآئِهِم
بَرْزَخٌ
(is) a barrier
إِلَىٰ
till
يَوْمِ
(the) Day
يُبْعَثُونَ
they are resurrected.
١٠٠
(100)
لَعَلِّىٓ أَعْمَلُ صَٰلِحًا فِيمَا تَرَكْتُ ۚ كَلَّآ ۚ إِنَّهَا كَلِمَةٌ

هُوَ قَآئِلُهَا ۖ وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

١٠٠

(100) That I might do righteousness in that which I left behind." No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.

فَإِذَا

So when

نُفِخَ

is blown

فِى

in

ٱلصُّورِ

the trumpet

فَلَآ

then not

أَنسَابَ

(there) will be relationship

بَيْنَهُمْ

among them

يَوْمَئِذٍ

that Day,

وَلَا

and not

يَتَسَآءَلُونَ

will they ask each other.

١٠١

(101)

فَإِذَا نُفِخَ فِى ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ١٠١

(101) So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another.

فَمَن

Then (the one) whose

ثَقُلَتْ

(are) heavy

مَوَٰزِينُهُۥ

his scales,

فَأُو۟لَٰٓئِكَ

then those -

هُمُ

they

ٱلْمُفْلِحُونَ

(are) the successful.

١٠٢

(102)

فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ١٠٢

(102) And those whose scales are heavy [with good deeds] - it is they who are the successful.

وَمَنْ

But (the one) whose

خَفَّتْ

(are) light

مَوَٰزِينُهُۥ

his scales,

فَأُو۟لَٰٓئِكَ

then those

ٱلَّذِينَ

they [who]

خَسِرُوٓا۟

have lost

أَنفُسَهُمْ

their souls,

فِى

in

جَهَنَّمَ

Hell

خَٰلِدُونَ

they (will) abide forever.

١٠٣

(103)

وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ فِى جَهَنَّمَ خَٰلِدُونَ ١٠٣

(103) But those whose scales are light - those are the ones who have lost their souls, [being] in Hell, abiding eternally.

تَلْفَحُ

Will burn

وُجُوهَهُمُ

their faces

ٱلنَّارُ

the Fire,

وَهُمْ

and they

فِيهَا

in it

كَٰلِحُونَ

(will) grin with displaced lips.

١٠٤

(104)

تَلْفَحُ وُجُوهَهُمُ ٱلنَّارُ وَهُمْ فِيهَا كَٰلِحُونَ ١٠٤

(104) The Fire will sear their faces, and they therein will have taut smiles.

أَلَمْ

"Were not

تَكُنْ

ءَايَٰتِى

My Verses

تُتْلَىٰ

recited

عَلَيْكُمْ

to you,

فَكُنتُم

and you used (to)

بِهَا

deny them?"

تُكَذِّبُونَ

١٠٥

(105)

أَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ

١٠٥

(105) [It will be said]. "Were not My verses recited to you and you used to deny them?"

قَالُواْ

They (will) say,

رَبَّنَا

"Our Lord

غَلَبَتْ

Overcame

عَلَيْنَا

[on] us

شِقْوَتُنَا

our wretchedness,

وَكُنَّا

and we were

قَوْمًا

a people

ضَآلِّينَ

astray.

١٠٦

(106)

قَالُواْ رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ

١٠٦

(106) They will say, "Our Lord, our wretchedness overcame us, and we were a people astray.

رَبَّنَآ

Our Lord

أَخْرِجْنَا

Bring us out

مِنْهَا

from it,

فَإِنْ

then if

عُدْنَا

we return

فَإِنَّا

then indeed, we

ظَٰلِمُونَ

(would be) wrongdoers."

١٠٧

(107)

رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَٰلِمُونَ ١٠٧

(107) Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers."

قَالَ

He (will) say,

ٱخْسَـُٔواْ

"Remain despised

فِيهَا

in it

وَلَا

and (do) not

تُكَلِّمُونِ

speak to Me."

١٠٨

(108)

قَالَ ٱخْسَـُٔواْ فِيهَا وَلَا تُكَلِّمُونِ ١٠٨

(108) He will say, "Remain despised therein and do not speak to Me.

إِنَّهُۥ

Indeed,

كَانَ

(there) was

فَرِيقٌ

a party

مِّنْ

of

عِبَادِى

My slaves

يَقُولُونَ

(who) said,

رَبَّنَآ

'Our Lord

ءَامَنَّا

We believe,

فَٱغْفِرْ

so forgive

لَنَا

us

وَٱرْحَمْنَا

and have mercy on us,

وَأَنتَ

and You

خَيْرُ

(are) best

ٱلرَّٰحِمِينَ

(of) those who show mercy."

١٠٩

(109)

إِنَّهُۥ كَانَ فَرِيقٌ مِّنْ عِبَادِى يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ١٠٩

(109) Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.'

فَٱتَّخَذْتُمُوهُمْ

But you took them

سِخْرِيًّا

(in) mockery

حَتَّىٰٓ

until

أَنسَوْكُمْ

they made you forget

ذِكْرِى

My remembrance,

وَكُنتُم

and you used (to)

مِّنْهُمْ

at them

تَضْحَكُونَ

laugh.

١١٠

(110)

فَٱتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰٓ أَنسَوْكُمْ ذِكْرِى وَكُنتُم مِّنْهُمْ تَضْحَكُونَ ١١٠

(110) But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them.

إِنِّى

Indeed, I

جَزَيْتُهُمُ

have rewarded them

ٱلْيَوْمَ

this Day

بِمَا

because

صَبَرُوٓا۟

they were patient,

أَنَّهُمْ

indeed, they

هُمُ

[they]

ٱلْفَآئِزُونَ

(are) the successful ones.

١١١

(111)

إِنِّى جَزَيْتُهُمُ ٱلْيَوْمَ بِمَا صَبَرُوٓا۟ أَنَّهُمْ هُمُ ٱلْفَآئِزُونَ

١١١

(111) Indeed, I have rewarded them this Day for their patient endurance - that they are the attainers [of success]."

قَٰلَ

He will say,

كَمْ

"How long

لَبِثْتُمْ

did you remain

فِى

in

ٱلْأَرْضِ

the earth,

عَدَدَ

(in) number

سِنِينَ

(of) years?"

١١٢

(112)

قَٰلَ كَمْ لَبِثْتُمْ فِى ٱلْأَرْضِ عَدَدَ سِنِينَ ١١٢

(112) [Allah] will say, "How long did you remain on earth in number of years?"

قَالُواْ
They will say,
لَبِثْنَا
"We remained
يَوْمًا
a day
أَوْ
or
بَعْضَ
a part
يَوْمٍ
(of) a day;
فَسْـَٔلِ
but ask
ٱلْعَآدِّينَ
those who keep count."
١١٣
(113)
قَالُواْ لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ ٱلْعَآدِّينَ ١١٣
(113) They will say, "We remained a day or part of a day; ask those who enumerate."
قَٰلَ
He will say,
إِن
"Not
لَّبِثْتُمْ
you stayed
إِلَّا
but

قَلِيلًا

a little,

صلے

لَّوْ

if

أَنَّكُمْ

only you

كُنتُمْ

[you]

تَعْلَمُونَ

knew.

١١٤

(114)

قَٰلَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ۖ لَّوْ أَنَّكُمْ كُنتُمْ تَعْلَمُونَ ١١٤

(114) He will say, "You stayed not but a little - if only you had known.

أَفَحَسِبْتُمْ

Then did you think

أَنَّمَا

that

خَلَقْنَٰكُمْ

We created you

عَبَثًا

uselessly

وَأَنَّكُمْ

and that you

إِلَيْنَا

to Us

لَا

not

تُرْجَعُونَ

will be returned?"

١١٥

(115)

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَٰكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ١١٥

(115) Then did you think that We created you uselessly and that to Us you would not be returned?"

فَتَعَٰلَى

So exalted is

ٱللَّهُ

Allah,

ٱلْمَلِكُ

the King,

ٱلْحَقُّ

the Truth.

صلے

لَآ

(There is) no

إِلَٰهَ

god

إِلَّا

except

هُوَ

Him,

رَبُّ

(the) Lord

ٱلْعَرْشِ

(of) the Throne

ٱلْكَرِيمِ
Honorable.

١١٦

(116)

فَتَعَٰلَى ٱللَّهُ ٱلْمَلِكُ ٱلْحَقُّ ۖ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْكَرِيمِ ١١٦

(116) So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne.

وَمَن
And whoever

يَدْعُ
invokes

مَعَ
with

ٱللَّهِ
Allah

إِلَٰهًا
god

ءَاخَرَ
other,

لَا
no

بُرْهَٰنَ
proof

لَهُۥ
for him

بِهِۦ
in it.

فَإِنَّمَا

Then only

حِسَابُهُۥ

his account

عِندَ

(is) with

رَبِّهِۦٓ

his Lord.

ج

إِنَّهُۥ

Indeed, [he]

لَا

not

يُفْلِحُ

will succeed

ٱلْكَٰفِرُونَ

the disbelievers.

١١٧

(117)

وَمَن يَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ لَا بُرْهَٰنَ لَهُۥ بِهِۦ
فَإِنَّمَا حِسَابُهُۥ عِندَ رَبِّهِۦٓ ۚ إِنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ

١١٧

(117) And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.

وَقُل

And say,

رَّبِّ

"My Lord

ٱغْفِرْ

Forgive

وَٱرْحَمْ

and have mercy,

وَأَنتَ

and You

خَيْرُ

(are the) Best

ٱلرَّٰحِمِينَ

(of) those who show mercy."

١١٨

(118)

وَقُل رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّٰحِمِينَ ١١٨

(118) And, [O Muhammad], say, "My Lord, forgive and have mercy, and You are the best of the merciful."

ءَايَٰتُهَا ٦٤

Verses 64

سُورَةُ ٱلنُّورِ

Chapter 24 The Light

رُكُوعَاتُهَا ٩

Rukus 9

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

سُورَةٌ

A Surah -

أَنزَلْنَٰهَا

We (have) sent it down

وَفَرَضْنَٰهَا

and We (have) made it obligatory,

وَأَنزَلْنَا

and We (have) sent down

فِيهَآ

therein

ءَايَٰتٍ

Verses

بَيِّنَٰتٍ

clear,

لَّعَلَّكُمْ

so that you may

تَذَكَّرُونَ

take heed.

١

(1)

سُورَةٌ أَنزَلْنَٰهَا وَفَرَضْنَٰهَا وَأَنزَلْنَا فِيهَآ ءَايَٰتٍ بَيِّنَٰتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ١

(1) [This is] a surah which We have sent down and made [that within

it] obligatory and revealed therein verses of clear evidence that you might remember.

ٱلزَّانِيَةُ

The fornicatress

وَٱلزَّانِى

and the fornicator,

فَٱجْلِدُوا۟

[then] flog

كُلَّ

each

وَٰحِدٍ

one

مِّنْهُمَا

of them

مِا۟ئَةَ

(with) hundred

جَلْدَةٍ

lashe(s).

صلے

وَلَا

And (let) not

تَأْخُذْكُم

withhold you

بِهِمَا

pity for them

رَأْفَةٌ

فِى

concerning

دِينِ

(the) religion of Allah,

ٱللَّهِ

إِن

if

كُنتُمْ

you

تُؤْمِنُونَ

believe

بِٱللَّهِ

in Allah

وَٱلْيَوْمِ

and the Day

ٱلْءَاخِرِ

the Last.

صلے

وَلْيَشْهَدْ

And let witness

عَذَابَهُمَا

their punishment

طَآئِفَةٌ

a group

مِّنَ

of

ٱلْمُؤْمِنِينَ

the believers.

٢

(2)

ٱلزَّانِيَةُ وَٱلزَّانِى فَٱجْلِدُوا۟ كُلَّ وَٰحِدٍ مِّنْهُمَا مِا۟ئَةَ

جَلْدَةٍۖ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِى دِينِ ٱللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِۖ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ ٱلْمُؤْمِنِينَ ٢

(2) The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.

ٱلزَّانِى

The fornicator

لَا

(will) not

يَنكِحُ

marry

إِلَّا

except

زَانِيَةً

a fornicatress,

أَوْ

or

مُشْرِكَةً

a polytheist woman,

وَٱلزَّانِيَةُ

and the fornicatress -

لَا

(will) not

يَنكِحُهَآ

marry her

إِلَّا

except

زَانٍ
a fornicator
أَوْ
or
مُشْرِكٌ
a polytheist man.
ج

وَحُرِّمَ
And is forbidden
ذَٰلِكَ
that
عَلَى
to
ٱلْمُؤْمِنِينَ
the believers.
٣
(3)
ٱلزَّانِى لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَٱلزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى ٱلْمُؤْمِنِينَ ٣
(3) The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers.
وَٱلَّذِينَ
And those who
يَرْمُونَ
accuse
ٱلْمُحْصَنَٰتِ
the chaste women,

ثُمَّ
then
لَمْ
not
يَأْتُوا۟
they bring
بِأَرْبَعَةِ
four
شُهَدَآءَ
witnesses,
فَٱجْلِدُوهُمْ
then flog them
ثَمَٰنِينَ
(with) eighty
جَلْدَةً
lashe(s)
وَلَا
and (do) not
تَقْبَلُوا۟
accept
لَهُمْ
their
شَهَٰدَةً
testimony
أَبَدًا
ever.
ج
وَأُو۟لَٰٓئِكَ
And those,

هُمُ

they

ٱلْفَٰسِقُونَ

(are) the defiantly disobedient,

٤

(4)

وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ٤

(4) And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient,

إِلَّا

Except

ٱلَّذِينَ

those who

تَابُوا۟

repent

مِنۢ

after

بَعْدِ

ذَٰلِكَ

that

وَأَصْلَحُوا۟

and reform.

فَإِنَّ

Then indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٥

(5)

إِلَّا ٱلَّذِينَ تَابُوا۟ مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٥

(5) Except for those who repent thereafter and reform, for indeed, Allah is Forgiving and Merciful.

وَٱلَّذِينَ

And those who

يَرْمُونَ

accuse

أَزْوَٰجَهُمْ

their spouses

وَلَمْ

and not

يَكُن

have

لَّهُمْ

for them

شُهَدَآءُ

witnesses

إِلَّآ

except

أَنفُسُهُمْ

themselves,

فَشَهَٰدَةُ

then (the) testimony

أَحَدِهِمْ

(of) one of them

أَرْبَعُ

(is) four

شَهَٰدَٰتٍ

testimonies

بِٱللَّهِ

by Allah,

لا

إِنَّهُۥ

that he

لَمِنَ

(is) surely of

ٱلصَّٰدِقِينَ

the truthful.

٦

(6)

وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَآءُ إِلَّآ أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ أَرْبَعُ شَهَٰدَٰتٍ بِٱللَّهِ ۙ إِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ ٦

(6) And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful.

وَٱلْخَٰمِسَةُ

And the fifth

أَنَّ

that

لَعْنَتَ

(the) curse of Allah

ٱللَّهِ

عَلَيْهِ

(be) upon him

إِن

if

كَانَ

he is

مِنَ

of

ٱلْكَٰذِبِينَ

the liars.

٧

(7)

وَٱلْخَٰمِسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَٰذِبِينَ ٧

(7) And the fifth [oath will be] that the curse of Allah be upon him if he should be among the liars.

وَيَدْرَؤُا۟

But it would prevent

عَنْهَا

from her

ٱلْعَذَابَ

the punishment

أَن

that

تَشْهَدَ

she bears witness

أَرْبَعَ
four
شَهَٰدَٰتٍ
testimonies
بِٱللَّهِ
by Allah
لا

إِنَّهُۥ
that he
لَمِنَ
(is) surely of
ٱلْكَٰذِبِينَ
the liars.
٨
(8)
وَيَدْرَؤُا۟ عَنْهَا ٱلْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَٰدَٰتٍ بِٱللَّهِ ۙ إِنَّهُۥ لَمِنَ ٱلْكَٰذِبِينَ ٨
(8) But it will prevent punishment from her if she gives four testimonies [swearing] by Allah that indeed, he is of the liars.
وَٱلْخَٰمِسَةَ
And the fifth,
أَنَّ
that
غَضَبَ
the wrath of Allah
ٱللَّهِ
عَلَيْهَآ
(be) upon her

إِن

if

كَانَ

he is

مِنَ

of

ٱلصَّٰدِقِينَ

the truthful.

٩

(9)

وَٱلْخَٰمِسَةَ أَنَّ غَضَبَ ٱللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّٰدِقِينَ ٩

(9) And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful.

وَلَوْلَا

And if not

فَضْلُ

(for) the Grace of Allah

ٱللَّهِ

عَلَيْكُمْ

upon you

وَرَحْمَتُهُۥ

and His Mercy -

وَأَنَّ

and that,

ٱللَّهَ

Allah

تَوَّابٌ

(is) Oft-Returning (to Mercy),

حَكِيمٌ
All-Wise.
١٠
(10)
وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ تَوَّابٌ حَكِيمٌ ١٠
(10) And if not for the favor of Allah upon you and His mercy... and because Allah is Accepting of repentance and Wise.
إِنَّ
Indeed,
ٱلَّذِينَ
those who
جَآءُو
brought
بِٱلْإِفْكِ
the lie
عُصْبَةٌ
(are) a group
مِّنكُمْ
among you.
ج
لَا
(Do) not
تَحْسَبُوهُ
think it
شَرًّا
bad
لَّكُم
for you;

صلے

بَلْ

nay,

هُوَ

it

خَيْرٌ

(is) good

لَّكُمْ

for you.

ج

لِكُلِّ

For every

ٱمْرِئٍ

person

مِّنْهُم

among them

مَّا

(is) what

ٱكْتَسَبَ

he earned

مِنَ

of

ٱلْإِثْمِ

the sin,

ج

وَٱلَّذِى

and the one who

تَوَلَّىٰ

took upon himself a greater share of it

كِبْرَهُۥ

مِنْهُمْ

among them -

لَهُۥ

for him

عَذَابٌ

(is) a punishment

عَظِيمٌ

great.

١١

(11)

إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ ٱمْرِئٍ مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ ۚ وَٱلَّذِى تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ١١

(11) Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment.

لَّوْلَآ

Why not,

إِذْ

when

سَمِعْتُمُوهُ

you heard it,

ظَنَّ

think

ٱلْمُؤْمِنُونَ

the believing men

وَٱلْمُؤْمِنَٰتُ

and the believing women

بِأَنفُسِهِمْ

good of themselves

خَيْرًا

وَقَالُوا۟

and say,

هَٰذَآ

"This

إِفْكٌ

(is) a lie

مُّبِينٌ

clear?"

١٢

(12)

لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ ١٢

(12) Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"?

لَّوْلَا

Why (did) not

جَآءُو

they bring

عَلَيْهِ

for it

بِأَرْبَعَةِ

four

شُهَدَآءَ

witnesses?

ج

فَإِذْ

Then when

لَمْ

not

يَأْتُواْ

they brought

بِٱلشُّهَدَآءِ

the witnesses,

فَأُوْلَٰٓئِكَ

then those

عِندَ

near Allah,

ٱللَّهِ

هُمُ

they

ٱلْكَٰذِبُونَ

(are) the liars.

١٣

(13)

لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُواْ بِٱلشُّهَدَآءِ فَأُوْلَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ ١٣

(13) Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars.

وَلَوْلَا

And if not

فَضْلُ

(for the) Grace

ٱللَّهِ

(of) Allah

عَلَيْكُمْ

upon you

وَرَحْمَتُهُۥ

and His Mercy

فِى

in

ٱلدُّنْيَا

the world

وَٱلْءَاخِرَةِ

and the Hereafter,

لَمَسَّكُمْ

surely would have touched you

فِى

in

مَآ

what

أَفَضْتُمْ

you had rushed glibly

فِيهِ

concerning it

عَذَابٌ

a punishment

عَظِيمٌ

great.

١٤

(14)

وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ١٤

(14) And if it had not been for the favor of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment

إِذْ

When

تَلَقَّوْنَهُۥ

you received it

بِأَلْسِنَتِكُمْ

with your tongues

وَتَقُولُونَ

and you said

بِأَفْوَاهِكُم

with your mouths

مَّا

what

لَيْسَ

not

لَكُم

for you

بِهِۦ

عِلْمٌ

of it

وَتَحْسَبُونَهُۥ

any knowledge,

هَيِّنًا

and you thought it

وَهُوَ

(was) insignificant,

عِندَ

while it

ٱللَّهِ

(was) near Allah

عَظِيمٌ

great.

١٥

(15)

إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ١٥

(15) When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous.

وَلَوْلَآ

And why not,

إِذْ

when

سَمِعْتُمُوهُ

you heard it,

قُلْتُم

you said,

مَّا

"Not

يَكُونُ

it is

لَنَآ

for us

أَن

that

نَّتَكَلَّمَ

we speak

بِهَٰذَا

of this.

سُبْحَٰنَكَ

Glory be to You

هَٰذَا

This

بُهْتَٰنٌ

(is) a slander

عَظِيمٌ

great"?

١٦

(16)

وَلَوْلَآ إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ عَظِيمٌ ١٦

(16) And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander"?

يَعِظُكُمُ

Allah warns you

ٱللَّهُ

أَن

that

تَعُودُواْ

you return

لِمِثْلِهِۦٓ

(to the) like of it

أَبَدًا

ever,

إِن

if

كُنتُم

you are

مُّؤْمِنِينَ

believers.

١٧

(17)

يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ١٧

(17) Allah warns you against returning to the likes of this [conduct], ever, if you should be believers.

وَيُبَيِّنُ

And Allah makes clear

ٱللَّهُ

لَكُمُ

to you

ٱلْـَٔايَـٰتِ

the Verses.

ج

وَٱللَّهُ

And Allah

عَلِيمٌ

(is) All-Knower,

حَكِيمٌ

All-Wise.

١٨

(18)

وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١٨

(18) And Allah makes clear to you the verses, and Allah is Knowing and Wise.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يُحِبُّونَ

like

أَن

that

تَشِيعَ

(should) spread

ٱلْفَٰحِشَةُ

the immorality

فِى

among

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe,

لَهُمْ

for them

عَذَابٌ

(is) a punishment

أَلِيمٌ
painful
فِى
in
ٱلدُّنْيَا
the world
وَٱلْءَاخِرَةِ
and the Hereafter.
ج

وَٱللَّهُ
And Allah
يَعْلَمُ
knows,
وَأَنتُمْ
while you
لَا
(do) not
تَعْلَمُونَ
know.
١٩
(19)
إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟ لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ ١٩
(19) Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.
وَلَوْلَا

And if not

فَضْلُ

(for the) Grace of Allah

ٱللَّهِ

عَلَيْكُمْ

upon you

وَرَحْمَتُهُۥ

and His Mercy.

وَأَنَّ

And that

ٱللَّهَ

Allah

رَءُوفٌ

(is) Full of Kindness,

رَّحِيمٌ

Most Merciful.

٢٠

(20)

وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ رَّحِيمٌ ٢٠

(20) And if it had not been for the favor of Allah upon you and His mercy... and because Allah is Kind and Merciful.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

لَا

(Do) not

تَتَّبِعُواْ

follow

خُطُوَٰتِ

(the) footsteps

ٱلشَّيْطَٰنِ

(of) the Shaitaan,

ج

وَمَن

and whoever

يَتَّبِعْ

follows

خُطُوَٰتِ

(the) footsteps

ٱلشَّيْطَٰنِ

(of) the Shaitaan

فَإِنَّهُۥ

then indeed, he

يَأْمُرُ

commands

بِٱلْفَحْشَآءِ

the immorality

وَٱلْمُنكَرِ

and the evil.

ج

وَلَوْلَا

And if not

فَضْلُ

(for the) Grace of Allah

ٱللَّهِ

عَلَيْكُمْ

upon you

وَرَحْمَتُهُۥ

and His Mercy

مَا

not

زَكَىٰ

(would) have been pure

مِنكُم

among you

مِّنْ

anyone

أَحَدٍ

أَبَدًا

ever,

وَلَٰكِنَّ

but

ٱللَّهَ

Allah

يُزَكِّى

purifies

مَن

whom

يَشَآءُ

He wills.

قلے

وَٱللَّهُ

And Allah

سَمِيعٌ

(is) All-Hearer,

عَلِيمٌ

All-Knower.

٢١

(21)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّبِعُوا۟ خُطُوَٰتِ ٱلشَّيْطَٰنِ ۚ وَمَن يَتَّبِعْ خُطُوَٰتِ ٱلشَّيْطَٰنِ فَإِنَّهُۥ يَأْمُرُ بِٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۚ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ مَا زَكَىٰ مِنكُم مِّنْ أَحَدٍ أَبَدًا وَلَٰكِنَّ ٱللَّهَ يُزَكِّى مَن يَشَآءُ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٢١

(21) O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.

وَلَا

And not

يَأْتَلِ

let swear

أُو۟لُوا۟

those of virtue

ٱلْفَضْلِ

مِنكُمْ

among you

وَٱلسَّعَةِ

and the amplitude of means

أَن

that

يُؤْتُوٓا۟

they give

أُو۟لِى

(to) the near of kin,

ٱلْقُرْبَىٰ

وَٱلْمَسَٰكِينَ

and the needy

وَٱلْمُهَٰجِرِينَ

and the emigrants

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah.

صلے

وَلْيَعْفُوا۟

And let them pardon

وَلْيَصْفَحُوٓا۟

and let them overlook.

قلے

أَلَا

(Do) not

تُحِبُّونَ

you like

أَن

that

يَغْفِرَ

Allah should forgive

ٱللَّهُ

لَكُمْ

you?

قلے

وَٱللَّهُ

And Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٢٢

(22)

وَلَا يَأْتَلِ أُو۟لُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٢٢

(22) And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يَرْمُونَ

accuse

ٱلْمُحْصَنَٰتِ

the chaste women,

ٱلْغَٰفِلَٰتِ

the unaware women

ٱلْمُؤْمِنَٰتِ

(and) the believing women,

لُعِنُوا۟

are cursed

فِى

in

ٱلدُّنْيَا

the world

وَٱلْءَاخِرَةِ

and the Hereafter.

وَلَهُمْ

And for them

عَذَابٌ

(is) a punishment

عَظِيمٌ

great.

٢٣

(23)

إِنَّ ٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ٱلْغَٰفِلَٰتِ ٱلْمُؤْمِنَٰتِ لُعِنُوا۟ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ

٢٣

(23) Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment

يَوْمَ

(On a) Day,

تَشْهَدُ

will bear witness

عَلَيْهِمْ

against them

أَلْسِنَتُهُمْ

their tongues,

وَأَيْدِيهِمْ

and their hands

وَأَرْجُلُهُم

and their feet

بِمَا

for what

كَانُواْ

they used

يَعْمَلُونَ

(to) do.

٢٤

(24)

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُواْ يَعْمَلُونَ ٢٤

(24) On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.

يَوْمَئِذٍ

That Day,

يُوَفِّيهِمُ

Allah will pay them in full

ٱللَّهُ

دِينَهُمُ

their recompense,

ٱلْحَقَّ

the due,

وَيَعْلَمُونَ

and they will know

أَنَّ

that

ٱللَّهَ

Allah,

هُوَ

He

ٱلْحَقُّ

(is) the Truth

ٱلْمُبِينُ

the Manifest.

٢٥

(25)

يَوْمَئِذٍ يُوَفِّيهِمُ ٱللَّهُ دِينَهُمُ ٱلْحَقَّ وَيَعْلَمُونَ أَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ ٱلْمُبِينُ ٢٥

(25) That Day, Allah will pay them in full their deserved recompense, and they will know that it is Allah who is the perfect in justice.

ٱلْخَبِيثَٰتُ

Evil women

لِلْخَبِيثِينَ

(are) for evil men,

وَٱلْخَبِيثُونَ

and evil men

لِلْخَبِيثَٰتِ

(are) for evil women.

صلے

وَٱلطَّيِّبَٰتُ

And good women

لِلطَّيِّبِينَ

(are) for good men

وَٱلطَّيِّبُونَ

and good men

لِلطَّيِّبَٰتِ

(are) for good women.

ج

أُو۟لَٰٓئِكَ

Those

مُبَرَّءُونَ

(are) innocent

مِمَّا

of what

يَقُولُونَ

they say.

صلے

لَهُم

For them

مَّغْفِرَةٌ

(is) forgiveness

وَرِزْقٌ

and a provision

كَرِيمٌ

noble.

٢٦

(26)

ٱلْخَبِيثَٰتُ لِلْخَبِيثِينَ وَٱلْخَبِيثُونَ لِلْخَبِيثَٰتِ ۖ وَٱلطَّيِّبَٰتُ لِلطَّيِّبِينَ وَٱلطَّيِّبُونَ لِلطَّيِّبَٰتِ ۚ أُو۟لَٰٓئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۖ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٢٦

(26) Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe

لَا

(Do) not

تَدْخُلُوا۟

enter

بُيُوتًا

houses

غَيْرَ

other (than)

بُيُوتِكُمْ

your houses

حَتَّىٰ

until

تَسْتَأْنِسُوا۟

you have asked permission

وَتُسَلِّمُوا۟

and you have greeted

عَلَىٰٓ

[on]

أَهْلِهَا

its inhabitants.

ج

ذَٰلِكُمْ

That

خَيْرٌ

(is) best

لَّكُمْ

for you

لَعَلَّكُمْ

so that you may

تَذَكَّرُونَ

pay heed.

٢٧

(27)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْنِسُوا۟ وَتُسَلِّمُوا۟ عَلَىٰٓ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ٢٧

(27) O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded.

فَإِن

But if

لَّمْ

not

تَجِدُوا۟
you find
فِيهَآ
in it
أَحَدًا
anyone,
فَلَا
then (do) not
تَدْخُلُوهَا
enter it
حَتَّىٰ
until
يُؤْذَنَ
permission has been given
لَكُمْ
to you.
صلے

وَإِن
And if
قِيلَ
it is said
لَكُمُ
to you
ٱرْجِعُوا۟
"Go back,"
فَٱرْجِعُوا۟
then go back;
صلے

هُوَ

it

أَزْكَىٰ

(is) purer

لَكُمْ

for you.
ج

وَٱللَّهُ

And Allah

بِمَا

of what

تَعْمَلُونَ

you do

عَلِيمٌ

(is) All-Knower.

٢٨

(28)

فَإِن لَّمْ تَجِدُوا۟ فِيهَآ أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۖ وَإِن قِيلَ لَكُمُ ٱرْجِعُوا۟ فَٱرْجِعُوا۟ ۖ هُوَ أَزْكَىٰ لَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ٢٨

(28) And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you. And Allah is Knowing of what you do.

لَّيْسَ

Not

عَلَيْكُمْ

upon you

جُنَاحٌ

(is) any blame

أَن
that
تَدْخُلُواْ
you enter
بُيُوتًا
houses
غَيْرَ
not
مَسْكُونَةٍ
inhabited,
فِيهَا
in it
مَتَٰعٌ
(is) a provision
لَّكُمْ
for you.
ج

وَٱللَّهُ
And Allah
يَعْلَمُ
knows
مَا
what
تُبْدُونَ
you reveal
وَمَا
and what
تَكْتُمُونَ
you conceal.

٢٩

(29)

لَّيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا۟ بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَٰعٌ لَّكُمْ ۚ وَٱللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ٢٩

(29) There is no blame upon you for entering houses not inhabited in which there is convenience for you. And Allah knows what you reveal and what you conceal.

قُل

Say

لِّلْمُؤْمِنِينَ

to the believing men

يَغُضُّوا۟

they should lower

مِنْ

their gaze

أَبْصَٰرِهِمْ

وَيَحْفَظُوا۟

and they should guard

فُرُوجَهُمْ

their chastity.

ۚ

ذَٰلِكَ

That

أَزْكَىٰ

(is) purer

لَهُمْ

for them.

إِنَّ
Indeed,
ٱللَّهَ
Allah
خَبِيرٌۢ
(is) All-Aware
بِمَا
of what
يَصْنَعُونَ
they do.
٣٠
(30)

قُل لِّلْمُؤْمِنِينَ يَغُضُّوا۟ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُوا۟ فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ ٣٠

(30) Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do.

وَقُل
And say
لِّلْمُؤْمِنَـٰتِ
to the believing women
يَغْضُضْنَ
(that) they should lower
مِنْ
[of]
أَبْصَـٰرِهِنَّ
their gaze

وَيَحْفَظْنَ
and they should guard
فُرُوجَهُنَّ
their chastity,
وَلَا
and not
يُبْدِينَ
(to) display
زِينَتَهُنَّ
their adornment
إِلَّا
except
مَا
what
ظَهَرَ
is apparent
مِنْهَا
of it.
صلے

وَلْيَضْرِبْنَ
And let them draw
بِخُمُرِهِنَّ
their head covers
عَلَىٰ
over
جُيُوبِهِنَّ
their bosoms,
صلے

وَلَا

and not

يُبْدِينَ

(to) display

زِينَتَهُنَّ

their adornment

إِلَّا

except

لِبُعُولَتِهِنَّ

to their husbands,

أَوْ

or

ءَابَآئِهِنَّ

their fathers

أَوْ

or

ءَابَآءِ

fathers

بُعُولَتِهِنَّ

(of) their husbands

أَوْ

or

أَبْنَآئِهِنَّ

their sons

أَوْ

or

أَبْنَآءِ

sons

بُعُولَتِهِنَّ

(of) their husbands

أَوْ

or

إِخْوَٰنِهِنَّ

their brothers

أَوْ

or

بَنِىٓ

sons

إِخْوَٰنِهِنَّ

(of) their brothers

أَوْ

or

بَنِىٓ

sons

أَخَوَٰتِهِنَّ

(of) their sisters,

أَوْ

or

نِسَآئِهِنَّ

their women

أَوْ

or

مَا

what

مَلَكَتْ

possess

أَيْمَٰنُهُنَّ

their right hands

أَوِ

or

ٱلتَّٰبِعِينَ

the attendants

غَيْرِ

having no physical desire

أُوْلِى

ٱلْإِرْبَةِ

مِنَ

among

ٱلرِّجَالِ

[the] men

أَوِ

or

ٱلطِّفْلِ

[the] children

ٱلَّذِينَ

who

لَمْ

(are) not

يَظْهَرُواْ

aware

عَلَىٰ

of

عَوْرَٰتِ

private aspects

ٱلنِّسَآءِ

(of) the women.

صلے

وَلَا
And not
يَضْرِبْنَ
let them stamp
بِأَرْجُلِهِنَّ
their feet
لِيُعْلَمَ
to make known
مَا
what
يُخْفِينَ
they conceal
مِن
of
زِينَتِهِنَّ
their adornment.
ج

وَتُوبُوٓاْ
And turn
إِلَى
to
ٱللَّهِ
Allah
جَمِيعًا
altogether
أَيُّهَ
O believers

ٱلْمُؤْمِنُونَ

لَعَلَّكُمْ

So that you may

تُفْلِحُونَ

succeed.

٣١

(31)

وَقُل لِّلْمُؤْمِنَٰتِ يَغْضُضْنَ مِنْ أَبْصَٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُنَّ أَوِ ٱلتَّٰبِعِينَ غَيْرِ أُو۟لِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُوا۟ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓا۟ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ٣١

(31) And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers, that you might succeed.

وَأَنكِحُواْ

And marry

ٱلْأَيَٰمَىٰ

the single

مِنكُمْ

among you

وَٱلصَّٰلِحِينَ

and the righteous

مِنْ

among

عِبَادِكُمْ

your male slaves,

وَإِمَآئِكُمْ

and your female slaves.

ج

إِن

If

يَكُونُواْ

they are

فُقَرَآءَ

poor,

يُغْنِهِمُ

Allah will enrich them

ٱللَّهُ

مِن

from

فَضْلِهِۦ

His Bounty.

قلے

وَٱللَّهُ

And Allah

وَٰسِعٌ

(is) All-Encompassing,

عَلِيمٌ

All-Knowing.

٣٢

(32)

وَأَنكِحُواْ ٱلْأَيَٰمَىٰ مِنكُمْ وَٱلصَّٰلِحِينَ مِنْ عِبَادِكُمْ وَإِمَآئِكُمْ ۚ إِن يَكُونُواْ فُقَرَآءَ يُغْنِهِمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٣٢

(32) And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.

وَلْيَسْتَعْفِفِ

And let be chaste

ٱلَّذِينَ

those who

لَا

(do) not

يَجِدُونَ

find

نِكَاحًا

(means for) marriage

حَتَّىٰ

until

يُغْنِيَهُمُ

Allah enriches them

ٱللَّهُ

مِن

from

فَضْلِهِۦ

His Bounty.

قلے

وَٱلَّذِينَ

And those who

يَبْتَغُونَ

seek

ٱلْكِتَٰبَ

the writing

مِمَّا

from (those) whom

مَلَكَتْ

possess

أَيْمَٰنُكُمْ

your right hands,

فَكَاتِبُوهُمْ

then give them (the) writing

إِنْ

if

عَلِمْتُمْ

you know

فِيهِمْ

in them

خَيْرًا

any good

صلے

وَءَاتُوهُم
and give them
مِّن
from
مَّالِ
the wealth of Allah
ٱللَّهِ
ٱلَّذِىٓ
which
ءَاتَىٰكُمْ
He has given you.
ج

وَلَا
And (do) not
تُكْرِهُوا۟
compel
فَتَيَٰتِكُمْ
your slave girls
عَلَى
to
ٱلْبِغَآءِ
[the] prostitution,
إِنْ
if
أَرَدْنَ
they desire
تَحَصُّنًا

chastity

لِّتَبْتَغُواْ

that you may seek

عَرَضَ

temporary gain

ٱلْحَيَوٰةِ

(of) the life

ٱلدُّنْيَا

(of) the world.

ج

وَمَن

And whoever

يُكْرِههُّنَّ

compels them,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

مِن

after

بَعْدِ

إِكْرَٰهِهِنَّ

their compulsion

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٣٣

(33)

وَلْيَسْتَعْفِفِ ٱلَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۗ وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَٰبَ مِمَّا مَلَكَتْ أَيْمَٰنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَءَاتُوهُم مِّن مَّالِ ٱللَّهِ ٱلَّذِىٓ ءَاتَىٰكُمْ ۚ وَلَا تُكْرِهُوا۟ فَتَيَٰتِكُمْ عَلَى ٱلْبِغَآءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا۟ عَرَضَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ ٱللَّهَ مِنۢ بَعْدِ إِكْرَٰهِهِنَّ غَفُورٌ رَّحِيمٌ ٣٣

(33) But let them who find not [the means for] marriage abstain [from sexual relations] until Allah enriches them from His bounty. And those who seek a contract [for eventual emancipation] from among whom your right hands possess - then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful.

وَلَقَدْ

And verily,

أَنزَلْنَآ

We have sent down

إِلَيْكُمْ

to you

ءَايَٰتٍ

Verses

مُّبَيِّنَٰتٍ

clear,

وَمَثَلًا

and an example

مِّنَ

of

ٱلَّذِينَ

those who

خَلَوْا۟

passed away

مِن

before you,

قَبْلِكُمْ

وَمَوْعِظَةً

and an admonition

لِّلْمُتَّقِينَ

for those who fear (Allah).

٣٤

(34)

وَلَقَدْ أَنزَلْنَآ إِلَيْكُمْ ءَايَٰتٍ مُّبَيِّنَٰتٍ وَمَثَلًا مِّنَ ٱلَّذِينَ خَلَوْا۟ مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ٣٤

(34) And We have certainly sent down to you distinct verses and examples from those who passed on before you and an admonition for those who fear Allah.

ٱللَّهُ

Allah

نُورُ

(is the) Light

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth.

ج

مَثَلُ
(The) example
نُورِهِۦ
(of) His Light
كَمِشْكَوٰةٍ
(is) like a niche
فِيهَا
in it
مِصْبَاحٌ
(is) a lamp;
صلے

ٱلْمِصْبَاحُ
the lamp
فِى
(is) in
زُجَاجَةٍ
a glass,
صلے

ٱلزُّجَاجَةُ
the glass
كَأَنَّهَا
as if it were
كَوْكَبٌ
a star
دُرِّىٌّ
brilliant
يُوقَدُ
(which) is lit

مِن

from

شَجَرَةٍ

a tree

مُّبَٰرَكَةٍ

blessed -

زَيْتُونَةٍ

an olive,

لَّا

not

شَرْقِيَّةٍ

(of the) east

وَلَا

and not

غَرْبِيَّةٍ

(of the) west,

يَكَادُ

would almost

زَيْتُهَا

its oil

يُضِىٓءُ

glow,

وَلَوْ

even if

لَمْ

not

تَمْسَسْهُ

touched it

نَارٌ

fire.
ج

نُّورٌ
Light
عَلَىٰ
upon
نُورٍ
Light.
قلے

يَهْدِى
Allah guides
ٱللَّهُ
لِنُورِهِۦ
to His Light
مَن
whom
يَشَآءُ
He wills.
ج

وَيَضْرِبُ
And Allah sets forth
ٱللَّهُ
ٱلْأَمْثَٰلَ
the examples
لِلنَّاسِ
for the mankind.
قلے

وَٱللَّهُ

And Allah

بِكُلِّ

of every

شَىْءٍ

thing

عَلِيمٌ

(is) All-Knower.

٣٥

(35)

ٱللَّهُ نُورُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ مَثَلُ نُورِهِۦ كَمِشْكَوٰةٍ فِيهَا مِصْبَاحٌ ۖ ٱلْمِصْبَاحُ فِى زُجَاجَةٍ ۖ ٱلزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّىٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَٰرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِىٓءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ يَهْدِى ٱللَّهُ لِنُورِهِۦ مَن يَشَآءُ ۚ وَيَضْرِبُ ٱللَّهُ ٱلْأَمْثَٰلَ لِلنَّاسِ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ٣٥

(35) Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.

فِى

In

بُيُوتٍ

houses

أَذِنَ

(which) Allah ordered

ٱللَّهُ

أَن

that

تُرْفَعَ

they be raised

وَيُذْكَرَ

and be mentioned

فِيهَا

in them

ٱسْمُهُۥ

His name.

يُسَبِّحُ

Glorify

لَهُۥ

[to] Him

فِيهَا

in them

بِٱلْغُدُوِّ

in the mornings

وَٱلْءَاصَالِ

and (in) the evenings.

٣٦

(36)

فِى بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْءَاصَالِ ٣٦

(36) [Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings

رِجَالٌ
Men -
لَّا
not
تُلْهِيهِمْ
distracts them
تِجَٰرَةٌ
trade
وَلَا
and not
بَيْعٌ
sale
عَن
from
ذِكْرِ
(the) remembrance of Allah
ٱللَّهِ
وَإِقَامِ
and (from) establishing
ٱلصَّلَوٰةِ
the prayer
وَإِيتَآءِ
and giving
ٱلزَّكَوٰةِ
zakah.
لا

يَخَافُونَ
They fear

يَوْمًا

a Day

تَتَقَلَّبُ

will turn about

فِيهِ

therein

ٱلْقُلُوبُ

the hearts

وَٱلْأَبْصَٰرُ

and the eyes.

٣٧

(37)

رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ ۙ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ٣٧

(37) [Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about -

لِيَجْزِيَهُمُ

That Allah may reward them

ٱللَّهُ

أَحْسَنَ

(with the) best

مَا

(of) what

عَمِلُوا۟

they did,

وَيَزِيدَهُم

and increase them

مِّن

from

فَضْلِهِۦ

His Bounty.

قلى

وَٱللَّهُ

And Allah

يَرْزُقُ

provides

مَن

whom

يَشَآءُ

He wills

بِغَيْرِ

without

حِسَابٍ

measure.

٣٨

(38)

لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَا عَمِلُواْ وَيَزِيدَهُم مِّن فَضْلِهِۦ ۗ وَٱللَّهُ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ ٣٨

(38) That Allah may reward them [according to] the best of what they did and increase them from His bounty. And Allah gives provision to whom He wills without account.

وَٱلَّذِينَ

But those who

كَفَرُوٓاْ

disbelieve,

أَعْمَٰلُهُمْ

their deeds

كَسَرَابٍۭ

(are) like a mirage

بِقِيعَةٍ

in a lowland,

يَحْسَبُهُ

thinks it

ٱلظَّمْـَٔانُ

the thirsty one

مَآءً

(to be) water,

حَتَّىٰٓ

until

إِذَا

when

جَآءَهُۥ

he comes to it,

لَمْ

not

يَجِدْهُ

he finds it

شَيْـًٔا

(to be) anything,

وَوَجَدَ

but he finds

ٱللَّهَ

Allah

عِندَهُۥ

before him,

فَوَفَّىٰهُ

He will pay him in full

حِسَابَهُۥ

his due.

قلے

وَٱللَّهُ

And Allah

سَرِيعُ

(is) swift

ٱلْحِسَابِ

(in) the account.

٣٩

(39)

وَٱلَّذِينَ كَفَرُوٓا۟ أَعْمَٰلُهُمْ كَسَرَابٍۭ بِقِيعَةٍ يَحْسَبُهُ ٱلظَّمْـَٔانُ مَآءً حَتَّىٰٓ إِذَا جَآءَهُۥ لَمْ يَجِدْهُ شَيْـًٔا وَوَجَدَ ٱللَّهَ عِندَهُۥ فَوَفَّىٰهُ حِسَابَهُۥ ۗ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ٣٩

(39) But those who disbelieved - their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before Him, and He will pay him in full his due; and Allah is swift in account.

أَوْ

Or

كَظُلُمَٰتٍ

(is) like (the) darkness[es]

فِى

in

بَحْرٍ

a sea

لُّجِّىٍّ

deep,

يَغْشَىٰهُ

covers it

مَوْجٌ

a wave,

مِّن

on it

فَوْقِهِۦ

a wave,

مَوْجٌ

on it

مِّن

a cloud,

فَوْقِهِۦ

darkness[es]

سَحَابٌ

some of it

ج

ظُلُمَٰتٌ

on

بَعْضُهَا

others.

فَوْقَ

When

بَعْضٍ

he puts out

إِذَآ

his hand

أَخْرَجَ

hardly

يَدَهُۥ

لَمْ

he (can) see it.

يَكَدْ

And (for) whom

يَرَىٰهَا

not

قلے

وَمَن

Allah (has) made

لَّمْ

يَجْعَلِ

for him

ٱللَّهُ

a light,

لَهُۥ

then not

نُورًا

for him

فَمَا

(is) any

لَهُۥ

light.

مِن

نُّورٍ

٤٠

(40)

أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ۚ ظُلُمَٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا ۗ وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ٤٠

(40) Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds - darknesses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light - for him there is no light.

أَلَمْ

Do not

تَرَ

you see

أَنَّ

that

ٱللَّهَ

Allah -

يُسَبِّحُ

glorify

لَهُۥ

Him

مَن

whoever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth

وَٱلطَّيْرُ

and the birds

صَٰٓفَّٰتٍ

(with) wings outspread?

صلے

كُلٌّ

Each one

قَدْ

verily

عَلِمَ

knows

صَلَاتَهُۥ

its prayer

وَتَسْبِيحَهُۥ

and its glorification.

قلے

وَٱللَّهُ

And Allah

عَلِيمٌۢ

(is) All-Knower

بِمَا

of what

يَفْعَلُونَ

they do.

٤١

(41)

أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ ۖ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ ۗ وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ٤١

(41) Do you not see that Allah is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do.

وَلِلَّهِ

And to Allah (belongs)

مُلْكُ

(the) dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth.

ۖ

وَإِلَى

And to

ٱللَّهِ

Allah

ٱلْمَصِيرُ

(is) the destination.

٤٢

(42)

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ٤٢

(42) And to Allah belongs the dominion of the heavens and the earth, and to Allah is the destination.

أَلَمْ

Do not

تَرَ

you see

أَنَّ

that

ٱللَّهَ

Allah

يُزْجِى

drives

سَحَابًا

clouds

ثُمَّ

then

يُؤَلِّفُ

joins

بَيْنَهُۥ

between them

ثُمَّ

then

يَجْعَلُهُۥ

makes them

رُكَامًا

(into) a mass,

فَتَرَى

then you see

ٱلْوَدْقَ

the rain

يَخْرُجُ

come forth

مِنْ
from
خِلَٰلِهِۦ
their midst?
وَيُنَزِّلُ
And He sends down
مِنَ
from
ٱلسَّمَآءِ
(the) sky,
مِن
[from]
جِبَالٍ
mountains
فِيهَا
within it
مِن
[of]
بَرَدٍ
(is) hail
فَيُصِيبُ
and He strikes
بِهِۦ
with it
مَن
whom
يَشَآءُ
He wills
وَيَصْرِفُهُۥ

and averts it

عَن

from

مَّن

whom

يَشَآءُ

He wills.

صلے

يَكَادُ

Nearly

سَنَا

(the) flash

بَرْقِهِۦ

(of) its lighting

يَذْهَبُ

takes away

بِٱلْأَبْصَٰرِ

the sight.

٤٣

(43)

أَلَمْ تَرَ أَنَّ ٱللَّهَ يُزْجِى سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُۥ ثُمَّ يَجْعَلُهُۥ رُكَامًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مِن جِبَالٍ فِيهَا مِن بَرَدٍ فَيُصِيبُ بِهِۦ مَن يَشَآءُ وَيَصْرِفُهُۥ عَن مَّن يَشَآءُ صلے يَكَادُ سَنَا بَرْقِهِۦ يَذْهَبُ بِٱلْأَبْصَٰرِ ٤٣

(43) Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it

from whom He wills. The flash of its lightening almost takes away the eyesight.

يُقَلِّبُ

Allah alternates

ٱللَّهُ

ٱلَّيْلَ

the night

وَٱلنَّهَارَ

and the day.

ج

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَعِبْرَةً

surely is a lesson

لِّأُو۟لِى

for those who have vision.

ٱلْأَبْصَٰرِ

٤٤

(44)

يُقَلِّبُ ٱللَّهُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّأُو۟لِى ٱلْأَبْصَٰرِ ٤٤

(44) Allah alternates the night and the day. Indeed in that is a lesson for those who have vision.

وَٱللَّهُ

And Allah

خَلَقَ
created
كُلَّ
every
دَآبَّةٍ
moving creature
مِّن
from
مَّآءٍ
water.
صلے

فَمِنْهُم
Of them
مَّن
(is a kind) who
يَمْشِى
walks
عَلَىٰ
on
بَطْنِهِۦ
its belly,
وَمِنْهُم
and of them
مَّن
(is a kind) who
يَمْشِى
walks
عَلَىٰ
on

رِجْلَيْنِ
two legs,
وَمِنْهُم
and of them
مَّن
(is a kind) who
يَمْشِى
walks
عَلَىٰٓ
on
أَرْبَعٍ
four.
ج

يَخْلُقُ
Allah creates
ٱللَّهُ
مَا
what
يَشَآءُ
He wills.
ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
عَلَىٰ
on
كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

(is) All-Powerful.

٤٥

(45)

وَٱللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّن مَّآءٍ ۖ فَمِنْهُم مَّن يَمْشِى عَلَىٰ بَطْنِهِۦ وَمِنْهُم مَّن يَمْشِى عَلَىٰ رِجْلَيْنِ وَمِنْهُم مَّن يَمْشِى عَلَىٰٓ أَرْبَعٍ ۚ يَخْلُقُ ٱللَّهُ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٤٥

(45) Allah has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent.

لَّقَدْ

Verily,

أَنزَلْنَآ

We have sent down

ءَايَٰتٍ

Verses

مُّبَيِّنَٰتٍ

clear.

ۚ

وَٱللَّهُ

And Allah

يَهْدِى

guides

مَن

whom

يَشَآءُ

He wills

إِلَىٰ

to

صِرَٰطٍ

a path

مُّسْتَقِيمٍ

straight.

٤٦

(46)

لَّقَدْ أَنزَلْنَآ ءَايَٰتٍ مُّبَيِّنَٰتٍ ۚ وَٱللَّهُ يَهْدِى مَن يَشَآءُ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٤٦

(46) We have certainly sent down distinct verses. And Allah guides whom He wills to a straight path.

وَيَقُولُونَ

And they say,

ءَامَنَّا

"We believe

بِٱللَّهِ

in Allah

وَبِٱلرَّسُولِ

and in the Messenger

وَأَطَعْنَا

and we obey."

ثُمَّ

Then

يَتَوَلَّىٰ

turns away

فَرِيقٌ

a party

مِّنْهُم

of them

مِّن

after

بَعْدِ

that.

ذَٰلِكَ

And not

ج

وَمَآ

those

أُو۟لَٰٓئِكَ

(are) believers.

بِٱلْمُؤْمِنِينَ

٤٧

(47)

وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّن بَعْدِ ذَٰلِكَ ۚ وَمَآ أُو۟لَٰٓئِكَ بِٱلْمُؤْمِنِينَ ٤٧

(47) But the hypocrites say, "We have believed in Allah and in the Messenger, and we obey"; then a party of them turns away after that. And those are not believers.

وَإِذَا

And when

دُعُوٓا۟

they are called

إِلَى
to
ٱللَّهِ
Allah
وَرَسُولِهِۦ
and His Messenger,
لِيَحْكُمَ
to judge
بَيْنَهُمْ
between them,
إِذَا
behold,
فَرِيقٌ
a party
مِّنْهُم
of them
مُّعْرِضُونَ
(is) averse.
٤٨
(48)
وَإِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ٤٨
(48) And when they are called to [the words of] Allah and His Messenger to judge between them, at once a party of them turns aside [in refusal].
وَإِن
But if
يَكُن
is

لَّهُمُ

with them

ٱلْحَقُّ

the truth,

يَأْتُوٓا۟

they come

إِلَيْهِ

to him

مُذْعِنِينَ

(as) promptly obedient.

٤٩

(49)

وَإِن يَكُن لَّهُمُ ٱلْحَقُّ يَأْتُوٓا۟ إِلَيْهِ مُذْعِنِينَ ٤٩

(49) But if the right is theirs, they come to him in prompt obedience.

أَفِى

Is (there) in

قُلُوبِهِم

their hearts

مَّرَضٌ

a disease

أَمِ

or

ٱرْتَابُوٓا۟

do they doubt

أَمْ

or

يَخَافُونَ

they fear

أَن

that

يَحِيفَ

Allah will be unjust

ٱللَّهُ

عَلَيْهِمْ

to them

وَرَسُولُهُۥ

and His Messenger?

ج

بَلْ

Nay,

أُو۟لَٰٓئِكَ

those

هُمُ

[they]

ٱلظَّٰلِمُونَ

(are) the wrongdoers.

٥٠

(50)

أَفِى قُلُوبِهِم مَّرَضٌ أَمِ ٱرْتَابُوٓا۟ أَمْ يَخَافُونَ أَن يَحِيفَ ٱللَّهُ عَلَيْهِمْ وَرَسُولُهُۥ ۚ بَلْ أُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٥٠

(50) Is there disease in their hearts? Or have they doubted? Or do they fear that Allah will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers.

إِنَّمَا

Only

كَانَ

is

قَوْلَ

(the) statement

ٱلْمُؤْمِنِينَ

(of) the believers

إِذَا

when

دُعُوٓاْ

they are called

إِلَى

to

ٱللَّهِ

Allah

وَرَسُولِهِۦ

and His Messenger

لِيَحْكُمَ

to judge

بَيْنَهُمْ

between them

أَن

(is) that

يَقُولُواْ

they say,

سَمِعْنَا

"We hear

وَأَطَعْنَا

and we obey."

ج

وَأُوْلَٰٓئِكَ

And those

هُمُ

[they]

ٱلْمُفْلِحُونَ

(are) the successful.

٥١

(51)

إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَا دُعُوٓا۟ إِلَى ٱللَّهِ وَرَسُولِهِۦ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا۟ سَمِعْنَا وَأَطَعْنَا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٥١

(51) The only statement of the [true] believers when they are called to Allah and His Messenger to judge between them is that they say, "We hear and we obey." And those are the successful.

وَمَن

And whoever

يُطِعِ

obeys

ٱللَّهَ

Allah

وَرَسُولَهُۥ

and His Messenger

وَيَخْشَ

and fears

ٱللَّهَ

Allah

وَيَتَّقْهِ

and (is) conscious of Him,

فَأُو۟لَٰٓئِكَ

then those

هُمُ

[they]

ٱلْفَآئِزُونَ

(are) the successful ones.

٥٢

(52)

وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخْشَ ٱللَّهَ وَيَتَّقْهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَآئِزُونَ ٥٢

(52) And whoever obeys Allah and His Messenger and fears Allah and is conscious of Him - it is those who are the attainers.

وَأَقْسَمُوا۟

And they swear

بِٱللَّهِ

by Allah

جَهْدَ

strong

أَيْمَٰنِهِمْ

their oaths

لَئِنْ

that if

أَمَرْتَهُمْ

you ordered them,

لَيَخْرُجُنَّ

surely they (would) go forth.

صلے

قُل

Say,

لَّا

"(Do) not

تُقْسِمُوا۟

swear.

صلے

طَاعَةٌ

Obedience

مَّعْرُوفَةٌ

(is) known.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

خَبِيرٌۢ

(is) All-Aware

بِمَا

of what

تَعْمَلُونَ

you do."

٥٣

(53)

وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ قُل لَّا تُقْسِمُوا۟ ۖ طَاعَةٌ مَّعْرُوفَةٌ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ٥٣

(53) And they swear by Allah their strongest oaths that if you ordered them, they would go forth [in Allah 's cause]. Say, "Do not swear. [Such] obedience is known. Indeed, Allah is Acquainted with that which you do."

قُلْ

Say,

أَطِيعُواْ
"Obey
ٱللَّهَ
Allah
وَأَطِيعُواْ
and obey
ٱلرَّسُولَ
the Messenger,
صلے

فَإِن
but if
تَوَلَّوْاْ
you turn away
فَإِنَّمَا
then only
عَلَيْهِ
upon him
مَا
(is) what
حُمِّلَ
(is) placed on him,
وَعَلَيْكُم
and on you
مَّا
(is) what
حُمِّلْتُمْ
(is) placed on you.
صلے

وَإِن

And if

تُطِيعُوهُ

you obey him,

تَهْتَدُوا۟

you will be guided.

ج

وَمَا

And not

عَلَى

(is) on

ٱلرَّسُولِ

the Messenger

إِلَّا

except

ٱلْبَلَٰغُ

the conveyance

ٱلْمُبِينُ

[the] clear."

٥٤

(54)

قُلْ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۖ فَإِن تَوَلَّوْا۟ فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا۟ ۚ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ٥٤

(54) Say, "Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger

except the [responsibility for] clear notification."

وَعَدَ

Allah (has) promised

ٱللَّهُ

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

مِنكُمْ

among you

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous deeds,

لَيَسْتَخْلِفَنَّهُمْ

surely He will grant them succession

فِى

in

ٱلْأَرْضِ

the earth,

كَمَا

as

ٱسْتَخْلَفَ

He gave succession

ٱلَّذِينَ

to those who

مِن

(were) before them,

قَبْلِهِمْ

وَلَيُمَكِّنَنَّ

and that He will surely establish

لَهُمْ

for them

دِينَهُمُ

their religion

ٱلَّذِى

which

ٱرْتَضَىٰ

He has approved

لَهُمْ

for them,

وَلَيُبَدِّلَنَّهُم

and surely He will change for them

مِّن

after

بَعْدِ

their fear,

خَوْفِهِمْ

security

أَمْنًا

(for) they worship Me,

ج

يَعْبُدُونَنِى

not

لَا

they associate

يُشْرِكُونَ

with Me

بِى

anything.

شَيْـًٔا

But whoever

ج

وَمَن

disbelieved

كَفَرَ

after

بَعْدَ

that,

ذَٰلِكَ

then those

فَأُو۟لَٰٓئِكَ

[they]

هُمُ

(are) the defiantly disobedient.

ٱلْفَٰسِقُونَ

٥٥

(55)

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ٥٥

(55) Allah has promised those who have believed among you and done

righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.

وَأَقِيمُواْ

And establish

ٱلصَّلَوٰةَ

the prayer

وَءَاتُواْ

and give

ٱلزَّكَوٰةَ

zakah

وَأَطِيعُواْ

and obey

ٱلرَّسُولَ

the Messenger,

لَعَلَّكُمْ

so that you may

تُرْحَمُونَ

receive mercy.

٥٦

(56)

وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ ٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ٥٦

(56) And establish prayer and give zakah and obey the Messenger - that you may receive mercy.

لَا

(Do) not

تَحْسَبَنَّ

think

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve

مُعْجِزِينَ

(can) escape

فِى

in

ٱلْأَرْضِ

the earth.

ج

وَمَأْوَىٰهُمُ

And their abode

ٱلنَّارُ

(will be) the Fire

صلے

وَلَبِئْسَ

and wretched is

ٱلْمَصِيرُ

the destination.

٥٧

(57)

لَا تَحْسَبَنَّ ٱلَّذِينَ كَفَرُوا۟ مُعْجِزِينَ فِى ٱلْأَرْضِ ج
وَمَأْوَىٰهُمُ ٱلنَّارُ صلے وَلَبِئْسَ ٱلْمَصِيرُ ٥٧

(57) Never think that the disbelievers are causing failure [to Allah] upon the earth. Their refuge will be the Fire - and how wretched the destination.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

لِيَسْتَـْٔذِنكُمُ

Let ask your permission

ٱلَّذِينَ

those whom

مَلَكَتْ

possess

أَيْمَٰنُكُمْ

your right hands

وَٱلَّذِينَ

and those who

لَمْ

(have) not

يَبْلُغُوا۟

reached

ٱلْحُلُمَ

puberty

مِنكُمْ

among you

ثَلَٰثَ

(at) three

مَرَّٰتٍ

times,

ج

مِّن

before

قَبْلِ

صَلَوٰةِ

(the) prayer

ٱلْفَجْرِ

(of) dawn,

وَحِينَ

and when

تَضَعُونَ

you put aside

ثِيَابَكُم

your garments

مِّنَ

at

ٱلظَّهِيرَةِ

noon

وَمِن

and after

بَعْدِ

صَلَوٰةِ

(the) prayer

ٱلْعِشَآءِ

(of) night.

ج

ثَلَٰثُ

(These) three

عَوْرَٰتٍ

(are) times of privacy

لَّكُمْ
for you.
ج

لَيْسَ
Not
عَلَيْكُمْ
on you
وَلَا
and not
عَلَيْهِمْ
on them
جُنَاحٌ
any blame
بَعْدَهُنَّ
after that
ج

طَوَّٰفُونَ
(as) moving about
عَلَيْكُم
among you,
بَعْضُكُمْ
some of you
عَلَىٰ
among
بَعْضٍ
others.
ج

كَذَٰلِكَ

Thus

يُبَيِّنُ

Allah makes clear

ٱللَّهُ

لَكُمُ

for you

ٱلْـَٔايَـٰتِ

the Verses,

قلے

وَٱللَّهُ

and Allah

عَلِيمٌ

(is) All-Knower,

حَكِيمٌ

All-Wise.

٥٨

(58)

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِيَسْتَـْٔذِنكُمُ ٱلَّذِينَ مَلَكَتْ أَيْمَـٰنُكُمْ وَٱلَّذِينَ لَمْ يَبْلُغُوا۟ ٱلْحُلُمَ مِنكُمْ ثَلَـٰثَ مَرَّٰتٍ ۚ مِّن قَبْلِ صَلَوٰةِ ٱلْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ ٱلظَّهِيرَةِ وَمِنۢ بَعْدِ صَلَوٰةِ ٱلْعِشَآءِ ۚ ثَلَـٰثُ عَوْرَٰتٍ لَّكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ۚ طَوَّٰفُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْـَٔايَـٰتِ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ

٥٨

(58) O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask

permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you - some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise.

وَإِذَا

And when

بَلَغَ

reach

ٱلْأَطْفَٰلُ

the children

مِنكُمُ

among you

ٱلْحُلُمَ

the puberty

فَلْيَسْتَـْٔذِنُوا۟

then let them ask permission

كَمَا

as

ٱسْتَـْٔذَنَ

asked permission

ٱلَّذِينَ

those who

مِن

(were) before them.

قَبْلِهِمْ ۚ

كَذَٰلِكَ

Thus

يُبَيِّنُ

Allah makes clear

ٱللَّهُ

لَكُمْ

for you

ءَايَٰتِهِۦ

His Verses.

قلے

وَٱللَّهُ

And Allah

عَلِيمٌ

(is) All-Knower

حَكِيمٌ

All-Wise.

٥٩

(59)

وَإِذَا بَلَغَ ٱلْأَطْفَٰلُ مِنكُمُ ٱلْحُلُمَ فَلْيَسْتَـْٔذِنُوا۟ كَمَا ٱسْتَـْٔذَنَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٥٩

(59) And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise.

وَٱلْقَوَٰعِدُ

And postmenopausal

مِنَ

among

ٱلنِّسَآءِ

the women

ٱلَّتِى
who
لَا
(do) not
يَرْجُونَ
have desire
نِكَاحًا
(for) marriage,
فَلَيْسَ
then not is
عَلَيْهِنَّ
on them
جُنَاحٌ
any blame
أَن
that
يَضَعْنَ
they put aside
ثِيَابَهُنَّ
their (outer) garments,
غَيْرَ
not
مُتَبَرِّجَٰتٍ
displaying
بِزِينَةٍ
their adornment.
صلے
وَأَن
And that

يَسْتَعْفِفْنَ

they modestly refrain

خَيْرٌ

(is) better

لَّهُنَّ

for them.

قلے

وَٱللَّهُ

And Allah

سَمِيعٌ

(is) All-Hearer,

عَلِيمٌ

All-Knower.

٦٠

(60)

وَٱلْقَوَٰعِدُ مِنَ ٱلنِّسَآءِ ٱلَّٰتِى لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَٰتٍۭ بِزِينَةٍ ۖ وَأَن يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ٦٠

(60) And women of post-menstrual age who have no desire for marriage - there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and Knowing.

لَّيْسَ

Not is

عَلَى

on

ٱلْأَعْمَىٰ

the blind

حَرَجٌ

any blame

وَلَا

and not

عَلَى

on

ٱلْأَعْرَجِ

the lame

حَرَجٌ

any blame

وَلَا

and not

عَلَى

on

ٱلْمَرِيضِ

the sick

حَرَجٌ

any blame

وَلَا

and not

عَلَىٰٓ

on

أَنفُسِكُمْ

yourselves

أَن

that

تَأْكُلُوا۟

you eat

مِن

from

بُيُوتِكُمْ

your houses

أَوْ

or

بُيُوتِ

houses

ءَابَآئِكُمْ

(of) your fathers

أَوْ

or

بُيُوتِ

houses

أُمَّهَٰتِكُمْ

(of) your mothers

أَوْ

or

بُيُوتِ

houses

إِخْوَٰنِكُمْ

(of) your brothers

أَوْ

or

بُيُوتِ

houses

أَخَوَٰتِكُمْ

(of) your sisters

أَوْ

or

بُيُوتِ

houses

أَعْمَٰمِكُمْ

(of) your paternal uncles

أَوْ

or

بُيُوتِ

houses

عَمَّٰتِكُمْ

(of) your paternal aunts

أَوْ

or

بُيُوتِ

houses

أَخْوَٰلِكُمْ

(of) your maternal uncles

أَوْ

or

بُيُوتِ

houses

خَٰلَٰتِكُمْ

(of) your maternal aunts

أَوْ

or

مَا

what

مَلَكْتُم

you possess

مَّفَاتِحَهُۥٓ

its keys

أَوْ

or

صَدِيقِكُمْ

your friend.

ج

لَيْسَ

Not is

عَلَيْكُمْ

on you

جُنَاحٌ

any blame

أَن

that

تَأْكُلُوا۟

you eat

جَمِيعًا

together

أَوْ

or

أَشْتَاتًا

separately.

ج

فَإِذَا

But when

دَخَلْتُم

you enter

بُيُوتًا

houses

فَسَلِّمُوا۟

then greet

عَلَىٰٓ

[on]

أَنفُسِكُمْ

yourselves

تَحِيَّةً

a greeting

مِّنْ

from

عِندِ

ٱللَّهِ

Allah

مُبَٰرَكَةً

blessed

طَيِّبَةً

(and) good.

ج

كَذَٰلِكَ

Thus

يُبَيِّنُ

Allah makes clear

ٱللَّهُ

لَكُمُ

for you

ٱلْءَايَٰتِ

the Verses

لَعَلَّكُمْ

so that you may

تَعْقِلُونَ

understand.

٦١

(61)

لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ وَلَا عَلَىٰٓ أَنفُسِكُمْ أَن تَأْكُلُوا۟ مِنۢ بُيُوتِكُمْ أَوْ بُيُوتِ ءَابَآئِكُمْ أَوْ بُيُوتِ أُمَّهَٰتِكُمْ أَوْ بُيُوتِ إِخْوَٰنِكُمْ أَوْ بُيُوتِ أَخَوَٰتِكُمْ أَوْ بُيُوتِ أَعْمَٰمِكُمْ أَوْ بُيُوتِ عَمَّٰتِكُمْ أَوْ بُيُوتِ أَخْوَٰلِكُمْ أَوْ بُيُوتِ خَٰلَٰتِكُمْ أَوْ مَا مَلَكْتُم مَّفَاتِحَهُۥٓ أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا۟ جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُم بُيُوتًا فَسَلِّمُوا۟ عَلَىٰٓ أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَٰرَكَةً طَيِّبَةً ۚ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ٦١

(61) There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand.

إِنَّمَا

Only

ٱلْمُؤْمِنُونَ

the believers

ٱلَّذِينَ

(are) those who

ءَامَنُوا۟

believe

بِٱللَّهِ

in Allah

وَرَسُولِهِۦ

and His Messenger,

وَإِذَا

and when

كَانُوا۟

they are

مَعَهُۥ

with him

عَلَىٰٓ

for

أَمْرٍ

a matter

جَامِعٍ

(of) collective action,

لَّمْ

not

يَذْهَبُوا۟

they go

حَتَّىٰ

until

يَسْتَـْٔذِنُوهُ

they (have) asked his permission.

ج

إِنَّ
Indeed,
ٱلَّذِينَ
those who
يَسْتَـْٔذِنُونَكَ
ask your permission,
أُو۟لَـٰٓئِكَ
those
ٱلَّذِينَ
[those who]
يُؤْمِنُونَ
believe
بِٱللَّهِ
in Allah
وَرَسُولِهِۦ
and His Messenger.
ج

فَإِذَا
So when
ٱسْتَـْٔذَنُوكَ
they ask your permission
لِبَعْضِ
for some
شَأْنِهِمْ
affair of theirs,
فَأْذَن
then give permission

لِّمَن

to whom

شِئْتَ

you will

مِنْهُمْ

among them,

وَٱسْتَغْفِرْ

and ask forgiveness

لَهُمُ

for them

ٱللَّهَ

(of) Allah.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٦٢

(62)

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ ۚ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ أُو۟لَٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ فَإِذَا ٱسْتَـْٔذَنُوكَ لِبَعْضِ

شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٦٢

(62) The believers are only those who believe in Allah and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, [O Muhammad] - those are the ones who believe in Allah and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.

لَّا

(Do) not

تَجْعَلُوا۟

make

دُعَآءَ

(the) calling

ٱلرَّسُولِ

(of) the Messenger

بَيْنَكُمْ

among you

كَدُعَآءِ

as (the) call

بَعْضِكُم

(of) some of you

بَعْضًا

(to) others.

ۚ

قَدْ

Verily,

يَعْلَمُ

Allah knows

ٱللَّهُ

ٱلَّذِينَ

those who

يَتَسَلَّلُونَ

slip away

مِنكُمْ

among you

لِوَاذًا

under shelter.

ج

فَلْيَحْذَرِ

So let beware

ٱلَّذِينَ

those who

يُخَالِفُونَ

oppose

عَنْ

[from]

أَمْرِهِۦٓ

his orders

أَن

lest

تُصِيبَهُمْ

befalls them

فِتْنَةٌ

a trial

أَوْ

or

يُصِيبَهُمْ

befalls them

عَذَابٌ

a punishment

أَلِيمٌ

painful.

٦٣

(63)

لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ٦٣

(63) Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already Allah knows those of you who slip away, concealed by others. So let those beware who dissent from the Prophet's order, lest fitnah strike them or a painful punishment.

أَلَآ

No doubt

إِنَّ

Indeed,

لِلَّهِ

to Allah (belongs)

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth.
صلے

قَدْ
Verily,
يَعْلَمُ
He knows
مَآ
what
أَنتُمْ
you
عَلَيْهِ
(are) on [it],
وَيَوْمَ
And (the) Day
يُرْجَعُونَ
they will be returned
إِلَيْهِ
to Him
فَيُنَبِّئُهُم
then He will inform them
بِمَا
of what
عَمِلُوا۟
they did.
قلے

وَٱللَّهُ
And Allah
بِكُلِّ
of every

شَىْءٍ

thing

عَلِيمٌۢ

(is) All-Knower.

٦٤

(64)

أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ ۗ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ٦٤

(64) Unquestionably, to Allah belongs whatever is in the heavens and earth. Already He knows that upon which you [stand] and [knows] the Day when they will be returned to Him and He will inform them of what they have done. And Allah is Knowing of all things.

ءَايَٰتُهَا ٧٧

Verses 77

سُورَةُ ٱلْفُرْقَانِ

Chapter 25 The Criterion

رُكُوعَاتُهَا ٦

Rukus 6

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

تَبَارَكَ

Blessed is He

ٱلَّذِى

Who

نَزَّلَ

sent down

ٱلْفُرْقَانَ

the Criterion

عَلَىٰ

upon

عَبْدِهِۦ

His slave

لِيَكُونَ

that he may be

لِلْعَٰلَمِينَ

to the worlds

نَذِيرًا

a warner -

١

(1)

تَبَارَكَ ٱلَّذِى نَزَّلَ ٱلْفُرْقَانَ عَلَىٰ عَبْدِهِۦ لِيَكُونَ لِلْعَٰلَمِينَ نَذِيرًا ١

(1) Blessed is He who sent down the Criterion upon His Servant that he

may be to the worlds a warner -

ٱلَّذِى

The One Who -

لَهُۥ

to Him (belongs)

مُلْكُ

(the) dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

وَلَمْ

and not

يَتَّخِذْ

He has taken

وَلَدًا

a son,

وَلَمْ

and not

يَكُن

He has

لَّهُۥ

for Him

شَرِيكٌ

a partner

فِى

in

ٱلْمُلْكِ

the dominion

وَخَلَقَ

and He (has) created

كُلَّ

every

شَىْءٍ

thing,

فَقَدَّرَهُۥ

and determined it

تَقْدِيرًا

(with) determination.

٢

(2)

ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُۥ شَرِيكٌ فِى ٱلْمُلْكِ وَخَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهُۥ تَقْدِيرًا ٢

(2) He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination.

وَٱتَّخَذُوا۟

Yet they have taken

مِن

besides Him

دُونِهِۦٓ

ءَالِهَةً

gods

لَّا

not

يَخْلُقُونَ

they create

شَيْـًٔا

anything,

وَهُمْ

while they

يُخْلَقُونَ

are created,

وَلَا

and not

يَمْلِكُونَ

they possess

لِأَنْفُسِهِمْ

for themselves

ضَرًّا

any harm

وَلَا

and not

نَفْعًا

any benefit,

وَلَا

and not

يَمْلِكُونَ

they control

مَوْتًا

death

وَلَا

and not

حَيَوٰةً

life

وَلَا

and not

نُشُورًا

resurrection.

٣

(3)

وَٱتَّخَذُوا۟ مِن دُونِهِۦٓ ءَالِهَةً لَّا يَخْلُقُونَ شَيْـًٔا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَوٰةً وَلَا نُشُورًا ٣

(3) But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection.

وَقَالَ

And say

ٱلَّذِينَ

those who

كَفَرُوٓا۟

disbelieve,

إِنْ

"Not

هَٰذَآ

this

إِلَّآ

(is) but

إِفْكٌ

a lie,

ٱفْتَرَىٰهُ

he invented it

وَأَعَانَهُۥ

and helped him

عَلَيْهِ

at it

قَوْمٌ

people

ءَاخَرُونَ

other."

صلے

فَقَدْ

But verily,

جَآءُو

they (have) produced

ظُلْمًا

an injustice

وَزُورًا

and a lie.

٤

(4)

وَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّآ إِفْكٌ ٱفْتَرَىٰهُ وَأَعَانَهُۥ عَلَيْهِ قَوْمٌ ءَاخَرُونَ ۖ فَقَدْ جَآءُو ظُلْمًا وَزُورًا ٤

(4) And those who disbelieve say, "This [Qur'an] is not except a falsehood he invented, and another people assisted him in it." But they have committed an injustice and a lie.

وَقَالُوٓا۟

And they say,

أَسَٰطِيرُ

"Tales

ٱلْأَوَّلِينَ

(of) the former people

ٱكْتَتَبَهَا

which he has had written

فَهِىَ

and they

تُمْلَىٰ

are dictated

عَلَيْهِ

to him

بُكْرَةً

morning

وَأَصِيلًا

and evening."

٥

(5)

وَقَالُوٓا۟ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٱكْتَتَبَهَا فَهِىَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ٥

(5) And they say, "Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon."

قُلْ

Say,

أَنزَلَهُ

"Has sent it down

ٱلَّذِى

the One Who

يَعْلَمُ

knows

ٱلسِّرَّ

the secret

فِى

in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth.

ج

إِنَّهُۥ

Indeed, He

كَانَ

is

غَفُورًا

Oft-Forgiving,

رَّحِيمًا

Most Merciful."

٦

(6)

قُلْ أَنزَلَهُ ٱلَّذِى يَعْلَمُ ٱلسِّرَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ غَفُورًا رَّحِيمًا ٦

(6) Say, [O Muhammad], "It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful."

وَقَالُوا۟

And they say,

مَالِ

"Why does

هَٰذَا

this

ٱلرَّسُولِ

Messenger

يَأْكُلُ
eat
ٱلطَّعَامَ
[the] food
وَيَمْشِى
and walk
فِى
in
ٱلْأَسْوَاقِ
the markets?
لا

لَوْلَآ
Why not
أُنزِلَ
is sent down
إِلَيْهِ
to him
مَلَكٌ
an Angel
فَيَكُونَ
then he be
مَعَهُۥ
with him
نَذِيرًا
a warner?
٧
(7)
وَقَالُواْ مَالِ هَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى

فِى ٱلْأَسْوَاقِ ۙ لَوْلَآ أُنزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُۥ نَذِيرًا ٧

(7) And they say, "What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?

أَوْ

Or

يُلْقَىٰٓ

is delivered

إِلَيْهِ

to him

كَنزٌ

a treasure

أَوْ

or

تَكُونُ

is

لَهُۥ

for him

جَنَّةٌ

a garden,

يَأْكُلُ

he may eat

مِنْهَا

from it?

ج

وَقَالَ

And say

ٱلظَّٰلِمُونَ

the wrongdoers,

إِن

"Not

تَتَّبِعُونَ

you follow

إِلَّا

but

رَجُلًا

a man

مَّسْحُورًا

bewitched."

٨

(8)

أَوْ يُلْقَىٰٓ إِلَيْهِ كَنزٌ أَوْ تَكُونُ لَهُۥ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ ٱلظَّٰلِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا ٨

(8) Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats?" And the wrongdoers say, "You follow not but a man affected by magic."

ٱنظُرْ

See

كَيْفَ

how

ضَرَبُوا۟

they set forth

لَكَ

for you

ٱلْأَمْثَٰلَ

the similitudes,

فَضَلُّوا۟

but they have gone astray,

فَلَا

so not

يَسْتَطِيعُونَ

they are able (to find)

سَبِيلًا

a way.

٩

(9)

ٱنظُرْ كَيْفَ ضَرَبُوا۟ لَكَ ٱلْأَمْثَٰلَ فَضَلُّوا۟ فَلَا يَسْتَطِيعُونَ سَبِيلًا ٩

(9) Look how they strike for you comparisons; but they have strayed, so they cannot [find] a way.

تَبَارَكَ

Blessed is He

ٱلَّذِىٓ

Who,

إِن

if

شَآءَ

He willed

جَعَلَ

(could have) made

لَكَ

for you

خَيْرًا

better

مِّن

than

ذَٰلِكَ

that -

جَنَّٰتٍ

gardens -

تَجْرِى

flow

مِن

from

تَحْتِهَا

underneath it

ٱلْأَنْهَٰرُ

the rivers

وَيَجْعَل

and He (could) make

لَّكَ

for you

قُصُورًا

palaces.

١٠

(10)

تَبَارَكَ ٱلَّذِىٓ إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِّن ذَٰلِكَ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَيَجْعَل لَّكَ قُصُورًا ١٠

(10) Blessed is He who, if He willed, could have made for you [something] better than that - gardens beneath which rivers flow - and could make for you palaces.

بَلْ

Nay,

كَذَّبُوا۟

they deny

بِٱلسَّاعَةِ

the Hour

صلى

وَأَعْتَدْنَا

and We have prepared

لِمَن

for (those) who

كَذَّبَ

deny

بِٱلسَّاعَةِ

the Hour,

سَعِيرًا

a Blazing Fire.

١١

(11)

بَلْ كَذَّبُوا۟ بِٱلسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعِيرًا ١١

(11) But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze.

إِذَا

When

رَأَتْهُم

it sees them

مِّن

from

مَّكَانٍۭ

a place

بَعِيدٍ

far,

سَمِعُواْ

they will hear

لَهَا

its

تَغَيُّظًا

raging

وَزَفِيرًا

and roaring.

١٢

(12)

إِذَا رَأَتْهُم مِّن مَّكَانٍ بَعِيدٍ سَمِعُواْ لَهَا تَغَيُّظًا وَزَفِيرًا ١٢

(12) When the Hellfire sees them from a distant place, they will hear its fury and roaring.

وَإِذَآ

And when

أُلْقُواْ

they are thrown

مِنْهَا

thereof

مَكَانًا

(in) a place

ضَيِّقًا

narrow

مُّقَرَّنِينَ

bound in chains,

دَعَوْاْ

they will call

هُنَالِكَ

there

ثُبُورًا

(for) destruction.

١٣

(13)

وَإِذَآ أُلْقُوا۟ مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِينَ دَعَوْا۟ هُنَالِكَ ثُبُورًا ١٣

(13) And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction.

لَّا

"(Do) not

تَدْعُوا۟

call

ٱلْيَوْمَ

this day

ثُبُورًا

(for) destruction

وَٰحِدًا

one,

وَٱدْعُوا۟

but call

ثُبُورًا

(for) destructions

كَثِيرًا

many."

١٤

(14)

لَّا تَدْعُوا۟ ٱلْيَوْمَ ثُبُورًا وَٰحِدًا وَٱدْعُوا۟ ثُبُورًا كَثِيرًا

١٤

(14) [They will be told], "Do not cry this Day for one destruction but cry for much destruction."

قُلْ

Say,

أَذَٰلِكَ

"Is that

خَيْرٌ

better

أَمْ

or

جَنَّةُ

Garden

ٱلْخُلْدِ

(of) Eternity,

ٱلَّتِى

which

وُعِدَ

is promised

ٱلْمُتَّقُونَ

(to) the righteous?

ج

كَانَتْ

It will be

لَهُمْ

for them

جَزَآءً

a reward

وَمَصِيرًا

and destination.

١٥

(15)

قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ ٱلْخُلْدِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَآءً وَمَصِيرًا ١٥

(15) Say, "Is that better or the Garden of Eternity which is promised to the righteous? It will be for them a reward and destination.

لَّهُمْ

For them

فِيهَا

therein

مَا

(is) whatever

يَشَآءُونَ

they wish,

خَٰلِدِينَ

they will abide forever.

ۚ

كَانَ

It is

عَلَىٰ

on

رَبِّكَ

your Lord

وَعْدًا

a promise

مَّسْـُٔولًا

requested."

١٦

(16)

لَّهُمْ فِيهَا مَا يَشَآءُونَ خَٰلِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَّسْـُٔولًا ١٦

(16) For them therein is whatever they wish, [while] abiding eternally. It is ever upon your Lord a promise [worthy to be] requested.

وَيَوْمَ

And (the) Day

يَحْشُرُهُمْ

He will gather them

وَمَا

and what

يَعْبُدُونَ

they worship

مِن

besides Allah

دُونِ

ٱللَّهِ

فَيَقُولُ

and He will say,

ءَأَنتُمْ

"Did you

أَضْلَلْتُمْ

[you] mislead

عِبَادِى

My slaves

هَٰٓؤُلَآءِ

these

أَمْ

or

هُمْ

they

ضَلُّواْ

went astray

ٱلسَّبِيلَ

(from) the way?"

١٧

(17)

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ فَيَقُولُ ءَأَنتُمْ أَضْلَلْتُمْ عِبَادِى هَٰٓؤُلَآءِ أَمْ هُمْ ضَلُّواْ ٱلسَّبِيلَ ١٧

(17) And [mention] the Day He will gather them and that which they worship besides Allah and will say, "Did you mislead these, My servants, or did they [themselves] stray from the way?"

قَالُواْ

They say,

سُبْحَٰنَكَ

"Glory be to You

مَا

Not

كَانَ

it was proper

يَنبَغِى

لَنَآ

for us

أَن

that

نَّتَّخِذَ

we take

مِن

besides You

دُونِكَ

مِنْ

any

أَوْلِيَآءَ

protectors.

وَلَٰكِن

But

مَّتَّعْتَهُمْ

You gave them comforts

وَءَابَآءَهُمْ

and their forefathers

حَتَّىٰ

until

نَسُواْ

they forgot

ٱلذِّكْرَ

the Message

وَكَانُواْ

and became

قَوْمًا

a people

بُورًا

ruined."

١٨

(18)

قَالُواْ سُبْحَٰنَكَ مَا كَانَ يَنبَغِى لَنَآ أَن نَّتَّخِذَ مِن

دُونِكَ مِنْ أَوْلِيَآءَ وَلَٰكِن مَّتَّعْتَهُمْ وَءَابَآءَهُمْ حَتَّىٰ نَسُوا۟ ٱلذِّكْرَ وَكَانُوا۟ قَوْمًۢا بُورًا ١٨

(18) They will say, "Exalted are You! It was not for us to take besides You any allies. But You provided comforts for them and their fathers until they forgot the message and became a people ruined."

فَقَدْ

"So verily,

كَذَّبُوكُم

they deny you

بِمَا

in what

تَقُولُونَ

you say,

فَمَا

so not

تَسْتَطِيعُونَ

you are able

صَرْفًا

(to) avert

وَلَا

and not

نَصْرًا

(to) help."

ج

وَمَن

And whoever

يَظْلِم

does wrong

مِّنكُمْ

among you,

نُذِقْهُ

We will make him taste

عَذَابًا

a punishment

كَبِيرًا

great.

١٩

(19)

فَقَدْ كَذَّبُوكُم بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَن يَظْلِم مِّنكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ١٩

(19) So they will deny you, [disbelievers], in what you say, and you cannot avert [punishment] or [find] help. And whoever commits injustice among you - We will make him taste a great punishment.

وَمَآ

And not

أَرْسَلْنَا

We sent

قَبْلَكَ

before you

مِنَ

any

ٱلْمُرْسَلِينَ

Messengers

إِلَّآ

but

إِنَّهُمْ

indeed, they

لَيَأْكُلُونَ

[surely] ate

ٱلطَّعَامَ

food

وَيَمْشُونَ

and walked

فِى

in

ٱلْأَسْوَاقِ

the markets.

قلے

وَجَعَلْنَا

And We have made

بَعْضَكُمْ

some of you

لِبَعْضٍ

for others

فِتْنَةً

a trial,

أَتَصْبِرُونَ

will you have patience?

قلے

وَكَانَ

And is

رَبُّكَ

your Lord

بَصِيرًا

All-Seer.

٢٠

(20)

وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ ٱلْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ ٱلطَّعَامَ وَيَمْشُونَ فِى ٱلْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا ٢٠

(20) And We did not send before you, [O Muhammad], any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing.

۞

وَقَالَ

And said

ٱلَّذِينَ

those who

لَا

(do) not

يَرْجُونَ

expect

لِقَآءَنَا

(the) meeting with Us,

لَوْلَآ

"Why not

أُنزِلَ

are sent down

عَلَيْنَا

to us

ٱلْمَلَٰٓئِكَةُ

the Angels

أَوْ

or

نَرَىٰ

we see

رَبَّنَا

our Lord?"

قلے

لَقَدِ

Indeed,

ٱسْتَكْبَرُوا۟

they have become arrogant

فِىٓ

within

أَنفُسِهِمْ

themselves

وَعَتَوْ

and (become) insolent

عُتُوًّا

(with) insolence

كَبِيرًا

great.

٢١

(21)

وَقَالَ ٱلَّذِينَ لَا يَرْجُونَ لِقَآءَنَا لَوْلَآ أُنزِلَ عَلَيْنَا ۩ ٱلْمَلَٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ ٱسْتَكْبَرُوا۟ فِىٓ أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا ٢١

(21) And those who do not expect the meeting with Us say, "Why were not angels sent down to us, or [why] do we [not] see our Lord?" They have certainly become arrogant within themselves and [become] insolent with great insolence.

يَوْمَ

(The) Day

يَرَوْنَ

they see

ٱلْمَلَٰٓئِكَةَ

the Angels,

لَا

no

بُشْرَىٰ

glad tidings

يَوْمَئِذٍ

(will be) that Day

لِّلْمُجْرِمِينَ

for the criminals,

وَيَقُولُونَ

and they will say,

حِجْرًا

"A partition

مَّحْجُورًا

forbidden."

٢٢

(22)

يَوْمَ يَرَوْنَ ٱلْمَلَٰٓئِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ٢٢

(22) The day they see the angels - no good tidings will there be that day for the criminals, and [the angels] will say, "Prevented and inaccessible."

وَقَدِمْنَآ

And We will proceed

إِلَىٰ

to

مَا

whatever

عَمِلُوا۟

they did

مِنْ

of

عَمَلٍ

(the) deed(s),

فَجَعَلْنَٰهُ

and We will make them

هَبَآءً

(as) dust

مَّنثُورًا

dispersed.

٢٣

(23)

وَقَدِمْنَآ إِلَىٰ مَا عَمِلُوا۟ مِنْ عَمَلٍ فَجَعَلْنَٰهُ هَبَآءً مَّنثُورًا ٢٣

(23) And We will regard what they have done of deeds and make them as dust dispersed.

أَصْحَٰبُ

(The) companions

ٱلْجَنَّةِ

(of) Paradise,

يَوْمَئِذٍ

that Day,

خَيْرٌ

(will be in) a better

مُّسْتَقَرًّا

abode,

وَأَحْسَنُ

and a better

مَقِيلًا

resting-place.

٢٤

(24)

أَصْحَٰبُ ٱلْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ٢٤

(24) The companions of Paradise, that Day, are [in] a better settlement and better resting place.

وَيَوْمَ

And (the) Day

تَشَقَّقُ

will split open

ٱلسَّمَآءُ

the heavens

بِٱلْغَمَٰمِ

with the clouds

وَنُزِّلَ

and (will be) sent down

ٱلْمَلَٰٓئِكَةُ

the Angels,

تَنزِيلًا

descending.

٢٥

(25)

وَيَوْمَ تَشَقَّقُ ٱلسَّمَآءُ بِٱلْغَمَٰمِ وَنُزِّلَ ٱلْمَلَٰٓئِكَةُ تَنزِيلًا ٢٥

(25) And [mention] the Day when the heaven will split open with [emerging] clouds, and the angels will be sent down in successive descent.

ٱلْمُلْكُ

The Sovereignty,

يَوْمَئِذٍ

that Day

ٱلْحَقُّ

(will be) truly,

لِلرَّحْمَٰنِ

for the Most Gracious.

ج

وَكَانَ

And (it will) be

يَوْمًا

a Day

عَلَى

for

ٱلْكَٰفِرِينَ

the disbelievers

عَسِيرًا

difficult.

٢٦

(26)

ٱلْمُلْكُ يَوْمَئِذٍ ٱلْحَقُّ لِلرَّحْمَٰنِ ۚ وَكَانَ يَوْمًا عَلَى ٱلْكَٰفِرِينَ عَسِيرًا ٢٦

(26) True sovereignty, that Day, is for the Most Merciful. And it will be upon the disbelievers a difficult Day.

وَيَوْمَ

And (the) Day

يَعَضُّ

will bite

ٱلظَّالِمُ

the wrongdoer

عَلَىٰ

[on]

يَدَيْهِ

his hands,

يَقُولُ

he will say,

يَٰلَيْتَنِى

"O I wish

ٱتَّخَذْتُ

I had taken

مَعَ

with

ٱلرَّسُولِ

the Messenger

سَبِيلًا

a way.

٢٧

(27)

وَيَوْمَ يَعَضُّ ٱلظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَٰلَيْتَنِى ٱتَّخَذْتُ مَعَ ٱلرَّسُولِ سَبِيلًا ٢٧

(27) And the Day the wrongdoer will bite on his hands [in regret] he will say, "Oh, I wish I had taken with the Messenger a way.

يَٰوَيْلَتَىٰ

O woe to me

لَيْتَنِى

I wish

لَمْ

not

أَتَّخِذْ

I had taken

فُلَانًا

that one

خَلِيلًا

(as) a friend.

٢٨

(28)

يَٰوَيْلَتَىٰ لَيْتَنِى لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ٢٨

(28) Oh, woe to me! I wish I had not taken that one as a friend.

لَّقَدْ

Verily,

أَضَلَّنِى

he led me astray

عَنِ

from

ٱلذِّكْرِ

the Reminder

بَعْدَ

after

إِذْ

[when]

جَآءَنِى

it (had) come to me.

قلى

وَكَانَ

And is

ٱلشَّيْطَٰنُ

the Shaitaan

لِلْإِنسَٰنِ

to the man

خَذُولًا

a deserter."

٢٩

(29)

لَّقَدْ أَضَلَّنِى عَنِ ٱلذِّكْرِ بَعْدَ إِذْ جَآءَنِى ۗ وَكَانَ ٱلشَّيْطَٰنُ لِلْإِنسَٰنِ خَذُولًا ٢٩

(29) He led me away from the remembrance after it had come to me. And ever is Satan, to man, a deserter."

وَقَالَ

And said

ٱلرَّسُولُ

the Messenger,

يَٰرَبِّ

"O my Lord

إِنَّ

Indeed,

قَوْمِى

my people

ٱتَّخَذُوا۟

took

هَٰذَا

this

ٱلْقُرْءَانَ

the Quran

مَهْجُورًا

(as) a forsaken thing."

٣٠

(30)

وَقَالَ ٱلرَّسُولُ يَٰرَبِّ إِنَّ قَوْمِى ٱتَّخَذُوا۟ هَٰذَا ٱلْقُرْءَانَ مَهْجُورًا ٣٠

(30) And the Messenger has said, "O my Lord, indeed my people have taken this Qur'an as [a thing] abandoned."

وَكَذَٰلِكَ

And thus

جَعَلْنَا

We have made

لِكُلِّ

for every

نَبِىٍّ

Prophet

عَدُوًّا

an enemy,

مِّنَ

among

ٱلْمُجْرِمِينَ

the criminals.

قلى

وَكَفَىٰ

But sufficient is

بِرَبِّكَ

your Lord,

هَادِيًا

(as) a Guide

وَنَصِيرًا

and a Helper.

٣١

(31)

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ٣١

(31) And thus have We made for every prophet an enemy from among the criminals. But sufficient is your Lord as a guide and a helper.

وَقَالَ

And said

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve,

لَوْلَا

"Why not

نُزِّلَ

was revealed

عَلَيْهِ

to him

ٱلْقُرْءَانُ

the Quran

جُمْلَةً

all at once?"

وَٰحِدَةً

ۚ

كَذَٰلِكَ

Thus,

لِنُثَبِّتَ

that We may strengthen

بِهِۦ

thereby

فُؤَادَكَ

your heart,

صلے

وَرَتَّلْنَٰهُ

and We have recited it

تَرْتِيلًا

(with distinct) recitation.

٣٢

(32)

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَوْلَا نُزِّلَ عَلَيْهِ ٱلْقُرْءَانُ جُمْلَةً وَٰحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِۦ فُؤَادَكَ ۖ وَرَتَّلْنَٰهُ تَرْتِيلًا

٣٢

(32) And those who disbelieve say, "Why was the Qur'an not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.

وَلَا

And not

يَأْتُونَكَ

they come to you

بِمَثَلٍ

with an example

إِلَّا

but

جِئْنَٰكَ

We bring you

بِٱلْحَقِّ

the truth,

وَأَحْسَنَ

and (the) best

تَفْسِيرًا

explanation.

٣٣

(33)

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَٰكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ٣٣

(33) And they do not come to you with an argument except that We bring you the truth and the best explanation.

ٱلَّذِينَ

Those who

يُحْشَرُونَ

will be gathered

عَلَىٰ

on

وُجُوهِهِمْ

their faces

إِلَىٰ

to

جَهَنَّمَ

Hell,

أُو۟لَٰٓئِكَ

those

شَرٌّ

(are the) worst

مَّكَانًا

(in) position

وَأَضَلُّ

and most astray

سَبِيلًا

(from the) way.

٣٤

(34)

ٱلَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُو۟لَـٰٓئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ٣٤

(34) The ones who are gathered on their faces to Hell - those are the worst in position and farthest astray in [their] way.

وَلَقَدْ

And verily,

ءَاتَيْنَا

We gave

مُوسَى

Musa

ٱلْكِتَـٰبَ

the Scripture

وَجَعَلْنَا

and We appointed

مَعَهُۥٓ

with him

أَخَاهُ

his brother

هَـٰرُونَ

Harun

وَزِيرًا

(as) an assistant.

٣٥

(35)

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ وَجَعَلْنَا مَعَهُۥٓ أَخَاهُ هَٰرُونَ وَزِيرًا ٣٥

(35) And We had certainly given Moses the Scripture and appointed with him his brother Aaron as an assistant.

فَقُلْنَا

Then We said,

ٱذْهَبَآ

"Go both of you

إِلَى

to

ٱلْقَوْمِ

the people,

ٱلَّذِينَ

those who

كَذَّبُوا۟

have denied,

بِـَٔايَٰتِنَا

Our Signs."

فَدَمَّرْنَٰهُمْ

Then We destroyed them

تَدْمِيرًا

(with) destruction.

٣٦

(36)

فَقُلْنَا ٱذْهَبَآ إِلَى ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا فَدَمَّرْنَٰهُمْ تَدْمِيرًا ٣٦

(36) And We said, "Go both of you to the people who have denied Our

signs." Then We destroyed them with [complete] destruction.

وَقَوْمَ

And (the) people

نُوحٍ

(of) Nuh,

لَّمَّا

when

كَذَّبُوا۟

they denied

ٱلرُّسُلَ

the Messengers,

أَغْرَقْنَٰهُمْ

We drowned them

وَجَعَلْنَٰهُمْ

and We made them

لِلنَّاسِ

for mankind

ءَايَةً

a sign.

صلے

وَأَعْتَدْنَا

And We have prepared

لِلظَّٰلِمِينَ

for the wrongdoers.

عَذَابًا

a punishment

أَلِيمًا

painful.

٣٧

(37)

وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا۟ ٱلرُّسُلَ أَغْرَقْنَٰهُمْ وَجَعَلْنَٰهُمْ لِلنَّاسِ ءَايَةً ۖ وَأَعْتَدْنَا لِلظَّٰلِمِينَ عَذَابًا أَلِيمًا ٣٧

(37) And the people of Noah - when they denied the messengers, We drowned them, and We made them for mankind a sign. And We have prepared for the wrongdoers a painful punishment.

وَعَادًا

And Ad

وَثَمُودَا۟

and Thamud

وَأَصْحَٰبَ

and (the) dwellers

ٱلرَّسِّ

(of) Ar-rass

وَقُرُونًۢا

and generations

بَيْنَ

between

ذَٰلِكَ

that

كَثِيرًا

many.

٣٨

(38)

وَعَادًا وَثَمُودَا۟ وَأَصْحَٰبَ ٱلرَّسِّ وَقُرُونًۢا بَيْنَ ذَٰلِكَ كَثِيرًا ٣٨

(38) And [We destroyed] 'Aad and Thamud and the companions of the well and many generations between them.

وَكُلًّا

And each

ضَرَبْنَا

We have set forth

لَهُ

for him

ٱلْأَمْثَٰلَ

the examples,

صلے

وَكُلًّا

and each

تَبَّرْنَا

We destroyed

تَتْبِيرًا

(with) destruction.

٣٩

(39)

وَكُلًّا ضَرَبْنَا لَهُ ٱلْأَمْثَٰلَ ۖ وَكُلًّا تَبَّرْنَا تَتْبِيرًا ٣٩

(39) And for each We presented examples [as warnings], and each We destroyed with [total] destruction.

وَلَقَدْ

And verily,

أَتَوْا۟

they have come

عَلَى

upon

ٱلْقَرْيَةِ

the town

ٱلَّتِىٓ

which

أُمْطِرَتْ

was showered

مَطَرَ

(with) a rain

ٱلسَّوْءِ

(of) evil.

ج

أَفَلَمْ

Then do not

يَكُونُواْ

they [were]

يَرَوْنَهَا

see it?

ج

بَلْ

Nay,

كَانُواْ

they are

لَا

not

يَرْجُونَ

expecting

نُشُورًا

Resurrection.

٤٠

(40)

وَلَقَدْ أَتَوْاْ عَلَى ٱلْقَرْيَةِ ٱلَّتِىٓ أُمْطِرَتْ مَطَرَ ٱلسَّوْءِ ج
أَفَلَمْ يَكُونُواْ يَرَوْنَهَا ج بَلْ كَانُواْ لَا يَرْجُونَ نُشُورًا

٤٠

(40) And they have already come upon the town which was showered with a rain of evil. So have they not seen it? But they are not expecting resurrection.

وَإِذَا

And when

رَأَوْكَ

they see you,

إِن

not

يَتَّخِذُونَكَ

they take you

إِلَّا

except

هُزُوًا

(in) mockery,

أَهَٰذَا

"Is this

ٱلَّذِى

the one whom

بَعَثَ

Allah has sent

ٱللَّهُ

رَسُولًا

(as) a Messenger?

٤١

(41)

وَإِذَا رَأَوْكَ إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَٰذَا ٱلَّذِى بَعَثَ ٱللَّهُ رَسُولًا ٤١

(41) And when they see you, [O Muhammad], they take you not except in ridicule, [saying], "Is this the one whom Allah has sent as a

messenger?

إِن

He would have almost

كَادَ

لَيُضِلُّنَا

[surely] misled us

عَنْ

from

ءَالِهَتِنَا

our gods

لَوْلَآ

if not

أَن

that

صَبَرْنَا

we had been steadfast

عَلَيْهَا

to them."

ج

وَسَوْفَ

And soon

يَعْلَمُونَ

will know

حِينَ

when

يَرَوْنَ

they will see

ٱلْعَذَابَ

the punishment,

مَنْ

who

أَضَلُّ

(is) more astray

سَبِيلًا

(from the) way.

٤٢

(42)

إِن كَادَ لَيُضِلُّنَا عَنْ ءَالِهَتِنَا لَوْلَآ أَن صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ ٱلْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ٤٢

(42) He almost would have misled us from our gods had we not been steadfast in [worship of] them." But they are going to know, when they see the punishment, who is farthest astray in [his] way.

أَرَءَيْتَ

Have you seen

مَنِ

(one) who

ٱتَّخَذَ

takes

إِلَٰهَهُۥ

(as) his god

هَوَىٰهُ

his own desire?

أَفَأَنتَ

Then would you

تَكُونُ

be

عَلَيْهِ

over him

وَكِيلًا

a guardian?

٤٣

(43)

أَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ٤٣

(43) Have you seen the one who takes as his god his own desire? Then would you be responsible for him?

أَمْ

Or

تَحْسَبُ

do you think

أَنَّ

that

أَكْثَرَهُمْ

most of them

يَسْمَعُونَ

hear

أَوْ

or

يَعْقِلُونَ

understand?

ج

إِنْ

Not

هُمْ

they

إِلَّا

(are) except

كَٱلْأَنْعَٰمِ

like cattle.

صلے

بَلْ

Nay,

هُمْ

they

أَضَلُّ

(are) more astray

سَبِيلًا

(from the) way.

٤٤

(44)

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَٱلْأَنْعَٰمِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ٤٤

(44) Or do you think that most of them hear or reason? They are not except like livestock. Rather, they are [even] more astray in [their] way.

أَلَمْ

Do you not

تَرَ

see

إِلَىٰ

[to]

رَبِّكَ

your Lord

كَيْفَ

how

مَدَّ

He extends

ٱلظِّلَّ

the shadow?

وَلَوْ

And if

شَآءَ

He willed,

لَجَعَلَهُۥ

surely He (could) have made it

سَاكِنًا

stationary.

ثُمَّ

Then

جَعَلْنَا

We made

ٱلشَّمْسَ

the sun

عَلَيْهِ

for it

دَلِيلًا

an indication.

٤٥

(45)

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْ شَآءَ لَجَعَلَهُۥ سَاكِنًا ثُمَّ جَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا ٤٥

(45) Have you not considered your Lord - how He extends the shadow, and if He willed, He could have made it stationary? Then We made the sun for it an indication.

ثُمَّ

Then

قَبَضْنَٰهُ

We withdraw it

إِلَيْنَا

to Us,

قَبْضًا

a withdrawal

يَسِيرًا

gradual.

٤٦

(46)

ثُمَّ قَبَضْنَٰهُ إِلَيْنَا قَبْضًا يَسِيرًا ٤٦

(46) Then We hold it in hand for a brief grasp.

وَهُوَ

And He

ٱلَّذِى

(is) the One Who

جَعَلَ

made

لَكُمُ

for you

ٱلَّيْلَ

the night

لِبَاسًا

(as) a covering

وَٱلنَّوْمَ

and the sleep

سُبَاتًا

a rest

وَجَعَلَ

and made

ٱلنَّهَارَ

the day

نُشُورًا

a resurrection.

٤٧

(47)

وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ٤٧

(47) And it is He who has made the night for you as clothing and sleep [a means for] rest and has made the day a resurrection.

وَهُوَ

And He

ٱلَّذِىٓ

(is) the One Who

أَرْسَلَ

sends

ٱلرِّيَٰحَ

the winds

بُشْرًا

(as) glad tidings

بَيْنَ

before

يَدَىْ

رَحْمَتِهِۦ

His Mercy,

ج

وَأَنزَلْنَا

and We send down

مِنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water

طَهُورًا

pure.

٤٨

(48)

وَهُوَ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا ٤٨

(48) And it is He who sends the winds as good tidings before His mercy, and We send down from the sky pure water

لِّنُحْۦِىَ

That We may give life

بِهِۦ

thereby

بَلْدَةً

(to) a land

مَّيْتًا

dead

وَنُسْقِيَهُۥ

and We give drink

مِمَّا

thereof

خَلَقْنَآ

(to those) We created,

أَنْعَٰمًا

cattle

وَأَنَاسِىَّ

and men

كَثِيرًا

many.

٤٩

(49)

لِّنُحْـِۧىَ بِهِۦ بَلْدَةً مَّيْتًا وَنُسْقِيَهُۥ مِمَّا خَلَقْنَآ أَنْعَـٰمًا وَأَنَاسِىَّ كَثِيرًا ٤٩

(49) That We may bring to life thereby a dead land and give it as drink to those We created of numerous livestock and men.

وَلَقَدْ

And verily,

صَرَّفْنَـٰهُ

We have distributed it

بَيْنَهُمْ

among them

لِيَذَّكَّرُوا۟

that they may remember,

فَأَبَىٰٓ

but refuse

أَكْثَرُ

most

ٱلنَّاسِ

(of) the people

إِلَّا

except

كُفُورًا

disbelief.

٥٠

(50)

وَلَقَدْ صَرَّفْنَٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا۟ فَأَبَىٰٓ أَكْثَرُ ٱلنَّاسِ إِلَّا كُفُورًا ٥٠

(50) And We have certainly distributed it among them that they might be reminded, but most of the people refuse except disbelief.

وَلَوْ

And if

شِئْنَا

We willed,

لَبَعَثْنَا

surely, We (would) have raised

فِى

in

كُلِّ

every

قَرْيَةٍ

town

نَّذِيرًا

a warner.

٥١

(51)

وَلَوْ شِئْنَا لَبَعَثْنَا فِى كُلِّ قَرْيَةٍ نَّذِيرًا ٥١

(51) And if We had willed, We could have sent into every city a warner.

فَلَا

So (do) not

تُطِعِ

obey

ٱلْكَٰفِرِينَ

the disbelievers

وَجَٰهِدْهُم

and strive (against) them

بِهِۦ

with it,

جِهَادًا

a striving

كَبِيرًا

great.

٥٢

(52)

فَلَا تُطِعِ ٱلْكَٰفِرِينَ وَجَٰهِدْهُم بِهِۦ جِهَادًا كَبِيرًا ٥٢

(52) So do not obey the disbelievers, and strive against them with the Qur'an a great striving.

وَهُوَ

And He

ٱلَّذِى

(is) the One Who

مَرَجَ

(has) released

ٱلْبَحْرَيْنِ

the two seas

هَٰذَا

[this] (one)

عَذْبٌ

palatable

فُرَاتٌ

and sweet

وَهَٰذَا

and [this] (one)

مِلْحٌ

salty

أُجَاجٌ

(and) bitter,

وَجَعَلَ

and He has made

بَيْنَهُمَا

between them

بَرْزَخًا

a barrier

وَحِجْرًا

and a partition

مَّحْجُورًا

forbidden.

٥٣

(53)

وَهُوَ ٱلَّذِى مَرَجَ ٱلْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ ۞ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ٥٣

(53) And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.

وَهُوَ

And He

ٱلَّذِى

(is) the One Who

خَلَقَ

has created

مِنَ

from

ٱلْمَآءِ

the water

بَشَرًا

human being

فَجَعَلَهُۥ

and has made (for) him

نَسَبًا

blood relationship

وَصِهْرًا

and marriage relationship.

قلے

وَكَانَ

And is

رَبُّكَ

your Lord

قَدِيرًا

All-Powerful.

٥٤

(54)

وَهُوَ ٱلَّذِى خَلَقَ مِنَ ٱلْمَآءِ بَشَرًا فَجَعَلَهُۥ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ٥٤

(54) And it is He who has created from water a human being and made him [a relative by] lineage and marriage. And ever is your Lord competent [concerning creation].

وَيَعْبُدُونَ

But they worship

مِن
besides Allah
دُونِ
ٱللَّهِ
مَا
what
لَا
not profits them
يَنفَعُهُمْ
وَلَا
and not
يَضُرُّهُمْ
harms them,
قلے

وَكَانَ
and is
ٱلْكَافِرُ
the disbeliever
عَلَىٰ
against
رَبِّهِۦ
his Lord
ظَهِيرًا
a helper.
٥٥
(55)
وَيَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُهُمْ وَلَا

يَضُرُّهُمْ ۗ وَكَانَ ٱلْكَافِرُ عَلَىٰ رَبِّهِۦ ظَهِيرًا ٥٥

(55) But they worship rather than Allah that which does not benefit them or harm them, and the disbeliever is ever, against his Lord, an assistant [to Satan].

وَمَآ

And not

أَرْسَلْنَٰكَ

We sent you

إِلَّا

except

مُبَشِّرًا

(as) a bearer of glad tidings

وَنَذِيرًا

and a warner.

٥٦

(56)

وَمَآ أَرْسَلْنَٰكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ٥٦

(56) And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner.

قُلْ

Say,

مَآ

"Not

أَسْـَٔلُكُمْ

I ask (of) you

عَلَيْهِ

for it

مِنْ

any

أَجْرٍ

payment,

إِلَّا

except

مَن

(that) whoever wills

شَآءَ

أَن

to

يَتَّخِذَ

take

إِلَىٰ

to

رَبِّهِۦ

his Lord

سَبِيلًا

a way."

٥٧

(57)

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ٥٧

(57) Say, "I do not ask of you for it any payment - only that whoever wills might take to his Lord a way."

وَتَوَكَّلْ

And put your trust

عَلَى

in

ٱلْحَىِّ

the Ever-living,

ٱلَّذِى

the One Who

لَا

does not die,

يَمُوتُ

وَسَبِّحْ

and glorify

بِحَمْدِهِۦ

with His Praise.

ج

وَكَفَىٰ

And sufficient is

بِهِۦ

He

بِذُنُوبِ

regarding the sins

عِبَادِهِۦ

(of) His slaves,

خَبِيرًا

All-Aware,

٥٨

(58)

وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا ٥٨

(58) And rely upon the Ever-Living who does not die, and exalt [Allah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted -

ٱلَّذِى

The One Who

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

وَمَا

and whatever

بَيْنَهُمَا

(is) between them

فِى

in

سِتَّةِ

six

أَيَّامٍ

periods,

ثُمَّ

then

ٱسْتَوَىٰ

He established Himself

عَلَى

over

ٱلْعَرْشِ

the Throne -

ج

ٱلرَّحْمَٰنُ

the Most Gracious,

فَسْـَٔلْ

so ask

بِهِۦ

Him

خَبِيرًا

(as He is) All-Aware.

٥٩

(59)

ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا ٥٩

(59) He who created the heavens and the earth and what is between them in six days and then established Himself above the Throne - the Most Merciful, so ask about Him one well informed.

وَإِذَا

And when

قِيلَ

it is said

لَهُمُ

to them,

ٱسْجُدُوا۟

"Prostrate

لِلرَّحْمَٰنِ

to the Most Gracious."

قَالُوا۟

They say,

وَمَا

"And what

ٱلرَّحْمَٰنُ

(is) the Most Gracious?

أَنَسْجُدُ

Should we prostrate

لِمَا

to what

تَأْمُرُنَا

you order us?"

وَزَادَهُمْ

And it increases them

نُفُورًا

(in) aversion.

۩

٦٠

(60)

وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟ وَمَا ٱلرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۩ ٦٠

(60) And when it is said to them, "Prostrate to the Most Merciful," they say, "And what is the Most Merciful? Should we prostrate to that which you order us?" And it increases them in aversion.

تَبَارَكَ

Blessed is He

ٱلَّذِى

Who

جَعَلَ

has placed

فِى

in

ٱلسَّمَآءِ

the skies

بُرُوجًا

constellations

وَجَعَلَ

and has placed

فِيهَا

therein

سِرَٰجًا

a lamp

وَقَمَرًا

and a moon

مُّنِيرًا

shining.

٦١

(61)

تَبَارَكَ ٱلَّذِى جَعَلَ فِى ٱلسَّمَآءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَٰجًا وَقَمَرًا مُّنِيرًا ٦١

(61) Blessed is He who has placed in the sky great stars and placed therein a [burning] lamp and luminous moon.

وَهُوَ

And He

ٱلَّذِى

(is) the One Who

جَعَلَ

made

ٱلَّيْلَ

the night

وَٱلنَّهَارَ

and the day

خِلْفَةً

(in) succession

لِّمَنْ

for whoever

أَرَادَ

desires

أَن

to

يَذَّكَّرَ

remember

أَوْ

or

أَرَادَ

desires

شُكُورًا

to be thankful.

٦٢

(62)

وَهُوَ ٱلَّذِى جَعَلَ ٱلَّيْلَ وَٱلنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ٦٢

(62) And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude.

وَعِبَادُ

And (the) slaves

ٱلرَّحْمَٰنِ

(of) the Most Gracious

ٱلَّذِينَ

(are) those who

يَمْشُونَ

walk

عَلَى

on

ٱلْأَرْضِ

the earth

هَوْنًا

(in) humbleness

وَإِذَا

and when

خَاطَبَهُمُ

address them

ٱلْجَٰهِلُونَ

the ignorant ones,

قَالُوا۟

they say,

سَلَٰمًا

"Peace."

٦٣

(63)

وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ ٱلْجَٰهِلُونَ قَالُوا۟ سَلَٰمًا ٦٣

(63) And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace,

وَٱلَّذِينَ

And those who

يَبِيتُونَ

spend (the) night

لِرَبِّهِمْ

before their Lord,

سُجَّدًا

prostrating

وَقِيَٰمًا

and standing.

٦٤

(64)

وَٱلَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَٰمًا ٦٤

(64) And those who spend [part of] the night to their Lord prostrating and standing [in prayer]

وَٱلَّذِينَ

And those who

يَقُولُونَ

say,

رَبَّنَا

"Our Lord

ٱصْرِفْ

Avert

عَنَّا

from us

عَذَابَ

the punishment

جَهَنَّمَ

(of) Hell.

صلے

إِنَّ

Indeed,

عَذَابَهَا

its punishment

كَانَ

is

غَرَامًا

inseparable,

٦٥

(65)

وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ٱصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ إِنَّ عَذَابَهَا كَانَ غَرَامًا ٦٥

(65) And those who say, "Our Lord, avert from us the punishment of Hell. Indeed, its punishment is ever adhering;

إِنَّهَا

Indeed, it

سَآءَتْ

(is) an evil

مُسْتَقَرًّا

abode

وَمُقَامًا

and resting place."

٦٦

(66)

إِنَّهَا سَآءَتْ مُسْتَقَرًّا وَمُقَامًا ٦٦

(66) Indeed, it is evil as a settlement and residence."

وَٱلَّذِينَ

And those who,

إِذَآ

when

أَنفَقُوا۟

they spend,

لَمْ

(are) not extravagant

يُسْرِفُوا۟

وَلَمْ

and are not stingy

يَقْتُرُوا۟

وَكَانَ

but are

بَيْنَ

between

ذَٰلِكَ

that -

قَوَامًا

moderate.

٦٧

(67)

وَٱلَّذِينَ إِذَآ أَنفَقُواْ لَمْ يُسْرِفُواْ وَلَمْ يَقْتُرُواْ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ٦٧

(67) And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate

وَٱلَّذِينَ

And those who

لَا

(do) not

يَدْعُونَ

invoke

مَعَ

with

ٱللَّهِ

Allah

إِلَٰهًا

god

ءَاخَرَ

another,

وَلَا

and (do) not

يَقْتُلُونَ

[they] kill

ٱلنَّفْسَ

the soul

ٱلَّتِى

which

حَرَّمَ

Allah has forbidden

ٱللَّهُ

إِلَّا

except

بِٱلْحَقِّ

by right

وَلَا

and (do) not

يَزْنُونَ

commit adultery.

ج

وَمَن

And whoever

يَفْعَلْ

does

ذَٰلِكَ

that

يَلْقَ

will meet

أَثَامًا

a penalty.

٦٨

(68)

وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا ٦٨

(68) And those who do not invoke with Allah another deity or kill the soul which Allah has forbidden [to be killed], except by right, and do not commit unlawful sexual intercourse. And whoever should do that will meet a penalty.

يُضَٰعَفْ

Will be doubled

لَهُ

for him

ٱلْعَذَابُ

the punishment

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) Resurrection,

وَيَخْلُدْ

and he will abide forever

فِيهِۦ

therein

مُهَانًا

humiliated

٦٩

(69)

يُضَٰعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَٰمَةِ وَيَخْلُدْ فِيهِۦ مُهَانًا ٦٩

(69) Multiplied for him is the punishment on the Day of Resurrection, and he will abide therein humiliated -

إِلَّا

Except

مَن

(he) who

تَابَ

repents

وَءَامَنَ

and believes

وَعَمِلَ

and does

عَمَلًا

righteous deeds,

صَٰلِحًا

فَأُو۟لَٰٓئِكَ

then (for) those

يُبَدِّلُ

Allah will replace

ٱللَّهُ

سَيِّـَٔاتِهِمْ

their evil deeds

حَسَنَٰتٍ

(with) good ones.

قلے

وَكَانَ

And is

ٱللَّهُ

Allah

غَفُورًا

Oft-Forgiving,

رَّحِيمًا

Most Merciful.

٧٠

(70)

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَٰلِحًا فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ٧٠

(70) Except for those who repent, believe and do righteous work. For them Allah will replace their evil deeds with good. And ever is Allah Forgiving and Merciful.

وَمَن

And whoever

تَابَ

repents

وَعَمِلَ

and does

صَٰلِحًا

righteous (deeds),

فَإِنَّهُۥ

then indeed, he

يَتُوبُ

turns

إِلَى

to

ٱللَّهِ

Allah

مَتَابًا

(with) repentance.

٧١

(71)

وَمَن تَابَ وَعَمِلَ صَٰلِحًا فَإِنَّهُۥ يَتُوبُ إِلَى ٱللَّهِ مَتَابًا ٧١

(71) And he who repents and does righteousness does indeed turn to Allah with [accepted] repentance.

وَٱلَّذِينَ

And those who

لَا

(do) not

يَشْهَدُونَ

bear witness

ٱلزُّورَ

(to) the falsehood,

وَإِذَا

and when

مَرُّواْ

they pass

بِٱللَّغْوِ

by futility,

مَرُّواْ

they pass

كِرَامًا

(as) dignified ones

٧٢

(72)

وَٱلَّذِينَ لَا يَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُّواْ بِٱللَّغْوِ مَرُّواْ كِرَامًا ٧٢

(72) And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity.

وَٱلَّذِينَ

And those who,

إِذَا

when

ذُكِّرُواْ

they are reminded

بِـَٔايَٰتِ

of (the) Verses

رَبِّهِمْ

(of) their Lord,

لَمْ

(do) not

يَخِرُّواْ

fall

عَلَيْهَا

upon them

صُمًّا

deaf

وَعُمْيَانًا

and blind.

٧٣

(73)

وَٱلَّذِينَ إِذَا ذُكِّرُواْ بِـَٔايَٰتِ رَبِّهِمْ لَمْ يَخِرُّواْ عَلَيْهَا صُمًّا وَعُمْيَانًا ٧٣

(73) And those who, when reminded of the verses of their Lord, do not fall upon them deaf and blind.

وَٱلَّذِينَ

And those who

يَقُولُونَ

say,

رَبَّنَا

"Our Lord

هَبْ

Grant

لَنَا

to us

مِنْ

from

أَزْوَٰجِنَا

our spouses

وَذُرِّيَّٰتِنَا

and our offspring

قُرَّةَ

comfort

أَعْيُنٍ

(to) our eyes,

وَٱجْعَلْنَا

and make us

لِلْمُتَّقِينَ

for the righteous

إِمَامًا

a leader."

٧٤

(74)

وَٱلَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَٰجِنَا وَذُرِّيَّٰتِنَا قُرَّةَ أَعْيُنٍ وَٱجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ٧٤

(74) And those who say, "Our Lord, grant us from among our wives and

offspring comfort to our eyes and make us an example for the righteous."

أُو۟لَٰٓئِكَ

Those

يُجْزَوْنَ

will be awarded

ٱلْغُرْفَةَ

the Chamber

بِمَا

because

صَبَرُوا۟

they were patient

وَيُلَقَّوْنَ

and they will be met

فِيهَا

therein

تَحِيَّةً

(with) greetings

وَسَلَٰمًا

and peace.

٧٥

(75)

أُو۟لَٰٓئِكَ يُجْزَوْنَ ٱلْغُرْفَةَ بِمَا صَبَرُوا۟ وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَٰمًا ٧٥

(75) Those will be awarded the Chamber for what they patiently endured, and they will be received therein with greetings and [words of] peace.

خَٰلِدِينَ

Will abide forever

فِيهَا

in it.
ج

حَسُنَتْ

Good

مُسْتَقَرًّا

(is) the settlement

وَمُقَامًا

and a resting place.

٧٦

(76)

خَٰلِدِينَ فِيهَا ۚ حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا ٧٦

(76) Abiding eternally therein. Good is the settlement and residence.

قُلْ

Say,

مَا

"Not

يَعْبَؤُا۟

will care

بِكُمْ

for you

رَبِّى

my Lord,

لَوْلَا

if not

دُعَآؤُكُمْ

your prayer (is to Him).
صلے

فَقَدْ

But verily,

كَذَّبْتُمْ

you have denied,

فَسَوْفَ

so soon

يَكُونُ

will be

لِزَامًا

the inevitable (punishment)."

٧٧

(77)

قُلْ مَا يَعْبَؤُا۟ بِكُمْ رَبِّى لَوْلَا دُعَآؤُكُمْ ۖ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ٧٧

(77) Say, "What would my Lord care for you if not for your supplication?" For you [disbelievers] have denied, so your denial is going to be adherent.

ءَايَٰتُهَا ٢٢٧

Verses 227

سُورَةُ ٱلشُّعَرَآءِ

Chapter 26 The Poets

رُكُوعَاتُهَا ١١

Rukus 11

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

طسٓمٓ

Ta Seen Meem.

١

(1)

طسٓمٓ ١

(1) Ta, Seen, Meem.

تِلْكَ

These

ءَايَٰتُ

(are the) Verses

ٱلْكِتَٰبِ

(of) the Book

ٱلْمُبِينِ

clear.

٢

(2)

تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ٢

(2) These are the verses of the clear Book.

لَعَلَّكَ

Perhaps you

بَٰخِعٌ

(would) kill

نَّفْسَكَ

yourself

أَلَّا

that not

يَكُونُواْ

they become

مُؤۡمِنِينَ

believers.

٣

(3)

لَعَلَّكَ بَٰخِعٞ نَّفۡسَكَ أَلَّا يَكُونُواْ مُؤۡمِنِينَ ٣

(3) Perhaps, [O Muhammad], you would kill yourself with grief that they will not be believers.

إِن

If

نَّشَأۡ

We will,

نُنَزِّلۡ

We can send down

عَلَيۡهِم

to them

مِّنَ

from

ٱلسَّمَآءِ

the sky

ءَايَةٗ

a Sign

فَظَلَّتۡ

so would bend

أَعۡنَٰقُهُمۡ

their necks

لَهَا

to it

خَٰضِعِينَ

(in) humility.

٤

(4)

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّنَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتْ أَعْنَٰقُهُمْ لَهَا خَٰضِعِينَ ٤

(4) If We willed, We could send down to them from the sky a sign for which their necks would remain humbled.

وَمَا

And (does) not

يَأْتِيهِم

come to them

مِّن

any

ذِكْرٍ

reminder

مِّنَ

from

ٱلرَّحْمَٰنِ

the Most Gracious

مُحْدَثٍ

new,

إِلَّا

but

كَانُوا۟

they

عَنْهُ

from it

مُعْرِضِينَ

turn away.

٥

(5)

وَمَا يَأْتِيهِم مِّن ذِكْرٍ مِّنَ ٱلرَّحْمَٰنِ مُحْدَثٍ إِلَّا كَانُواْ عَنْهُ مُعْرِضِينَ ٥

(5) And no revelation comes to them anew from the Most Merciful except that they turn away from it.

فَقَدْ

So verily,

كَذَّبُواْ

they have denied,

فَسَيَأْتِيهِمْ

then will come to them

أَنۢبَٰٓؤُاْ

the news

مَا

(of) what

كَانُواْ

they used

بِهِۦ

at it

يَسْتَهْزِءُونَ

(to) mock.

٦

(6)

فَقَدْ كَذَّبُواْ فَسَيَأْتِيهِمْ أَنۢبَٰٓؤُاْ مَا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ ٦

(6) For they have already denied, but there will come to them the news of that which they used to ridicule.

أَوَلَمْ

Do not

يَرَوْاْ

they see

إِلَى

at

ٱلْأَرْضِ

the earth -

كَمْ

how many

أَنبَتْنَا

We produced

فِيهَا

in it

مِن

of

كُلِّ

every

زَوْجٍ

kind

كَرِيمٍ

noble.

٧

(7)

أَوَلَمْ يَرَوْاْ إِلَى ٱلْأَرْضِ كَمْ أَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ٧

(7) Did they not look at the earth - how much We have produced therein from every noble kind?

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَةً

surely (is) a sign,

صلے

وَمَا

but not

كَانَ

are

أَكْثَرُهُم

most of them

مُّؤْمِنِينَ

believers.

٨

(8)

إِنَّ فِى ذَٰلِكَ لَءَايَةًۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ٨

(8) Indeed in that is a sign, but most of them were not to be believers.

وَإِنَّ

And indeed

رَبَّكَ

your Lord,

لَهُوَ

surely, He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلرَّحِيمُ

the Most Merciful.

٩

(9)

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ٩

(9) And indeed, your Lord - He is the Exalted in Might, the Merciful.

وَإِذْ

And when

نَادَىٰ

your Lord called

رَبُّكَ

مُوسَىٰٓ

Musa,

أَنِ

[that],

ٱئْتِ

"Go

ٱلْقَوْمَ

(to) the people

ٱلظَّٰلِمِينَ

(who are) wrongdoers

١٠

(10)

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰٓ أَنِ ٱئْتِ ٱلْقَوْمَ ٱلظَّٰلِمِينَ ١٠

(10) And [mention] when your Lord called Moses, [saying], "Go to the wrongdoing people -

قَوْمَ

(The) people

فِرْعَوْنَ

(of) Firaun.
ج

أَلَا
Will not
يَتَّقُونَ
they fear?"
١١
(11)
قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ١١
(11) The people of Pharaoh. Will they not fear Allah?"
قَالَ
He said,
رَبِّ
"My Lord
إِنِّىٓ
Indeed, I
أَخَافُ
[I] fear
أَن
that
يُكَذِّبُونِ
they will deny me.
١٢
(12)
قَالَ رَبِّ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ١٢
(12) He said, "My Lord, indeed I fear that they will deny me
وَيَضِيقُ
And straitens
صَدْرِى

my breast

وَلَا

and not

يَنطَلِقُ

expresses well

لِسَانِى

my tongue,

فَأَرْسِلْ

so send

إِلَىٰ

for

هَٰرُونَ

Harun.

١٣

(13)

وَيَضِيقُ صَدْرِى وَلَا يَنطَلِقُ لِسَانِى فَأَرْسِلْ إِلَىٰ هَٰرُونَ ١٣

(13) And that my breast will tighten and my tongue will not be fluent, so send for Aaron.

وَلَهُمْ

And they have

عَلَىَّ

against me

ذَنبٌ

a crime,

فَأَخَافُ

so I fear

أَن

that

يَقْتُلُونِ
they will kill me."
١٤
(14)
وَلَهُمْ عَلَىَّ ذَنبٌ فَأَخَافُ أَن يَقْتُلُونِ ١٤
(14) And they have upon me a [claim due to] sin, so I fear that they will kill me."
قَالَ
He said,
كَلَّا
"Nay,
ۖ
فَٱذْهَبَا
go both of you
بِـَٔايَٰتِنَآ
with Our Signs.
ۖ
إِنَّا
Indeed, We
مَعَكُم
(are) with you,
مُّسْتَمِعُونَ
listening.
١٥
(15)
قَالَ كَلَّا ۖ فَٱذْهَبَا بِـَٔايَٰتِنَآ ۖ إِنَّا مَعَكُم مُّسْتَمِعُونَ ١٥
(15) [Allah] said, "No. Go both of you with Our signs; indeed, We are with you, listening.
فَأْتِيَا

So go both of you

فِرْعَوْنَ

(to) Firaun

فَقُولَآ

and say,

إِنَّا

"Indeed, we

رَسُولُ

(are the) Messenger

رَبِّ

(of the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds

١٦

(16)

فَأْتِيَا فِرْعَوْنَ فَقُولَآ إِنَّا رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ١٦

(16) Go to Pharaoh and say, 'We are the messengers of the Lord of the worlds,

أَنْ

[That]

أَرْسِلْ

send

مَعَنَا

with us

بَنِىٓ

(the) Children of Israel.'"

إِسْرَٰٓءِيلَ

١٧

(17)

أَنْ أَرْسِلْ مَعَنَا بَنِىٓ إِسْرَٰٓءِيلَ ١٧

(17) [Commanded to say], "Send with us the Children of Israel.""

قَالَ

He said,

أَلَمْ

"Did not

نُرَبِّكَ

we bring you up

فِينَا

among us

وَلِيدًا

(as) a child,

وَلَبِثْتَ

and you remained

فِينَا

among us

مِنْ

of

عُمُرِكَ

your life

سِنِينَ

years?

١٨

(18)

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ١٨

(18) [Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life?

وَفَعَلْتَ

And you did

فَعْلَتَكَ

your deed

ٱلَّتِى

which

فَعَلْتَ

you did,

وَأَنتَ

and you

مِنَ

(were) of

ٱلْكَٰفِرِينَ

the ungrateful."

١٩

(19)

وَفَعَلْتَ فَعْلَتَكَ ٱلَّتِى فَعَلْتَ وَأَنتَ مِنَ ٱلْكَٰفِرِينَ

١٩

(19) And [then] you did your deed which you did, and you were of the ungrateful."

قَالَ

He said,

فَعَلْتُهَآ

"I did it

إِذًا

when

وَأَنَا۠

I

مِنَ

(was) of

ٱلضَّآلِّينَ

those who are astray.

٢٠

(20)

قَالَ فَعَلْتُهَآ إِذًا وَأَنَا۠ مِنَ ٱلضَّآلِّينَ ٢٠

(20) [Moses] said, "I did it, then, while I was of those astray.

فَفَرَرْتُ

So I fled

مِنكُمْ

from you

لَمَّا

when

خِفْتُكُمْ

I feared you.

فَوَهَبَ

But granted

لِى

to me

رَبِّى

my Lord,

حُكْمًا

judgment

وَجَعَلَنِى

and made me

مِنَ

of

ٱلْمُرْسَلِينَ

the Messengers.

٢١

(21)

فَفَرَرْتُ مِنكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِى رَبِّى حُكْمًا وَجَعَلَنِى مِنَ ٱلْمُرْسَلِينَ ٢١

(21) So I fled from you when I feared you. Then my Lord granted me wisdom and prophethood and appointed me [as one] of the messengers.

وَتِلْكَ

And this

نِعْمَةٌ

(is the) favor

تَمُنُّهَا

with which you reproach

عَلَىَّ

[on] me,

أَنْ

that

عَبَّدتَّ

you have enslaved

بَنِىٓ

(the) Children of Israel."

إِسْرَٰٓءِيلَ

٢٢

(22)

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَىَّ أَنْ عَبَّدتَّ بَنِىٓ إِسْرَٰٓءِيلَ ٢٢

(22) And is this a favor of which you remind me - that you have enslaved the Children of Israel?"

قَالَ

Firaun said

فِرْعَوْنُ

وَمَا

"And what

رَبُّ

(is the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds?"

٢٣

(23)

قَالَ فِرْعَوْنُ وَمَا رَبُّ ٱلْعَٰلَمِينَ ٢٣

(23) Said Pharaoh, "And what is the Lord of the worlds?"

قَالَ

He said,

رَبُّ

"Lord

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth

وَمَا

and whatever

بَيْنَهُمَآ

(is) between them,

صلے

إِن

if

كُنتُم

you (should) be

مُّوقِنِينَ

convinced."

٢٤

(24)

قَالَ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُم مُّوقِنِينَ ٢٤

(24) [Moses] said, "The Lord of the heavens and earth and that between them, if you should be convinced."

قَالَ

He said

لِمَنْ

to those

حَوْلَهُۥٓ

around him,

أَلَا

"Do not

تَسْتَمِعُونَ

you hear?"

٢٥

(25)

قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ٢٥

(25) [Pharaoh] said to those around him, "Do you not hear?"

قَالَ

He said,

رَبُّكُمْ

"Your Lord

وَرَبُّ

and (the) Lord

ءَابَآئِكُمُ

(of) your forefathers."

ٱلْأَوَّلِينَ

٢٦

(26)

قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ٢٦

(26) [Moses] said, "Your Lord and the Lord of your first forefathers."

قَالَ

He said,

إِنَّ

"Indeed,

رَسُولَكُمُ

your Messenger

ٱلَّذِىٓ

who

أُرْسِلَ

has been sent

إِلَيْكُمْ

to you

لَمَجْنُونٌ

(is) surely mad."

٢٧

(27)

قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِىٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ٢٧

(27) [Pharaoh] said, "Indeed, your 'messenger' who has been sent to you is mad."

قَالَ

He said,

رَبُّ

"Lord

ٱلْمَشْرِقِ
(of) the east
وَٱلْمَغْرِبِ
and the west
وَمَا
and whatever
بَيْنَهُمَآ
(is) between them,
صلے

إِن
if
كُنتُمْ
you were
تَعْقِلُونَ
(to) reason."
٢٨
(28)
قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُمْ تَعْقِلُونَ ٢٨
(28) [Moses] said, "Lord of the east and the west and that between them, if you were to reason."
قَالَ
He said,
لَئِنِ
"If
ٱتَّخَذْتَ
you take
إِلَٰهًا
a god

غَيْرِى

other than me,

لَأَجْعَلَنَّكَ

I will surely make you

مِنَ

among

ٱلْمَسْجُونِينَ

those imprisoned."

٢٩

(29)

قَالَ لَئِنِ ٱتَّخَذْتَ إِلَٰهًا غَيْرِى لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ ٢٩

(29) [Pharaoh] said, "If you take a god other than me, I will surely place you among those imprisoned."

قَالَ

He said,

أَوَلَوْ

"Even if

جِئْتُكَ

I bring you

بِشَىْءٍ

something

مُّبِينٍ

manifest?"

٣٠

(30)

قَالَ أَوَلَوْ جِئْتُكَ بِشَىْءٍ مُّبِينٍ ٣٠

(30) [Moses] said, "Even if I brought you proof manifest?"

قَالَ

He said,

فَأۡتِ

"Then bring

بِهِۦٓ

it,

إِن

if

كُنتَ

you are

مِنَ

of

ٱلصَّٰدِقِينَ

the truthful."

٣١

(31)

قَالَ فَأۡتِ بِهِۦٓ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٣١

(31) [Pharaoh] said, "Then bring it, if you should be of the truthful."

فَأَلۡقَىٰ

So he threw

عَصَاهُ

his staff

فَإِذَا

and behold

هِيَ

It

ثُعۡبَانٌ

(was) a serpent,

مُّبِينٌ

manifest.

٣٢

(32)

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ٣٢

(32) So [Moses] threw his staff, and suddenly it was a serpent manifest.

وَنَزَعَ

And he drew out

يَدَهُۥ

his hand

فَإِذَا

and behold

هِىَ

It

بَيْضَآءُ

(was) white

لِلنَّظِرِينَ

for the observers.

٣٣

(33)

وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ لِلنَّظِرِينَ ٣٣

(33) And he drew out his hand; thereupon it was white for the observers.

قَالَ

He said

لِلْمَلَإِ

to the chiefs

حَوْلَهُۥٓ

around him,

إِنَّ

"Indeed,

هَٰذَا

this

لَسَٰحِرٌ

(is) surely a magician

عَلِيمٌ

learned.

٣٤

(34)

قَالَ لِلْمَلَإِ حَوْلَهُۥٓ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ ٣٤

(34) [Pharaoh] said to the eminent ones around him, "Indeed, this is a learned magician.

يُرِيدُ

He wants

أَن

to

يُخْرِجَكُم

drive you out

مِّنْ

from

أَرْضِكُم

your land

بِسِحْرِهِۦ

by his magic,

فَمَاذَا

so what

تَأْمُرُونَ

(do) you advise?"

٣٥

(35)

يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُم بِسِحْرِهِۦ فَمَاذَا تَأْمُرُونَ ٣٥

(35) He wants to drive you out of your land by his magic, so what do you advise?"

قَالُوٓا۟

They said,

أَرْجِهْ

"Postpone him

وَأَخَاهُ

and his brother,

وَٱبْعَثْ

and send

فِى

in

ٱلْمَدَآئِنِ

the cities

حَٰشِرِينَ

gatherers -

٣٦

(36)

قَالُوٓا۟ أَرْجِهْ وَأَخَاهُ وَٱبْعَثْ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ٣٦

(36) They said, "Postpone [the matter of] him and his brother and send among the cities gatherers

يَأْتُوكَ

They (will) bring to you

بِكُلِّ

every

سَحَّارٍ

magician,

عَلِيمٍ

learned."

٣٧

(37)

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ٣٧

(37) Who will bring you every learned, skilled magician."

فَجُمِعَ

So were assembled

ٱلسَّحَرَةُ

the magicians

لِمِيقَٰتِ

for (the) appointment

يَوْمٍ

(on) a day

مَّعْلُومٍ

well-known.

٣٨

(38)

فَجُمِعَ ٱلسَّحَرَةُ لِمِيقَٰتِ يَوْمٍ مَّعْلُومٍ ٣٨

(38) So the magicians were assembled for the appointment of a well-known day.

وَقِيلَ

And it was said

لِلنَّاسِ

to the people,

هَلْ

"Will

أَنتُم

you

مُّجْتَمِعُونَ

assemble

٣٩

(39)

وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ٣٩

(39) And it was said to the people, "Will you congregate

لَعَلَّنَا

That we may

نَتَّبِعُ

follow

ٱلسَّحَرَةَ

the magicians

إِن

if

كَانُوا۟

they are

هُمُ

ٱلْغَٰلِبِينَ

the victorious?"

٤٠

(40)

لَعَلَّنَا نَتَّبِعُ ٱلسَّحَرَةَ إِن كَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ٤٠

(40) That we might follow the magicians if they are the predominant?"

فَلَمَّا

So when

جَآءَ

came

ٱلسَّحَرَةُ

the magicians,

قَالُوٓا۟

they said

لِفِرْعَوْنَ

to Firaun,

أَئِنَّ

"Is there

لَنَا

for us

لَأَجْرًا

a reward

إِن

if

كُنَّا

we are

نَحْنُ

ٱلْغَٰلِبِينَ

the victorious?"

٤١

(41)

فَلَمَّا جَآءَ ٱلسَّحَرَةُ قَالُوٓا۟ لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ ٱلْغَٰلِبِينَ ٤١

(41) And when the magicians arrived, they said to Pharaoh, "Is there indeed for us a reward if we are the predominant?"

قَالَ

He said,

نَعَمْ

"Yes,

وَإِنَّكُمْ

and indeed you

إِذًا

then

لَّمِنَ

surely (will be) of

ٱلْمُقَرَّبِينَ

the ones who are brought near."

٤٢

(42)

قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ ٱلْمُقَرَّبِينَ ٤٢

(42) He said, "Yes, and indeed, you will then be of those near [to me]."

قَالَ

Said

لَهُم

to them

مُّوسَىٰٓ

Musa.

أَلْقُوا۟

"Throw

مَآ

what

أَنتُم

you

مُّلْقُونَ

(are) going to throw."

٤٣

(43)

قَالَ لَهُم مُّوسَىٰٓ أَلْقُوا۟ مَآ أَنتُم مُّلْقُونَ ٤٣

(43) Moses said to them, "Throw whatever you will throw."

فَأَلْقَوْا۟

So they threw

حِبَالَهُمْ

their ropes

وَعِصِيَّهُمْ

and their staffs

وَقَالُواْ

and said,

بِعِزَّةِ

"By the might

فِرْعَوْنَ

(of) Firaun,

إِنَّا

indeed, we

لَنَحْنُ

surely, we

ٱلْغَٰلِبُونَ

(are) the victorious."

٤٤

(44)

فَأَلْقَوْاْ حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُواْ بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ ٱلْغَٰلِبُونَ ٤٤

(44) So they threw their ropes and their staffs and said, "By the might of Pharaoh, indeed it is we who are predominant."

فَأَلْقَىٰ

Then threw

مُوسَىٰ

Musa

عَصَاهُ

his staff

فَإِذَا

and behold

هِيَ

It

تَلْقَفُ

swallowed

مَا

what

يَأْفِكُونَ

they falsified.

٤٥

(45)

فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ

٤٥

(45) Then Moses threw his staff, and at once it devoured what they falsified.

فَأُلْقِيَ

Then fell down

ٱلسَّحَرَةُ

the magicians

سَٰجِدِينَ

prostrate.

٤٦

(46)

فَأُلْقِيَ ٱلسَّحَرَةُ سَٰجِدِينَ ٤٦

(46) So the magicians fell down in prostration [to Allah].

قَالُوٓاْ

They said,

ءَامَنَّا

"We believe

بِرَبِّ

in (the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds,

٤٧

(47)

قَالُوٓا۟ ءَامَنَّا بِرَبِّ ٱلْعَٰلَمِينَ ٤٧

(47) They said, "We have believed in the Lord of the worlds,

رَبِّ

Lord

مُوسَىٰ

(of) Musa

وَهَٰرُونَ

and Harun."

٤٨

(48)

رَبِّ مُوسَىٰ وَهَٰرُونَ ٤٨

(48) The Lord of Moses and Aaron."

قَالَ

He said,

ءَامَنتُمْ

"You believed

لَهُۥ

in him

قَبْلَ

before

أَنْ

[that]

ءَاذَنَ

I gave permission

لَكُمْ

to you.

صلے

إِنَّهُۥ

Indeed, he

لَكَبِيرُكُمُ

(is) surely your chief

ٱلَّذِى

who

عَلَّمَكُمُ

has taught you

ٱلسِّحْرَ

the magic,

فَلَسَوْفَ

so surely soon

تَعْلَمُونَ

you will know.

ج

لَأُقَطِّعَنَّ

I will surely cut off

أَيْدِيَكُمْ

your hands

وَأَرْجُلَكُم

and your feet

مِّنْ

of

خِلَٰفٍ

opposite sides,

وَلَأُصَلِّبَنَّكُمْ

and I will surely crucify you

أَجْمَعِينَ

all."

٤٩

(49)

قَالَ ءَامَنتُمْ لَهُۥ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُۥ لَكَبِيرُكُمُ ٱلَّذِى عَلَّمَكُمُ ٱلسِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ

٤٩

(49) [Pharaoh] said, "You believed Moses before I gave you permission. Indeed, he is your leader who has taught you magic, but you are going to know. I will surely cut off your hands and your feet on opposite sides, and I will surely crucify you all."

قَالُوا۟

They said,

لَا

"No

ضَيْرَ

harm.

ۖ

إِنَّآ

Indeed, we

إِلَىٰ

to

رَبِّنَا

our Lord

مُنقَلِبُونَ

(will) return.

٥٠

(50)

قَالُواْ لَا ضَيْرَ ۖ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ٥٠

(50) They said, "No harm. Indeed, to our Lord we will return.

إِنَّا

Indeed, we

نَطْمَعُ

hope

أَن

that

يَغْفِرَ

will forgive

لَنَا

us

رَبُّنَا

our Lord

خَطَٰيَٰنَآ

our sins,

أَن

because

كُنَّآ

we are

أَوَّلَ

(the) first

ٱلْمُؤْمِنِينَ

(of) the believers."

٥١

(51)

إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَٰيَٰنَآ أَن كُنَّآ أَوَّلَ ٱلْمُؤْمِنِينَ ٥١

(51) Indeed, we aspire that our Lord will forgive us our sins because we were the first of the believers."

۞

وَأَوْحَيْنَآ

And We inspired

إِلَىٰ

to

مُوسَىٰٓ

Musa,

أَنْ

[that]

أَسْرِ

"Travel by night

بِعِبَادِىٓ

with My slaves,

إِنَّكُم

indeed, you

مُّتَّبَعُونَ

(will be) followed."

٥٢

(52)

وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَسْرِ بِعِبَادِىٓ إِنَّكُم مُّتَّبَعُونَ ٥٢

(52) And We inspired to Moses, "Travel by night with My servants; indeed, you will be pursued."

فَأَرْسَلَ

Then sent

فِرْعَوْنُ

Firaun

فِى

in

ٱلْمَدَآئِنِ

the cities

حَٰشِرِينَ

gatherers,

٥٣

(53)

فَأَرْسَلَ فِرْعَوْنُ فِى ٱلْمَدَآئِنِ حَٰشِرِينَ ٥٣

(53) Then Pharaoh sent among the cities gatherers

إِنَّ

"Indeed,

هَٰٓؤُلَآءِ

these

لَشِرْذِمَةٌ

(are) certainly a band

قَلِيلُونَ

small

٥٤

(54)

إِنَّ هَٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيلُونَ ٥٤

(54) [And said], "Indeed, those are but a small band,

وَإِنَّهُمْ

And indeed, they

لَنَا

(are) surely enraging [to] us,

لَغَآئِظُونَ

٥٥

(55)

وَإِنَّهُمْ لَنَا لَغَآئِظُونَ ٥٥

(55) And indeed, they are enraging us,

وَإِنَّا

And indeed, we

لَجَمِيعٌ

(are) surely a multitude

حَٰذِرُونَ

forewarned."

٥٦

(56)

وَإِنَّا لَجَمِيعٌ حَٰذِرُونَ ٥٦

(56) And indeed, we are a cautious society... "

فَأَخْرَجْنَٰهُم

So We expelled them

مِّن

from

جَنَّٰتٍ

gardens

وَعُيُونٍ

and springs,

٥٧

(57)

فَأَخْرَجْنَٰهُم مِّن جَنَّٰتٍ وَعُيُونٍ ٥٧

(57) So We removed them from gardens and springs

وَكُنُوزٍ

And treasures

وَمَقَامٍ

and a place

كَرِيمٍ

honorable,

٥٨

(58)

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ٥٨

(58) And treasures and honorable station -

كَذَٰلِكَ

Thus.

وَأَوْرَثْنَٰهَا

And We caused to inherit them

بَنِىٓ

(the) Children of Israel.

إِسْرَٰٓءِيلَ

٥٩

(59)

كَذَٰلِكَ وَأَوْرَثْنَٰهَا بَنِىٓ إِسْرَٰٓءِيلَ ٥٩

(59) Thus. And We caused to inherit it the Children of Israel.

فَأَتْبَعُوهُم

So they followed them

مُّشْرِقِينَ

(at) sunrise.

٦٠

(60)

فَأَتْبَعُوهُم مُّشْرِقِينَ ٦٠

(60) So they pursued them at sunrise.

فَلَمَّا

Then when

تَرَٰٓءَا

saw each other

ٱلْجَمْعَانِ

the two hosts,

قَالَ

said

أَصْحَٰبُ

(the) companions

مُوسَىٰٓ

(of) Musa,

إِنَّا

"Indeed, we

لَمُدْرَكُونَ

(are) surely to be overtaken."

٦١

(61)

فَلَمَّا تَرَٰٓءَا ٱلْجَمْعَانِ قَالَ أَصْحَٰبُ مُوسَىٰٓ إِنَّا لَمُدْرَكُونَ ٦١

(61) And when the two companies saw one another, the companions of Moses said, "Indeed, we are to be overtaken!"

قَالَ

He said,

كَلَّآ

"Nay,

صلے

إِنَّ

indeed,

مَعِىَ

with me

رَبِّى

(is) my Lord,

سَيَهْدِينِ

He will guide me."

٦٢

(62)

قَالَ كَلَّآ ۖ إِنَّ مَعِىَ رَبِّى سَيَهْدِينِ ٦٢

(62) [Moses] said, "No! Indeed, with me is my Lord; He will guide me."

فَأَوْحَيْنَآ

Then We inspired

إِلَىٰ

to

مُوسَىٰٓ

Musa,

أَنِ

[that]

ٱضْرِب

"Strike

بِّعَصَاكَ

with your staff

ٱلْبَحْرَ

the sea."

ۖ

فَٱنفَلَقَ

So it parted

فَكَانَ

and became

كُلُّ

each

فِرْقٍ
part
كَٱلطَّوْدِ
like the mountain
ٱلْعَظِيمِ
[the] great.
٦٣
(63)
فَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْبَحْرَ ۖ فَٱنفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَٱلطَّوْدِ ٱلْعَظِيمِ ٦٣
(63) Then We inspired to Moses, "Strike with your staff the sea," and it parted, and each portion was like a great towering mountain.
وَأَزْلَفْنَا
And We brought near
ثَمَّ
there,
ٱلْءَاخَرِينَ
the others.
٦٤
(64)
وَأَزْلَفْنَا ثَمَّ ٱلْءَاخَرِينَ ٦٤
(64) And We advanced thereto the pursuers.
وَأَنجَيْنَا
And We saved
مُوسَىٰ
Musa
وَمَن
and who
مَّعَهُۥٓ

(were) with him

أَجْمَعِينَ

all.

٦٥

(65)

وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجْمَعِينَ ٦٥

(65) And We saved Moses and those with him, all together.

ثُمَّ

Then

أَغْرَقْنَا

We drowned

ٱلْـَٔاخَرِينَ

the others.

٦٦

(66)

ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ ٦٦

(66) Then We drowned the others.

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَـَٔايَةً

surely (is) a Sign,

صلے

وَمَا

but not

كَانَ

are

أَكْثَرُهُم

most of them

مُّؤْمِنِينَ

believers.

٦٧

(67)

إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

٦٧

(67) Indeed in that is a sign, but most of them were not to be believers.

وَإِنَّ

And indeed,

رَبَّكَ

your Lord,

لَهُوَ

surely He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلرَّحِيمُ

the Most Merciful.

٦٨

(68)

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ٦٨

(68) And indeed, your Lord - He is the Exalted in Might, the Merciful.

وَٱتْلُ

And recite

عَلَيْهِمْ

to them

نَبَأَ

(the) news

إِبْرَٰهِيمَ

(of) Ibrahim,

٦٩

(69)

وَٱتْلُ عَلَيْهِمْ نَبَأَ إِبْرَٰهِيمَ ٦٩

(69) And recite to them the news of Abraham,

إِذْ

When

قَالَ

he said

لِأَبِيهِ

to his father

وَقَوْمِهِۦ

and his people,

مَا

"What

تَعْبُدُونَ

(do) you worship?"

٧٠

(70)

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا تَعْبُدُونَ ٧٠

(70) When he said to his father and his people, "What do you worship?"

قَالُوا۟

They said,

نَعْبُدُ

"We worship

أَصْنَامًا

idols,

فَنَظَلُّ

so we will remain

لَهَا

to them

عَٰكِفِينَ

devoted."

٧١

(71)

قَالُوا۟ نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَٰكِفِينَ ٧١

(71) They said, "We worship idols and remain to them devoted."

قَالَ

He said,

هَلْ

"Do

يَسْمَعُونَكُمْ

they hear you

إِذْ

when

تَدْعُونَ

you call?

٧٢

(72)

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ٧٢

(72) He said, "Do they hear you when you supplicate?

أَوْ

Or

يَنفَعُونَكُمْ

(do) they benefit you

أَوْ

or

يَضُرُّونَ

they harm (you)?"

٧٣

(73)

أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ٧٣

(73) Or do they benefit you, or do they harm?"

قَالُواْ

They said,

بَلْ

"Nay,

وَجَدْنَآ

but we found

ءَابَآءَنَا

our forefathers

كَذَٰلِكَ

like that -

يَفْعَلُونَ

doing."

٧٤

(74)

قَالُواْ بَلْ وَجَدْنَآ ءَابَآءَنَا كَذَٰلِكَ يَفْعَلُونَ ٧٤

(74) They said, "But we found our fathers doing thus."

قَالَ

He said,

أَفَرَءَيْتُم

"Do you see

مَّا

what

كُنتُمْ

you have been

تَعْبُدُونَ

worshipping,

٧٥

(75)

قَالَ أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ٧٥

(75) He said, "Then do you see what you have been worshipping,

أَنتُمْ

You

وَءَابَآؤُكُمُ

and your forefathers.

ٱلْأَقْدَمُونَ

٧٦

(76)

أَنتُمْ وَءَابَآؤُكُمُ ٱلْأَقْدَمُونَ ٧٦

(76) You and your ancient forefathers?

فَإِنَّهُمْ

Indeed, they

عَدُوٌّ

(are) enemies

لِّىٓ

to me,

إِلَّا

except

رَبَّ

(the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds,

٧٧

(77)

فَإِنَّهُمْ عَدُوٌّ لِّىٓ إِلَّا رَبَّ ٱلْعَٰلَمِينَ ٧٧

(77) Indeed, they are enemies to me, except the Lord of the worlds,

ٱلَّذِى

The One Who

خَلَقَنِى

created me,

فَهُوَ

and He

يَهْدِينِ

guides me.

٧٨

(78)

ٱلَّذِى خَلَقَنِى فَهُوَ يَهْدِينِ ٧٨

(78) Who created me, and He [it is who] guides me.

وَٱلَّذِى

And the One Who

هُوَ

[He]

يُطْعِمُنِى

gives me food

وَيَسْقِينِ

and gives me drink.

٧٩

(79)

وَٱلَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ ٧٩

(79) And it is He who feeds me and gives me drink.

وَإِذَا

And when

مَرِضْتُ

I am ill,

فَهُوَ

then He

يَشْفِينِ

cures me,

٨٠

(80)

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ٨٠

(80) And when I am ill, it is He who cures me

وَٱلَّذِى

And the One Who

يُمِيتُنِى

will cause me to die

ثُمَّ

then

يُحْيِينِ

he will give me life,

٨١

(81)

وَٱلَّذِى يُمِيتُنِى ثُمَّ يُحْيِينِ ٨١

(81) And who will cause me to die and then bring me to life

وَٱلَّذِىٓ

And the One Who -

أَطْمَعُ

I hope

أَن

that

يَغْفِرَ

He will forgive

لِى

for me

خَطِيٓـَٔتِى

my faults

يَوْمَ

(on the) Day

ٱلدِّينِ

(of) the Judgment.

٨٢

(82)

وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ

٨٢

(82) And who I aspire that He will forgive me my sin on the Day of Recompense."

رَبِّ

My Lord

هَبْ

Grant

لِى

[for] me

حُكْمًا

wisdom

وَأَلْحِقْنِى

and join me

بِٱلصَّٰلِحِينَ

with the righteous.

٨٣

(83)

رَبِّ هَبْ لِى حُكْمًا وَأَلْحِقْنِى بِٱلصَّٰلِحِينَ ٨٣

(83) [And he said], "My Lord, grant me authority and join me with the righteous.

وَٱجْعَل

And grant

لِّى

[for] me

لِسَانَ

a mention

صِدْقٍ

(of) honor

فِى

among

ٱلْءَاخِرِينَ

the later (generations).

٨٤

(84)

وَٱجْعَل لِّى لِسَانَ صِدْقٍ فِى ٱلْءَاخِرِينَ ٨٤

(84) And grant me a reputation of honor among later generations.

وَٱجْعَلْنِى

And make me

مِن

of

وَرَثَةِ

(the) inheritors

جَنَّةِ

(of) Garden(s)

ٱلنَّعِيمِ

(of) Delight.

٨٥

(85)

وَٱجْعَلْنِى مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ٨٥

(85) And place me among the inheritors of the Garden of Pleasure.

وَٱغْفِرْ

And forgive

لِأَبِىٓ

my father.

إِنَّهُۥ

Indeed, he

كَانَ

is

مِنَ

of

ٱلضَّآلِّينَ

those astray.

٨٦

(86)

وَٱغْفِرْ لِأَبِىٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ ٨٦

(86) And forgive my father. Indeed, he has been of those astray.

وَلَا

And (do) not

تُخْزِنِى

disgrace me

يَوْمَ

(on the) Day

يُبْعَثُونَ

they are resurrected,

٨٧

(87)

وَلَا تُخْزِنِى يَوْمَ يُبْعَثُونَ ٨٧

(87) And do not disgrace me on the Day they are [all] resurrected -

يَوْمَ

(The) Day

لَا

not

يَنفَعُ

will benefit

مَالٌ

wealth

وَلَا

and not

بَنُونَ

sons,

٨٨

(88)

يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ٨٨

(88) The Day when there will not benefit [anyone] wealth or children

إِلَّا

Except

مَنْ

(he) who

أَتَى

comes

ٱللَّهَ

(to) Allah

بِقَلْبٍ

with a heart

سَلِيمٍ

sound."

٨٩

(89)

إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ ٨٩

(89) But only one who comes to Allah with a sound heart."

وَأُزْلِفَتِ

And (will be) brought near

ٱلْجَنَّةُ

the Paradise

لِلْمُتَّقِينَ

for the righteous.

٩٠

(90)

وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ ٩٠

(90) And Paradise will be brought near [that Day] to the righteous.

وَبُرِّزَتِ

And (will be) made manifest

ٱلْجَحِيمُ

the Hellfire

لِلْغَاوِينَ

to the deviators.

٩١

(91)

وَبُرِّزَتِ ٱلْجَحِيمُ لِلْغَاوِينَ ٩١

(91) And Hellfire will be brought forth for the deviators,

وَقِيلَ

And it will be said

لَهُمْ

to them,

أَيْنَ

"Where

مَا

(is) that

كُنتُمْ

you used

تَعْبُدُونَ

(to) worship

٩٢

(92)

وَقِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تَعْبُدُونَ ٩٢

(92) And it will be said to them, "Where are those you used to worship

مِن

Besides Allah?

دُونِ

ٱللَّهِ

هَلْ

Can

يَنصُرُونَكُمْ

they help you

أَوْ

or

يَنتَصِرُونَ

help themselves?"

٩٣

(93)

مِن دُونِ ٱللَّهِ هَلْ يَنصُرُونَكُمْ أَوْ يَنتَصِرُونَ ٩٣

(93) Other than Allah? Can they help you or help themselves?"

فَكُبْكِبُواْ

Then they will be overturned

فِيهَا

into it,

هُمْ

they

وَٱلْغَاوُۥنَ

and the deviators

٩٤

(94)

فَكُبْكِبُواْ فِيهَا هُمْ وَٱلْغَاوُۥنَ ٩٤

(94) So they will be overturned into Hellfire, they and the deviators

وَجُنُودُ

And (the) hosts

إِبْلِيسَ

(of) Iblis

أَجْمَعُونَ

all together.

٩٥

(95)

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ٩٥

(95) And the soldiers of Iblees, all together.

قَالُواْ

They (will) say

وَهُمْ

while they

فِيهَا

in it

يَخْتَصِمُونَ

(are) disputing,

٩٦

(96)

قَالُواْ وَهُمْ فِيهَا يَخْتَصِمُونَ ٩٦

(96) They will say while they dispute therein,

تَٱللَّهِ

"By Allah,

إِن

indeed,

كُنَّا

we were

لَفِى

surely in

ضَلَٰلٍ

error

مُّبِينٍ

clear

٩٧

(97)

تَٱللَّهِ إِن كُنَّا لَفِى ضَلَٰلٍ مُّبِينٍ ٩٧

(97) "By Allah, we were indeed in manifest error

إِذْ

When

نُسَوِّيكُم

we equated you

بِرَبِّ

with (the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

٩٨

(98)

إِذْ نُسَوِّيكُم بِرَبِّ ٱلْعَٰلَمِينَ ٩٨

(98) When we equated you with the Lord of the worlds.

وَمَآ

And not

أَضَلَّنَآ

misguided us

إِلَّا

except

ٱلْمُجْرِمُونَ

the criminals.

٩٩

(99)

وَمَآ أَضَلَّنَآ إِلَّا ٱلْمُجْرِمُونَ ٩٩

(99) And no one misguided us except the criminals.

فَمَا

So (now) not

لَنَا

we have

مِن

any

شَٰفِعِينَ

intercessors

١٠٠

(100)

فَمَا لَنَا مِن شَٰفِعِينَ ١٠٠

(100) So now we have no intercessors

وَلَا

And not

صَدِيقٍ

a friend

حَمِيمٍ

close.

١٠١

(101)

وَلَا صَدِيقٍ حَمِيمٍ ١٠١

(101) And not a devoted friend.

فَلَوْ

Then if

أَنَّ

that

لَنَا

we had

كَرَّةً

a return,

فَنَكُونَ

then we could be

مِنَ

of

ٱلْمُؤْمِنِينَ

the believers."

١٠٢

(102)

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ١٠٢

(102) Then if we only had a return [to the world] and could be of the believers... "

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَةً

surely is a Sign,

صلے

وَمَا

but not

كَانَ

are

أَكْثَرُهُم

most of them

مُّؤْمِنِينَ

believers.

١٠٣

(103)

إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

١٠٣

(103) Indeed in that is a sign, but most of them were not to be believers.

وَإِنَّ

And indeed,

رَبَّكَ

your Lord,

لَهُوَ

surely He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلرَّحِيمُ

the Most Merciful.

١٠٤

(104)

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ١٠٤

(104) And indeed, your Lord - He is the Exalted in Might, the Merciful.

كَذَّبَتْ

Denied

قَوْمُ

(the) people

نُوحٍ

(of) Nuh

ٱلْمُرْسَلِينَ

the Messengers

١٠٥

(105)

كَذَّبَتْ قَوْمُ نُوحٍ ٱلْمُرْسَلِينَ ١٠٥

(105) The people of Noah denied the messengers

إِذْ

When

قَالَ

said

لَهُمْ

to them

أَخُوهُمْ

their brother

نُوحٌ

Nuh,

أَلَا

"Will not

تَتَّقُونَ

you fear (Allah)?

١٠٦

(106)

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ١٠٦

(106) When their brother Noah said to them, "Will you not fear Allah?

إِنِّى

Indeed, I am

لَكُمْ

to you

رَسُولٌ

a Messenger

أَمِينٌ

trustworthy.

١٠٧

(107)

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ١٠٧

(107) Indeed, I am to you a trustworthy messenger.

فَٱتَّقُوا۟

So fear

ٱللَّهَ

Allah

وَأَطِيعُونِ

and obey me.

١٠٨

(108)

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ١٠٨

(108) So fear Allah and obey me.

وَمَآ
And not
أَسْـَٔلُكُمْ
I ask (of) you
عَلَيْهِ
for it
مِنْ
any
أَجْرٍ
payment.
صلے

إِنْ
Not
أَجْرِىَ
(is) my payment
إِلَّا
but
عَلَىٰ
from
رَبِّ
(the) Lord
ٱلْعَٰلَمِينَ
(of) the worlds.
١٠٩
(109)
وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ١٠٩
(109) And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

فَٱتَّقُواْ

So fear

ٱللَّهَ

Allah

وَأَطِيعُونِ

and obey me."

١١٠

(110)

فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١١٠

(110) So fear Allah and obey me."

قَالُوٓاْ

They said,

أَنُؤْمِنُ

"Should we believe

لَكَ

in you

وَٱتَّبَعَكَ

while followed you

ٱلْأَرْذَلُونَ

the lowest?"

١١١

(111)

قَالُوٓاْ أَنُؤْمِنُ لَكَ وَٱتَّبَعَكَ ٱلْأَرْذَلُونَ ١١١

(111) They said, "Should we believe you while you are followed by the lowest [class of people]?"

قَالَ

He said,

وَمَا

"And what

عِلْمِى

(do) I know

بِمَا

of what

كَانُوا۟

they used

يَعْمَلُونَ

(to) do?

١١٢

(112)

قَالَ وَمَا عِلْمِى بِمَا كَانُوا۟ يَعْمَلُونَ ١١٢

(112) He said, "And what is my knowledge of what they used to do?

إِنْ

Verily,

حِسَابُهُمْ

their account

إِلَّا

(is) but

عَلَىٰ

upon

رَبِّى

my Lord,

صلے

لَوْ

if

تَشْعُرُونَ

you perceive.

١١٣

(113)

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّى ۖ لَوْ تَشْعُرُونَ ١١٣

(113) Their account is only upon my Lord, if you [could] perceive.

وَمَآ

And not

أَنَا۠

I am

بِطَارِدِ

the one to drive away

ٱلْمُؤْمِنِينَ

the believers.

١١٤

(114)

وَمَآ أَنَا۠ بِطَارِدِ ٱلْمُؤْمِنِينَ ١١٤

(114) And I am not one to drive away the believers.

إِنْ

Not

أَنَا۠

I am

إِلَّا

but

نَذِيرٌ

a warner

مُّبِينٌ

clear."

١١٥

(115)

إِنْ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ١١٥

(115) I am only a clear warner."

قَالُواْ

They said,

لَئِن

"If

لَّمْ

not

تَنتَهِ

you desist,

يَٰنُوحُ

O Nuh

لَتَكُونَنَّ

Surely you will be

مِنَ

of

ٱلْمَرْجُومِينَ

those who are stoned."

١١٦

(116)

قَالُواْ لَئِن لَّمْ تَنتَهِ يَٰنُوحُ لَتَكُونَنَّ مِنَ ٱلْمَرْجُومِينَ

١١٦

(116) They said, "If you do not desist, O Noah, you will surely be of those who are stoned."

قَالَ

He said,

رَبِّ

"My Lord

إِنَّ

Indeed,

قَوْمِى

my people

كَذَّبُونِ

have denied me.

١١٧

(117)

قَالَ رَبِّ إِنَّ قَوْمِى كَذَّبُونِ ١١٧

(117) He said, "My Lord, indeed my people have denied me.

فَٱفْتَحْ

So judge

بَيْنِى

between me

وَبَيْنَهُمْ

and between them

فَتْحًا

(with decisive) judgment,

وَنَجِّنِى

and save me

وَمَن

and who

مَّعِىَ

(are) with me

مِنَ

of

ٱلْمُؤْمِنِينَ

the believers."

١١٨

(118)

فَٱفْتَحْ بَيْنِى وَبَيْنَهُمْ فَتْحًا وَنَجِّنِى وَمَن مَّعِىَ مِنَ ٱلْمُؤْمِنِينَ ١١٨

(118) Then judge between me and them with decisive judgement and save me and those with me of the believers."

فَأَنجَيْنَٰهُ

So We saved him

وَمَن

and who

مَّعَهُۥ

(were) with him

فِى

in

ٱلْفُلْكِ

the ship,

ٱلْمَشْحُونِ

laden.

١١٩

(119)

فَأَنجَيْنَٰهُ وَمَن مَّعَهُۥ فِى ٱلْفُلْكِ ٱلْمَشْحُونِ ١١٩

(119) So We saved him and those with him in the laden ship.

ثُمَّ

Then

أَغْرَقْنَا

We drowned

بَعْدُ

thereafter

ٱلْبَاقِينَ

the remaining ones.

١٢٠

(120)

ثُمَّ أَغْرَقْنَا بَعْدُ ٱلْبَاقِينَ ١٢٠

(120) Then We drowned thereafter the remaining ones.

إِنَّ
Indeed,
فِى
in
ذَٰلِكَ
that
لَءَايَةً
surely, (is) a sign
صلے

وَمَا
but not
كَانَ
are
أَكْثَرُهُم
most of them
مُّؤْمِنِينَ
believers.
١٢١
(121)
إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ
١٢١
(121) Indeed in that is a sign, but most of them were not to be believers.
وَإِنَّ
And indeed,
رَبَّكَ
your Lord
لَهُوَ
surely, He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلرَّحِيمُ

the Most Merciful.

١٢٢

(122)

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ١٢٢

(122) And indeed, your Lord - He is the Exalted in Might, the Merciful.

كَذَّبَتْ

Denied

عَادٌ

(the people) of Aad

ٱلْمُرْسَلِينَ

the Messengers.

١٢٣

(123)

كَذَّبَتْ عَادٌ ٱلْمُرْسَلِينَ ١٢٣

(123) 'Aad denied the messengers

إِذْ

When

قَالَ

said

لَهُمْ

to them

أَخُوهُمْ

their brother

هُودٌ

Hud,

أَلَا

"Will not

تَتَّقُونَ

you fear (Allah)?

١٢٤

(124)

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ١٢٤

(124) When their brother Hud said to them, "Will you not fear Allah?

إِنِّى

Indeed, I am

لَكُمْ

to you

رَسُولٌ

a Messenger

أَمِينٌ

trustworthy.

١٢٥

(125)

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ١٢٥

(125) Indeed, I am to you a trustworthy messenger.

فَٱتَّقُوا۟

So fear

ٱللَّهَ

Allah

وَأَطِيعُونِ

and obey me.

١٢٦

(126)

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ١٢٦

(126) So fear Allah and obey me.

وَمَآ

And not

أَسْـَٔلُكُمْ

I ask you

عَلَيْهِ

for it

مِنْ

any

أَجْرٍ

payment.

صلے

إِنْ

Not

أَجْرِىَ

(is) my payment

إِلَّا

except

عَلَىٰ

from

رَبِّ

(the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

١٢٧

(127)

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ١٢٧

(127) And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

أَتَبْنُونَ

Do you construct

بِكُلِّ

on every

رِيعٍ

elevation

ءَايَةً

a sign,

تَعْبَثُونَ

amusing yourselves,

١٢٨

(128)

أَتَبْنُونَ بِكُلِّ رِيعٍ ءَايَةً تَعْبَثُونَ ١٢٨

(128) Do you construct on every elevation a sign, amusing yourselves,

وَتَتَّخِذُونَ

And take for yourselves

مَصَانِعَ

strongholds

لَعَلَّكُمْ

that you may

تَخْلُدُونَ

live forever?

١٢٩

(129)

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ١٢٩

(129) And take for yourselves palaces and fortresses that you might abide eternally?

وَإِذَا

And when

بَطَشْتُم

you seize,

بَطَشْتُمْ

you seize

جَبَّارِينَ

(as) tyrants.

١٣٠

(130)

وَإِذَا بَطَشْتُم بَطَشْتُمْ جَبَّارِينَ ١٣٠

(130) And when you strike, you strike as tyrants.

فَٱتَّقُوا۟

So fear

ٱللَّهَ

Allah

وَأَطِيعُونِ

and obey me.

١٣١

(131)

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ١٣١

(131) So fear Allah and obey me.

وَٱتَّقُوا۟

And fear

ٱلَّذِىٓ

the One Who

أَمَدَّكُم

has aided you

بِمَا

with what

تَعْلَمُونَ

you know,

١٣٢

(132)

وَٱتَّقُوا۟ ٱلَّذِىٓ أَمَدَّكُم بِمَا تَعْلَمُونَ ١٣٢

(132) And fear He who provided you with that which you know,

أَمَدَّكُم

He has aided you

بِأَنْعَٰمٍ

with cattle

وَبَنِينَ

and children,

١٣٣

(133)

أَمَدَّكُم بِأَنْعَٰمٍ وَبَنِينَ ١٣٣

(133) Provided you with grazing livestock and children

وَجَنَّٰتٍ

And gardens

وَعُيُونٍ

and springs.

١٣٤

(134)

وَجَنَّٰتٍ وَعُيُونٍ ١٣٤

(134) And gardens and springs.

إِنِّىٓ

Indeed, I

أَخَافُ

[I] fear

عَلَيْكُمْ

for you

عَذَابَ

(the) punishment

يَوْمٍ

(of) a Day

عَظِيمٍ

Great."

١٣٥

(135)

إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ١٣٥

(135) Indeed, I fear for you the punishment of a terrible day."

قَالُوا۟

They said,

سَوَآءٌ

"(It is) same

عَلَيْنَآ

to us

أَوَعَظْتَ

whether you advise

أَمْ

or

لَمْ

not

تَكُن

you are

مِّنَ

of

ٱلْوَٰعِظِينَ

the advisors.

١٣٦

(136)

قَالُوا۟ سَوَآءٌ عَلَيْنَآ أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ ٱلْوَٰعِظِينَ ١٣٦

(136) They said, "It is all the same to us whether you advise or are not of the advisors.

إِنْ

Not

هَٰذَآ

(is) this

إِلَّا

but

خُلُقُ

(the) custom

ٱلْأَوَّلِينَ

(of) the former (people),

١٣٧

(137)

إِنْ هَٰذَآ إِلَّا خُلُقُ ٱلْأَوَّلِينَ ١٣٧

(137) This is not but the custom of the former peoples,

وَمَا

And not

نَحْنُ

we

بِمُعَذَّبِينَ

(are) the ones to be punished."

١٣٨

(138)

وَمَا نَحْنُ بِمُعَذَّبِينَ ١٣٨

(138) And we are not to be punished."

فَكَذَّبُوهُ

So they denied him,

فَأَهْلَكْنَٰهُمْ

then We destroyed them.

قلے

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَةً

surely, is a sign,

صلے

وَمَا

but not

كَانَ

are

أَكْثَرُهُم

most of them

مُّؤْمِنِينَ

believers.

١٣٩

(139)

فَكَذَّبُوهُ فَأَهْلَكْنَٰهُمْ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ١٣٩

(139) And they denied him, so We destroyed them. Indeed in that is a sign, but most of them were not to be believers.

وَإِنَّ

And indeed,

رَبَّكَ

your Lord

لَهُوَ

surely, He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلرَّحِيمُ

the Most Merciful.

١٤٠

(140)

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ١٤٠

(140) And indeed, your Lord - He is the Exalted in Might, the Merciful.

كَذَّبَتْ

Denied

ثَمُودُ

Thamud,

ٱلْمُرْسَلِينَ

the Messengers

١٤١

(141)

كَذَّبَتْ ثَمُودُ ٱلْمُرْسَلِينَ ١٤١

(141) Thamud denied the messengers

إِذْ

When,

قَالَ

said

لَهُمْ

to them

أَخُوهُمْ

their brother

صَٰلِحٌ

Salih,

أَلَا

"Will not

تَتَّقُونَ

you fear (Allah)?

١٤٢

(142)

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَٰلِحٌ أَلَا تَتَّقُونَ ١٤٢

(142) When their brother Salih said to them, "Will you not fear Allah?

إِنِّى

Indeed, I am

لَكُمْ

to you

رَسُولٌ

a Messenger

أَمِينٌ

trustworthy.

١٤٣

(143)

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ١٤٣

(143) Indeed, I am to you a trustworthy messenger.

فَٱتَّقُوا۟

So fear

ٱللَّهَ

Allah

وَأَطِيعُونِ

and obey me.

١٤٤

(144)

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ١٤٤

(144) So fear Allah and obey me.

وَمَآ

And not

أَسْـَٔلُكُمْ

I ask you

عَلَيْهِ

for it

مِنْ

any

أَجْرٍ

payment.

صلے

إِنْ

Not

أَجْرِىَ

(is) my payment

إِلَّا

except

عَلَىٰ

from

رَبِّ

(the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

١٤٥

(145)

وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ١٤٥

(145) And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

أَتُتْرَكُونَ

Will you be left

فِى

in

مَا

what

هَٰهُنَآ

(is) here

ءَامِنِينَ

secure,

١٤٦

(146)

أَتُتْرَكُونَ فِى مَا هَٰهُنَآ ءَامِنِينَ ١٤٦

(146) Will you be left in what is here, secure [from death],

فِى

In

جَنَّٰتٍ

gardens

وَعُيُونٍ

and springs,

١٤٧

(147)

فِى جَنَّٰتٍ وَعُيُونٍ ١٤٧

(147) Within gardens and springs

وَزُرُوعٍ

And cornfields

وَنَخْلٍ

and date-palms

طَلْعُهَا

its spadix

هَضِيمٌ

soft?

١٤٨

(148)

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ١٤٨

(148) And fields of crops and palm trees with softened fruit?

وَتَنْحِتُونَ

And you carve

مِنَ

of

ٱلْجِبَالِ

the mountains,

بُيُوتًا

houses

فَٰرِهِينَ

skillfully.

١٤٩

(149)

وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتًا فَٰرِهِينَ ١٤٩

(149) And you carve out of the mountains, homes, with skill.

فَٱتَّقُوا۟

So fear

ٱللَّهَ

Allah

وَأَطِيعُونِ

and obey me.

١٥٠

(150)

فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١٥٠

(150) So fear Allah and obey me.

وَلَا

And (do) not

تُطِيعُوٓاْ

obey

أَمْرَ

(the) command

ٱلْمُسْرِفِينَ

(of) the transgressors,

١٥١

(151)

وَلَا تُطِيعُوٓاْ أَمْرَ ٱلْمُسْرِفِينَ ١٥١

(151) And do not obey the order of the transgressors,

ٱلَّذِينَ

Those who

يُفْسِدُونَ

spread corruption

فِى

in

ٱلْأَرْضِ

the earth

وَلَا

and (do) not

يُصْلِحُونَ

reform."

١٥٢

(152)

ٱلَّذِينَ يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ ١٥٢

(152) Who cause corruption in the land and do not amend."

قَالُوٓا۟

They said,

إِنَّمَآ

"Only

أَنتَ

you

مِنَ

(are) of

ٱلْمُسَحَّرِينَ

those bewitched.

١٥٣

(153)

قَالُوٓا۟ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ١٥٣

(153) They said, "You are only of those affected by magic.

مَآ

Not

أَنتَ

you

إِلَّا

(are) except

بَشَرٌ

a man

مِّثْلُنَا

like us,

فَأْتِ

so bring

بِـَٔايَةٍ

a sign,

إِن

if

كُنتَ

you

مِنَ

(are) of

ٱلصَّٰدِقِينَ

the truthful."

١٥٤

(154)

مَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا فَأْتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ١٥٤

(154) You are but a man like ourselves, so bring a sign, if you should be of the truthful."

قَالَ

He said,

هَٰذِهِۦ

"This

نَاقَةٌ

(is) a she-camel.

لَّهَا

For her

شِرْبٌ

(is a share of) drink,

وَلَكُمْ

and for you

شِرْبُ

(is a share of) drink

يَوْمٍ

(on) a day

مَّعْلُومٍ

known.

١٥٥

(155)

قَالَ هَٰذِهِۦ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ١٥٥

(155) He said, "This is a she-camel. For her is a [time of] drink, and for you is a [time of] drink, [each] on a known day.

وَلَا

And (do) not

تَمَسُّوهَا

touch her

بِسُوٓءٍ

with harm,

فَيَأْخُذَكُمْ

lest seize you

عَذَابُ

(the) punishment

يَوْمٍ

(of) a Day

عَظِيمٍ

Great."

١٥٦

(156)

وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأۡخُذَكُمۡ عَذَابُ يَوۡمٍ عَظِيمٍ

١٥٦

(156) And do not touch her with harm, lest you be seized by the punishment of a terrible day."

فَعَقَرُوهَا

But they hamstrung her,

فَأَصۡبَحُواْ

then they became

نَٰدِمِينَ

regretful.

١٥٧

(157)

فَعَقَرُوهَا فَأَصۡبَحُواْ نَٰدِمِينَ ١٥٧

(157) But they hamstrung her and so became regretful.

فَأَخَذَهُمُ

So seized them

ٱلۡعَذَابُۚ

the punishment.

قلے

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَةً

surely is a sign,

ﺻﻠﮯ

وَمَا

but not

كَانَ

are

أَكْثَرُهُم

most of them

مُّؤْمِنِينَ

believers.

١٥٨

(158)

فَأَخَذَهُمُ ٱلْعَذَابُ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ١٥٨

(158) And the punishment seized them. Indeed in that is a sign, but most of them were not to be believers.

وَإِنَّ

And indeed,

رَبَّكَ

your Lord,

لَهُوَ

surely He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلرَّحِيمُ

the Most Merciful.

١٥٩

(159)

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ١٥٩

(159) And indeed, your Lord - He is the Exalted in Might, the Merciful.

كَذَّبَتْ

Denied,

قَوْمُ

(the) people

لُوطٍ

(of) Lut,

ٱلْمُرْسَلِينَ

the Messengers.

١٦٠

(160)

كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ ١٦٠

(160) The people of Lot denied the messengers

إِذْ

When

قَالَ

said

لَهُمْ

to them

أَخُوهُمْ

their brother

لُوطٌ

Lut,

أَلَا

"Will not

تَتَّقُونَ

you fear (Allah)?

١٦١

(161)

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ١٦١

(161) When their brother Lot said to them, "Will you not fear Allah?

إِنِّى

Indeed, I am

لَكُمْ

to you

رَسُولٌ

a Messenger

أَمِينٌ

trustworthy.

١٦٢

(162)

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ١٦٢

(162) Indeed, I am to you a trustworthy messenger.

فَٱتَّقُوا۟

So fear

ٱللَّهَ

Allah

وَأَطِيعُونِ

and obey me.

١٦٣

(163)

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ١٦٣

(163) So fear Allah and obey me.

وَمَآ

And not

أَسْـَٔلُكُمْ

I ask you

عَلَيْهِ

for it

مِنْ
any
أَجْرٍ
payment
صلے

إِنْ
Not
أَجْرِىَ
(is) my payment
إِلَّا
except
عَلَىٰ
from
رَبِّ
(the) Lord
ٱلْعَٰلَمِينَ
(of) the worlds.
١٦٤
(164)
وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ١٦٤
(164) And I do not ask you for it any payment. My payment is only from the Lord of the worlds.
أَتَأْتُونَ
Do you approach
ٱلذُّكْرَانَ
the males
مِنَ
among

ٱلْعَٰلَمِينَ
the worlds

١٦٥

(165)

أَتَأْتُونَ ٱلذُّكْرَانَ مِنَ ٱلْعَٰلَمِينَ ١٦٥

(165) Do you approach males among the worlds

وَتَذَرُونَ
And you leave

مَا
what

خَلَقَ
created

لَكُمْ
for you

رَبُّكُم
your Lord,

مِّنْ
of

أَزْوَٰجِكُم
your mates?

ج

بَلْ
Nay,

أَنتُمْ
you

قَوْمٌ
(are) a people

عَادُونَ
transgressing."

١٦٦

(166)

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُم مِّنْ أَزْوَٰجِكُم ۚ بَلْ أَنتُمْ قَوْمٌ عَادُونَ ١٦٦

(166) And leave what your Lord has created for you as mates? But you are a people transgressing."

قَالُوا۟

They said,

لَئِن

"If

لَّمْ

not

تَنتَهِ

you desist,

يَٰلُوطُ

O Lut

لَتَكُونَنَّ

Surely, you will be

مِنَ

of

ٱلْمُخْرَجِينَ

the ones driven out."

١٦٧

(167)

قَالُوا۟ لَئِن لَّمْ تَنتَهِ يَٰلُوطُ لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ

١٦٧

(167) They said, "If you do not desist, O Lot, you will surely be of those evicted."

قَالَ

He said,

إِنِّى

"Indeed, I am

لِعَمَلِكُم

(of) your deed

مِّنَ

of

ٱلْقَالِينَ

those who detest.

١٦٨

(168)

قَالَ إِنِّى لِعَمَلِكُم مِّنَ ٱلْقَالِينَ ١٦٨

(168) He said, "Indeed, I am, toward your deed, of those who detest [it].

رَبِّ

My Lord

نَجِّنِى

Save me

وَأَهْلِى

and my family

مِمَّا

from what

يَعْمَلُونَ

they do."

١٦٩

(169)

رَبِّ نَجِّنِى وَأَهْلِى مِمَّا يَعْمَلُونَ ١٦٩

(169) My Lord, save me and my family from [the consequence of] what they do."

فَنَجَّيْنَٰهُ

So We saved him

وَأَهْلَهُۥٓ

and his family

أَجْمَعِينَ

all,

١٧٠

(170)

فَنَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ١٧٠

(170) So We saved him and his family, all,

إِلَّا

Except

عَجُوزًا

an old woman,

فِى

(was) among

ٱلْغَٰبِرِينَ

those who remained behind.

١٧١

(171)

إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ١٧١

(171) Except an old woman among those who remained behind.

ثُمَّ

Then

دَمَّرْنَا

We destroyed

ٱلْءَاخَرِينَ

the others.

١٧٢

(172)

ثُمَّ دَمَّرْنَا ٱلْـَٔاخَرِينَ ١٧٢
(172) Then We destroyed the others.
وَأَمْطَرْنَا
And We rained
عَلَيْهِم
upon them
مَّطَرًا
a rain,
صلے

فَسَآءَ
and evil was
مَطَرُ
(was) the rain
ٱلْمُنذَرِينَ
(on) those who were warned.
١٧٣
(173)
وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا صلے فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ١٧٣
(173) And We rained upon them a rain [of stones], and evil was the rain of those who were warned.
إِنَّ
Indeed,
فِى
in
ذَٰلِكَ
that
لَـَٔايَةً
surely is a sign,
صلے

وَمَا

but not

كَانَ

are

أَكْثَرُهُم

most of them

مُّؤْمِنِينَ

believers.

١٧٤

(174)

إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

١٧٤

(174) Indeed in that is a sign, but most of them were not to be believers.

وَإِنَّ

And indeed,

رَبَّكَ

your Lord,

لَهُوَ

surely, He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلرَّحِيمُ

the Most Merciful.

١٧٥

(175)

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ١٧٥

(175) And indeed, your Lord - He is the Exalted in Might, the Merciful.

كَذَّبَ

Denied

أَصْحَٰبُ

(the) companions

لْـَٔيْكَةِ

(of the) Wood,

ٱلْمُرْسَلِينَ

the Messengers.

١٧٦

(176)

كَذَّبَ أَصْحَٰبُ لْـَٔيْكَةِ ٱلْمُرْسَلِينَ ١٧٦

(176) The companions of the thicket denied the messengers

إِذْ

When,

قَالَ

said

لَهُمْ

to them

شُعَيْبٌ

Shuaib,

أَلَا

"Will not

تَتَّقُونَ

you fear (Allah)?

١٧٧

(177)

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ١٧٧

(177) When Shu'ayb said to them, "Will you not fear Allah?

إِنِّى

Indeed, I am

لَكُمْ

to you

رَسُولٌ

a Messenger

أَمِينٌ

trustworthy.

١٧٨

(178)

إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ١٧٨

(178) Indeed, I am to you a trustworthy messenger.

فَٱتَّقُوا۟

So fear

ٱللَّهَ

Allah

وَأَطِيعُونِ

and obey me.

١٧٩

(179)

فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ١٧٩

(179) So fear Allah and obey me.

وَمَآ

And not

أَسْـَٔلُكُمْ

I ask (of) you

عَلَيْهِ

for it

مِنْ

any

أَجْرٍ

payment.
صلے

إِنْ
Not
أَجْرِىَ
(is) my payment
إِلَّا
except
عَلَىٰ
from
رَبِّ
(the) Lord
ٱلْعَٰلَمِينَ
(of) the worlds.
١٨٠
(180)
وَمَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِىَ إِلَّا عَلَىٰ رَبِّ ٱلْعَٰلَمِينَ ١٨٠
(180) And I do not ask you for it any payment. My payment is only from the Lord of the worlds.

۞
أَوْفُوا۟
Give full
ٱلْكَيْلَ
measure
وَلَا
and (do) not
تَكُونُوا۟
be

مِنَ
of
ٱلْمُخْسِرِينَ
those who cause loss.
١٨١
(181)
أَوْفُوا۟ ٱلْكَيْلَ وَلَا تَكُونُوا۟ مِنَ ٱلْمُخْسِرِينَ ١٨١ ۞
(181) Give full measure and do not be of those who cause loss.
وَزِنُوا۟
And weigh
بِٱلْقِسْطَاسِ
with a balance,
ٱلْمُسْتَقِيمِ
[the] even.
١٨٢
(182)
وَزِنُوا۟ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيمِ ١٨٢
(182) And weigh with an even balance.
وَلَا
And (do) not
تَبْخَسُوا۟
deprive
ٱلنَّاسَ
people
أَشْيَآءَهُمْ
(of) their things,
وَلَا
and (do) not
تَعْثَوْا۟

commit evil

فِى

in

ٱلْأَرْضِ

the earth,

مُفْسِدِينَ

spreading corruption.

١٨٣

(183)

وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تَعْثَوْا۟ فِى ٱلْأَرْضِ مُفْسِدِينَ ١٨٣

(183) And do not deprive people of their due and do not commit abuse on earth, spreading corruption.

وَٱتَّقُوا۟

And fear

ٱلَّذِى

the One Who

خَلَقَكُمْ

created you

وَٱلْجِبِلَّةَ

and the generations

ٱلْأَوَّلِينَ

the former."

١٨٤

(184)

وَٱتَّقُوا۟ ٱلَّذِى خَلَقَكُمْ وَٱلْجِبِلَّةَ ٱلْأَوَّلِينَ ١٨٤

(184) And fear He who created you and the former creation."

قَالُوٓا۟

They said,

إِنَّمَآ

"Only

أَنتَ

you

مِنَ

(are) of

ٱلْمُسَحَّرِينَ

those bewitched.

١٨٥

(185)

قَالُوٓاْ إِنَّمَآ أَنتَ مِنَ ٱلْمُسَحَّرِينَ ١٨٥

(185) They said, "You are only of those affected by magic.

وَمَآ

And not

أَنتَ

you

إِلَّا

(are) except

بَشَرٌ

a man

مِّثْلُنَا

like us,

وَإِن

and indeed,

نَّظُنُّكَ

we think you

لَمِنَ

surely (are) of

ٱلْكَٰذِبِينَ

the liars.

١٨٦

(186)

وَمَآ أَنتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ لَمِنَ ٱلْكَٰذِبِينَ

١٨٦

(186) You are but a man like ourselves, and indeed, we think you are among the liars.

فَأَسْقِطْ

Then cause to fall

عَلَيْنَا

upon us

كِسَفًا

fragments

مِّنَ

of

ٱلسَّمَآءِ

the sky,

إِن

if

كُنتَ

you are

مِنَ

of

ٱلصَّٰدِقِينَ

the truthful."

١٨٧

(187)

فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ ٱلسَّمَآءِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ١٨٧

(187) So cause to fall upon us fragments of the sky, if you should be of the truthful."

قَالَ

He said,

رَبِّىٓ

"My Lord

أَعْلَمُ

knows best

بِمَا

of what

تَعْمَلُونَ

you do."

١٨٨

(188)

قَالَ رَبِّىٓ أَعْلَمُ بِمَا تَعْمَلُونَ ١٨٨

(188) He said, "My Lord is most knowing of what you do."

فَكَذَّبُوهُ

But they denied him,

فَأَخَذَهُمْ

so seized them

عَذَابُ

(the) punishment

يَوْمِ

(of the) day

ٱلظُّلَّةِ

(of) the shadow.

ج

إِنَّهُۥ

Indeed, it

كَانَ
was
عَذَابَ
(the) punishment
يَوْمٍ
(of) a Day
عَظِيمٍ
Great.
١٨٩
(189)
فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ ٱلظُّلَّةِ ۚ إِنَّهُۥ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ١٨٩
(189) And they denied him, so the punishment of the day of the black cloud seized them. Indeed, it was the punishment of a terrible day.
إِنَّ
Indeed,
فِى
in
ذَٰلِكَ
that
لَءَايَةً
surely, is a sign
ۖ
وَمَا
but not
كَانَ
are
أَكْثَرُهُم
most of them

مُّؤْمِنِينَ

believers.

١٩٠

(190)

إِنَّ فِى ذَٰلِكَ لَءَايَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ

١٩٠

(190) Indeed in that is a sign, but most of them were not to be believers.

وَإِنَّ

And indeed,

رَبَّكَ

your Lord

لَهُوَ

surely, He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلرَّحِيمُ

the Most Merciful.

١٩١

(191)

وَإِنَّ رَبَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ١٩١

(191) And indeed, your Lord - He is the Exalted in Might, the Merciful.

وَإِنَّهُۥ

And indeed, it

لَتَنزِيلُ

surely, is a Revelation

رَبِّ

(of the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

١٩٢

(192)

وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ١٩٢

(192) And indeed, the Qur'an is the revelation of the Lord of the worlds.

نَزَلَ

Has brought it down,

بِهِ

ٱلرُّوحُ

the Spirit

ٱلْأَمِينُ

[the] Trustworthy,

١٩٣

(193)

نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ١٩٣

(193) The Trustworthy Spirit has brought it down

عَلَىٰ

Upon

قَلْبِكَ

your heart,

لِتَكُونَ

that you may be

مِنَ

of

ٱلْمُنذِرِينَ

the warners

١٩٤

(194)

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ١٩٤

(194) Upon your heart, [O Muhammad] - that you may be of the warners -

بِلِسَانٍ

In language

عَرَبِيٍّ

Arabic

مُّبِينٍ

clear.

١٩٥

(195)

بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ١٩٥

(195) In a clear Arabic language.

وَإِنَّهُۥ

And indeed, it

لَفِى

surely, (is) in

زُبُرِ

(the) Scriptures

ٱلْأَوَّلِينَ

(of) the former (people).

١٩٦

(196)

وَإِنَّهُۥ لَفِى زُبُرِ ٱلْأَوَّلِينَ ١٩٦

(196) And indeed, it is [mentioned] in the scriptures of former peoples.

أَوَلَمْ

Is it not

يَكُن

لَّهُمْ

to them

ءَايَةً

a sign

أَن

that

يَعْلَمَهُۥ

know it

عُلَمَٰٓؤُا۟

(the) scholars

بَنِىٓ

(of the) Children

إِسْرَٰٓءِيلَ

(of) Israel?

١٩٧

(197)

أَوَلَمْ يَكُن لَّهُمْ ءَايَةً أَن يَعْلَمَهُۥ عُلَمَٰٓؤُا۟ بَنِىٓ إِسْرَٰٓءِيلَ ١٩٧

(197) And has it not been a sign to them that it is recognized by the scholars of the Children of Israel?

وَلَوْ

And if

نَزَّلْنَٰهُ

We (had) revealed it

عَلَىٰ

to

بَعْضِ

any

ٱلْأَعْجَمِينَ

(of) the non-Arabs

١٩٨

(198)

وَلَوْ نَزَّلْنَٰهُ عَلَىٰ بَعْضِ ٱلْأَعْجَمِينَ ١٩٨

(198) And even if We had revealed it to one among the foreigners

فَقَرَأَهُۥ

And he (had) recited it

عَلَيْهِم

to them,

مَّا

not

كَانُواْ

they would

بِهِۦ

in it

مُؤْمِنِينَ

(be) believers.

١٩٩

(199)

فَقَرَأَهُۥ عَلَيْهِم مَّا كَانُواْ بِهِۦ مُؤْمِنِينَ ١٩٩

(199) And he had recited it to them [perfectly], they would [still] not have been believers in it.

كَذَٰلِكَ

Thus

سَلَكْنَٰهُ

We have inserted it

فِى

into

قُلُوبِ

(the) hearts

ٱلْمُجْرِمِينَ
(of) the criminals.

٢٠٠

(200)

كَذَٰلِكَ سَلَكْنَٰهُ فِى قُلُوبِ ٱلْمُجْرِمِينَ ٢٠٠
(200) Thus have We inserted disbelief into the hearts of the criminals.

لَا

Not

يُؤْمِنُونَ
they will believe

بِهِۦ
in it

حَتَّىٰ
until

يَرَوُا۟
they see

ٱلْعَذَابَ
the punishment

ٱلْأَلِيمَ
[the] painful.

٢٠١

(201)

لَا يُؤْمِنُونَ بِهِۦ حَتَّىٰ يَرَوُا۟ ٱلْعَذَابَ ٱلْأَلِيمَ ٢٠١
(201) They will not believe in it until they see the painful punishment.

فَيَأْتِيَهُم
And it will come to them

بَغْتَةً
suddenly,

وَهُمْ

while they

لَا

(do) not

يَشْعُرُونَ

perceive.

٢٠٢

(202)

فَيَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ٢٠٢

(202) And it will come to them suddenly while they perceive [it] not.

فَيَقُولُواْ

Then they will say,

هَلْ

"Are

نَحْنُ

we

مُنظَرُونَ

(to be) reprieved?"

٢٠٣

(203)

فَيَقُولُواْ هَلْ نَحْنُ مُنظَرُونَ ٢٠٣

(203) And they will say, "May we be reprieved?"

أَفَبِعَذَابِنَا

So is it for Our punishment

يَسْتَعْجِلُونَ

they wish to hasten?

٢٠٤

(204)

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ٢٠٤

(204) So for Our punishment are they impatient?

أَفَرَءَيْتَ

Then have you seen

إِن

if

مَّتَّعْنَٰهُمْ

We let them enjoy

سِنِينَ

(for) years

٢٠٥

(205)

أَفَرَءَيْتَ إِن مَّتَّعْنَٰهُمْ سِنِينَ ٢٠٥

(205) Then have you considered if We gave them enjoyment for years

ثُمَّ

Then

جَآءَهُم

comes to them

مَّا

what

كَانُواْ

they were

يُوعَدُونَ

promised

٢٠٦

(206)

ثُمَّ جَآءَهُم مَّا كَانُواْ يُوعَدُونَ ٢٠٦

(206) And then there came to them that which they were promised?

مَآ

Not

أَغْنَىٰ

(will) avail

عَنْهُم

them

مَّا

what

كَانُواْ

enjoyment they were given.

يُمَتَّعُونَ

٢٠٧

(207)

مَآ أَغْنَىٰ عَنْهُم مَّا كَانُواْ يُمَتَّعُونَ ٢٠٧

(207) They would not be availed by the enjoyment with which they were provided.

وَمَآ

And not

أَهْلَكْنَا

We destroyed

مِن

any

قَرْيَةٍ

town

إِلَّا

but

لَهَا

it had

مُنذِرُونَ

warners

٢٠٨

(208)

وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ٢٠٨
(208) And We did not destroy any city except that it had warners

ذِكْرَىٰ
(To) remind,

وَمَا
and not

كُنَّا
We are

ظَٰلِمِينَ
unjust.

٢٠٩
(209)

ذِكْرَىٰ وَمَا كُنَّا ظَٰلِمِينَ ٢٠٩
(209) As a reminder; and never have We been unjust.

وَمَا
And not

تَنَزَّلَتْ
have brought it down

بِهِ
ٱلشَّيَٰطِينُ
the devils.

٢١٠
(210)

وَمَا تَنَزَّلَتْ بِهِ ٱلشَّيَٰطِينُ ٢١٠
(210) And the devils have not brought the revelation down.

وَمَا
And not

يَنبَغِى
(it) suits

لَهُمْ

[for] them

وَمَا

and not

يَسْتَطِيعُونَ

they are able.

٢١١

(211)

وَمَا يَنبَغِى لَهُمْ وَمَا يَسْتَطِيعُونَ ٢١١

(211) It is not allowable for them, nor would they be able.

إِنَّهُمْ

Indeed, they

عَنِ

from

ٱلسَّمْعِ

the hearing

لَمَعْزُولُونَ

(are) surely banished.

٢١٢

(212)

إِنَّهُمْ عَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ٢١٢

(212) Indeed they, from [its] hearing, are removed.

فَلَا

So (do) not

تَدْعُ

invoke

مَعَ

with

ٱللَّهِ

Allah,

إِلَٰهًا

god

ءَاخَرَ

another

فَتَكُونَ

lest you be

مِنَ

of

ٱلْمُعَذَّبِينَ

those punished.

٢١٣

(213)

فَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَتَكُونَ مِنَ ٱلْمُعَذَّبِينَ

٢١٣

(213) So do not invoke with Allah another deity and [thus] be among the punished.

وَأَنذِرْ

And warn

عَشِيرَتَكَ

your kindred

ٱلْأَقْرَبِينَ

[the] closest.

٢١٤

(214)

وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ ٢١٤

(214) And warn, [O Muhammad], your closest kindred.

وَٱخْفِضْ

And lower

جَنَاحَكَ

your wing

لِمَنِ

to (those) who

ٱتَّبَعَكَ

follow you

مِنَ

of

ٱلْمُؤْمِنِينَ

the believers.

٢١٥

(215)

وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ٢١٥

(215) And lower your wing to those who follow you of the believers.

فَإِنْ

Then if

عَصَوْكَ

they disobey you

فَقُلْ

then say,

إِنِّى

"Indeed, I am

بَرِىٓءٌ

innocent

مِّمَّا

of what

تَعْمَلُونَ

you do."

٢١٦

(216)

فَإِنْ عَصَوْكَ فَقُلْ إِنِّى بَرِىٓءٌ مِّمَّا تَعْمَلُونَ ٢١٦

(216) And if they disobey you, then say, "Indeed, I am disassociated from what you are doing."

وَتَوَكَّلْ

And put (your) trust

عَلَى

in

ٱلْعَزِيزِ

the All-Mighty,

ٱلرَّحِيمِ

the Most Merciful,

٢١٧

(217)

وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيمِ ٢١٧

(217) And rely upon the Exalted in Might, the Merciful,

ٱلَّذِى

The One Who

يَرَىٰكَ

sees you

حِينَ

when

تَقُومُ

you stand up

٢١٨

(218)

ٱلَّذِى يَرَىٰكَ حِينَ تَقُومُ ٢١٨

(218) Who sees you when you arise

وَتَقَلُّبَكَ

And your movements

فِى

among

ٱلسَّٰجِدِينَ

those who prostrate.

٢١٩

(219)

وَتَقَلُّبَكَ فِى ٱلسَّٰجِدِينَ ٢١٩

(219) And your movement among those who prostrate.

إِنَّهُۥ

Indeed, He

هُوَ

[He]

ٱلسَّمِيعُ

(is) the All-Hearer,

ٱلْعَلِيمُ

the All-Knower.

٢٢٠

(220)

إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٢٢٠

(220) Indeed, He is the Hearing, the Knowing.

هَلْ

Shall

أُنَبِّئُكُمْ

I inform you

عَلَىٰ

upon

مَن

whom

تَنَزَّلُ

descend

ٱلشَّيَٰطِينُ

the devils?

٢٢١

(221)

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ ٱلشَّيَٰطِينُ ٢٢١

(221) Shall I inform you upon whom the devils descend?

تَنَزَّلُ

They descend

عَلَىٰ

upon

كُلِّ

every

أَفَّاكٍ

liar

أَثِيمٍ

sinful.

٢٢٢

(222)

تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ٢٢٢

(222) They descend upon every sinful liar.

يُلْقُونَ

They pass on

ٱلسَّمْعَ

(what is) heard,

وَأَكْثَرُهُمْ

and most of them

كَٰذِبُونَ

(are) liars.

٢٢٣

(223)

يُلْقُونَ ٱلسَّمْعَ وَأَكْثَرُهُمْ كَٰذِبُونَ ٢٢٣

(223) They pass on what is heard, and most of them are liars.

وَٱلشُّعَرَآءُ

And the poets -

يَتَّبِعُهُمُ

follow them

ٱلْغَاوُۥنَ

the deviators.

٢٢٤

(224)

وَٱلشُّعَرَآءُ يَتَّبِعُهُمُ ٱلْغَاوُۥنَ ٢٢٤

(224) And the poets - [only] the deviators follow them;

أَلَمْ

Do not

تَرَ

you see

أَنَّهُمْ

that they

فِى

in

كُلِّ

every

وَادٍ

valley

يَهِيمُونَ

[they] roam,

٢٢٥

(225)

أَلَمْ تَرَ أَنَّهُمْ فِى كُلِّ وَادٍ يَهِيمُونَ ٢٢٥

(225) Do you not see that in every valley they roam

وَأَنَّهُمْ

And that they

يَقُولُونَ

say

مَا

what

لَا

not

يَفْعَلُونَ

they do?

٢٢٦

(226)

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ٢٢٦

(226) And that they say what they do not do? -

إِلَّا

Except

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous deeds

وَذَكَرُوا۟

and remember

ٱللَّهَ

Allah

كَثِيرًا

much,

وَٱنتَصَرُوا۟

and defend themselves

مِنۢ

after

بَعْدِ

مَا

ظُلِمُوا۟

they were wronged.

قلے

وَسَيَعْلَمُ

And will come to know

ٱلَّذِينَ

those who

ظَلَمُوٓا۟

have wronged

أَىَّ

(to) what

مُنقَلَبٍ

return

يَنقَلِبُونَ

they will return.

٢٢٧

(227)

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَذَكَرُوا۟ ٱللَّهَ

كَثِيرًا وَٱنتَصَرُواْ مِنۢ بَعْدِ مَا ظُلِمُواْ ۗ وَسَيَعْلَمُ ٱلَّذِينَ ظَلَمُوٓاْ أَىَّ مُنقَلَبٍ يَنقَلِبُونَ ٢٢٧

(227) Except those [poets] who believe and do righteous deeds and remember Allah often and defend [the Muslims] after they were wronged. And those who have wronged are going to know to what [kind of] return they will be returned.

ءَايَٰتُهَا ٩٣

Verses 93

سُورَةُ ٱلنَّمْلِ

Chapter 27 The Ant

رُكُوعَاتُهَا ٧

Rukus 7

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

طسٓ

Ta Sin.

ۚ

تِلْكَ

These

ءَايَٰتُ

(are the) Verses

ٱلْقُرْءَانِ

(of) the Quran

وَكِتَابٍ

and a Book

مُّبِينٍ

clear

١

(1)

طسٓ ۚ تِلْكَ ءَايَٰتُ ٱلْقُرْءَانِ وَكِتَابٍ مُّبِينٍ ١

(1) Ta, Seen. These are the verses of the Qur'an and a clear Book

هُدًى

A guidance

وَبُشْرَىٰ

and glad tidings

لِلْمُؤْمِنِينَ

for the believers,

٢

(2)

هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ٢

(2) As guidance and good tidings for the believers

ٱلَّذِينَ

Those who

يُقِيمُونَ

establish

ٱلصَّلَوٰةَ

the prayer

وَيُؤْتُونَ

and give

ٱلزَّكَوٰةَ

zakah

وَهُم

and they

بِٱلْءَاخِرَةِ

in the Hereafter

هُمْ

[they]

يُوقِنُونَ

believe with certainty.

٣

(3)

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ٣

(3) Who establish prayer and give zakah, and of the Hereafter they are certain [in faith].

إِنَّ

Indeed,

ٱلَّذِينَ

those who

لَا

(do) not

يُؤْمِنُونَ

believe

بِٱلْءَاخِرَةِ

in the Hereafter,

زَيَّنَّا

We have made fair-seeming

لَهُمْ

to them

أَعْمَٰلَهُمْ

their deeds,

فَهُمْ

so they

يَعْمَهُونَ

wander blindly.

٤

(4)

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ زَيَّنَّا لَهُمْ أَعْمَٰلَهُمْ فَهُمْ يَعْمَهُونَ ٤

(4) Indeed, for those who do not believe in the Hereafter, We have made pleasing to them their deeds, so they wander blindly.

أُو۟لَٰٓئِكَ

Those

ٱلَّذِينَ

(are) the ones,

لَهُمْ

for them

سُوٓءُ

(is) an evil

ٱلْعَذَابِ

[the] punishment

وَهُمْ

and they

فِى

in

ٱلْءَاخِرَةِ

the Hereafter

هُمُ

[they]

ٱلْأَخْسَرُونَ

(will be) the greatest losers.

٥

(5)

أُو۟لَٰٓئِكَ ٱلَّذِينَ لَهُمْ سُوٓءُ ٱلْعَذَابِ وَهُمْ فِى ٱلْءَاخِرَةِ هُمُ ٱلْأَخْسَرُونَ ٥

(5) Those are the ones for whom there will be the worst of punishment, and in the Hereafter they are the greatest losers.

وَإِنَّكَ

And indeed, you

لَتُلَقَّى

surely, receive

ٱلْقُرْءَانَ

the Quran

مِن

from [near]

لَّدُنْ

حَكِيمٍ

the All-Wise,

عَلِيمٍ

the All-Knower.

٦

(6)

وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ ٦

(6) And indeed, [O Muhammad], you receive the Qur'an from one Wise and Knowing.

إِذْ

When

قَالَ

said

مُوسَىٰ

Musa

لِأَهْلِهِۦٓ

to his family,

إِنِّىٓ

"Indeed, I

ءَانَسْتُ

perceive

نَارًا

a fire.

سَـَٔاتِيكُم

I will bring you

مِّنْهَا

from it

بِخَبَرٍ

some information

أَوْ

or

ءَاتِيكُم

I will bring you

بِشِهَابٍ

a torch

قَبَسٍ

burning

لَّعَلَّكُمْ

so that you may

تَصْطَلُونَ

warm yourselves."

٧

(7)

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِۦٓ إِنِّىٓ ءَانَسْتُ نَارًا سَـَٔاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ ءَاتِيكُم بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُونَ ٧

(7) [Mention] when Moses said to his family, "Indeed, I have perceived a fire. I will bring you from there information or will bring you a burning torch that you may warm yourselves."

فَلَمَّا

But when

جَآءَهَا

he came to it,

نُودِىَ

he was called

أَن

[that]

بُورِكَ

"Blessed is

مَن

who

فِى

(is) at

ٱلنَّارِ

the fire

وَمَنْ

and whoever

حَوْلَهَا

(is) around it.

وَسُبْحَٰنَ

And glory be

ٱللَّهِ

(to) Allah

رَبِّ

(the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

٨

(8)

فَلَمَّا جَآءَهَا نُودِىَ أَن بُورِكَ مَن فِى ٱلنَّارِ وَمَنْ حَوْلَهَا وَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَٰلَمِينَ ٨

(8) But when he came to it, he was called, "Blessed is whoever is at the fire and whoever is around it. And exalted is Allah, Lord of the worlds.

يَٰمُوسَىٰٓ

O Musa

إِنَّهُۥٓ

Indeed,

أَنَا

I Am

ٱللَّهُ

Allah,

ٱلْعَزِيزُ

the All-Mighty,

ٱلْحَكِيمُ

the All-Wise."

٩

(9)

يَٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ٩

(9) O Moses, indeed it is I - Allah, the Exalted in Might, the Wise."

وَأَلْقِ

And, "Throw

عَصَاكَ

your staff."

ج

فَلَمَّا

But when

رَءَاهَا

he saw it

تَهْتَزُّ

moving

كَأَنَّهَا

as if it

جَآنٌّ

(were) a snake

وَلَّىٰ

he turned back

مُدْبِرًا

(in) flight

وَلَمْ

and (did) not

يُعَقِّبْ

look back.

ج

يَٰمُوسَىٰ

"O Musa

لَا

(Do) not

تَخَفْ

fear.

إِنِّى

Indeed, [I]

لَا

(do) not

يَخَافُ

fear

لَدَىَّ

(in) My presence

ٱلْمُرْسَلُونَ

the Messengers.

١٠

(10)

وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ

مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَٰمُوسَىٰ لَا تَخَفْ إِنِّى لَا يَخَافُ لَدَىَّ ٱلْمُرْسَلُونَ ١٠

(10) And [he was told], "Throw down your staff." But when he saw it writhing as if it were a snake, he turned in flight and did not return. [Allah said], "O Moses, fear not. Indeed, in My presence the messengers do not fear.

إِلَّا

Except

مَن

who

ظَلَمَ

wrongs

ثُمَّ

then

بَدَّلَ

substitutes

حُسْنًۢا

good

بَعْدَ

after

سُوٓءٍ

evil,

فَإِنِّى

then indeed, I Am

غَفُورٌ

Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

١١

(11)

إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوٓءٍ فَإِنِّى غَفُورٌ رَّحِيمٌ ١١

(11) Otherwise, he who wrongs, then substitutes good after evil - indeed, I am Forgiving and Merciful.

وَأَدْخِلْ

And enter

يَدَكَ

your hand

فِى

into

جَيْبِكَ

your bosom

تَخْرُجْ

it will come forth

بَيْضَآءَ

white

مِنْ

without

غَيْرِ

سُوٓءٍ

harm.

صلے

فِى

(These are) among

تِسْعِ

nine

ءَايَٰتٍ

signs

إِلَىٰ
to
فِرْعَوْنَ
Firaun
وَقَوْمِهِۦٓ
and his people.
ج

إِنَّهُمْ
Indeed, they
كَانُوا۟
are
قَوْمًا
a people
فَٰسِقِينَ
defiantly disobedient."
١٢
(12)

وَأَدْخِلْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ۖ فِى تِسْعِ ءَايَٰتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِۦٓ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ١٢

(12) And put your hand into the opening of your garment [at the breast]; it will come out white without disease. [These are] among the nine signs [you will take] to Pharaoh and his people. Indeed, they have been a people defiantly disobedient."

فَلَمَّا
But when
جَآءَتْهُمْ
came to them
ءَايَٰتُنَا

Our Signs

مُبْصِرَةً

visible,

قَالُوا۟

they said,

هَٰذَا

"This

سِحْرٌ

(is) a magic

مُّبِينٌ

manifest."

١٣

(13)

فَلَمَّا جَآءَتْهُمْ ءَايَٰتُنَا مُبْصِرَةً قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ١٣

(13) But when there came to them Our visible signs, they said, "This is obvious magic."

وَجَحَدُوا۟

And they rejected

بِهَا

them,

وَٱسْتَيْقَنَتْهَآ

though were convinced with them (signs)

أَنفُسُهُمْ

themselves,

ظُلْمًا

(out of) injustice

وَعُلُوًّا

and haughtiness.

ج

فَٱنظُرْ

So see

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

(the) end

ٱلْمُفْسِدِينَ

(of) the corrupters.

١٤

(14)

وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ١٤

(14) And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters.

وَلَقَدْ

And verily,

ءَاتَيْنَا

We gave

دَاوُۥدَ

Dawood

وَسُلَيْمَٰنَ

and Sulaiman

عِلْمًا

knowledge,

صلے

وَقَالَا
and they said,
ٱلْحَمْدُ
"Praise be
لِلَّهِ
to Allah
ٱلَّذِى
the One Who
فَضَّلَنَا
has favored us
عَلَىٰ
over
كَثِيرٍ
many
مِّنْ
of
عِبَادِهِ
His servants
ٱلْمُؤْمِنِينَ
the believers."
١٥
(15)
وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ وَسُلَيْمَٰنَ عِلْمًا ۖ وَقَالَا ٱلْحَمْدُ لِلَّهِ ٱلَّذِى فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ ٱلْمُؤْمِنِينَ
١٥
(15) And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allah, who has favored us over many of His believing servants."
وَوَرِثَ

And inherited

سُلَيْمَٰنُ

Sulaiman

دَاوُۥدَ

Dawood.

صلے

وَقَالَ

And he said,

يَٰٓأَيُّهَا

"O

ٱلنَّاسُ

people

عُلِّمْنَا

We have been taught

مَنطِقَ

(the) language

ٱلطَّيْرِ

(of) the birds,

وَأُوتِينَا

and we have been given

مِن

from

كُلِّ

every

شَىْءٍ

thing.

صلے

إِنَّ

Indeed,

هَٰذَا

this

لَهُوَ

surely, it

ٱلْفَضْلُ

(is) the favor

ٱلْمُبِينُ

evident."

١٦

(16)

وَوَرِثَ سُلَيْمَٰنُ دَاوُۥدَ ۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمْنَا مَنطِقَ ٱلطَّيْرِ وَأُوتِينَا مِن كُلِّ شَىْءٍ ۖ إِنَّ هَٰذَا لَهُوَ ٱلْفَضْلُ ٱلْمُبِينُ ١٦

(16) And Solomon inherited David. He said, "O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty."

وَحُشِرَ

And were gathered

لِسُلَيْمَٰنَ

for Sulaiman

جُنُودُهُۥ

his hosts

مِنَ

of

ٱلْجِنِّ

jinn

وَٱلْإِنسِ

and the men

وَٱلطَّيْرِ

and the birds,

فَهُمْ

and they

يُوزَعُونَ

(were) set in rows.

١٧

(17)

وَحُشِرَ لِسُلَيْمَٰنَ جُنُودُهُۥ مِنَ ٱلْجِنِّ وَٱلْإِنسِ وَٱلطَّيْرِ فَهُمْ يُوزَعُونَ ١٧

(17) And gathered for Solomon were his soldiers of the jinn and men and birds, and they were [marching] in rows.

حَتَّىٰٓ

Until,

إِذَآ

when

أَتَوْا۟

they came

عَلَىٰ

to

وَادِ

(the) valley

ٱلنَّمْلِ

(of) the ants,

قَالَتْ

said

نَمْلَةٌ

an ant,

يَٰٓأَيُّهَا

"O

ٱلنَّمْلُ

ants

ٱدْخُلُوا۟

Enter

مَسَٰكِنَكُمْ

your dwellings

لَا

lest not crush you

يَحْطِمَنَّكُمْ

سُلَيْمَٰنُ

Sulaiman

وَجُنُودُهُۥ

and his hosts

وَهُمْ

while they

لَا

(do) not perceive."

يَشْعُرُونَ

١٨

(18)

حَتَّىٰٓ إِذَآ أَتَوْا۟ عَلَىٰ وَادِ ٱلنَّمْلِ قَالَتْ نَمْلَةٌ يَٰٓأَيُّهَا ٱلنَّمْلُ ٱدْخُلُوا۟ مَسَٰكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَٰنُ وَجُنُودُهُۥ وَهُمْ لَا يَشْعُرُونَ ١٨

(18) Until, when they came upon the valley of the ants, an ant said, "O ants, enter your dwellings that you not be crushed by Solomon and his soldiers while they perceive not."

فَتَبَسَّمَ

So he smiled -

ضَاحِكًا

laughing

مِّن

at

قَوْلِهَا

her speech

وَقَالَ

and said,

رَبِّ

"My Lord

أَوْزِعْنِىٓ

Grant me (the) power

أَنْ

that

أَشْكُرَ

I may thank You

نِعْمَتَكَ

(for) Your Favor

ٱلَّتِىٓ

which

أَنْعَمْتَ

You have bestowed

عَلَىَّ

on me

وَعَلَىٰ

and on

وَٰلِدَىَّ

my parents

وَأَنْ

and that

أَعْمَلَ

I may do

صَٰلِحًا

righteous (deeds),

تَرْضَىٰهُ

that will please You.

وَأَدْخِلْنِى

And admit me

بِرَحْمَتِكَ

by Your Mercy

فِى

among

عِبَادِكَ

Your slaves

ٱلصَّٰلِحِينَ

righteous."

١٩

(19)

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِى بِرَحْمَتِكَ فِى عِبَادِكَ ٱلصَّٰلِحِينَ ١٩

(19) So [Solomon] smiled, amused at her speech, and said, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants."

وَتَفَقَّدَ

And he inspected

ٱلطَّيْرَ

the birds

فَقَالَ

and said,

مَا

"Why

لِىَ

لَآ

not

أَرَى

I see

ٱلْهُدْهُدَ

the hoopoe

أَمْ

or

كَانَ

is he

مِنَ

from

ٱلْغَآئِبِينَ

the absent?

٢٠

(20)

وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَا لِىَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ ٱلْغَآئِبِينَ ٢٠

(20) And he took attendance of the birds and said, "Why do I not see the hoopoe - or is he among the absent?

لَأُعَذِّبَنَّهُۥ

I will surely punish him

عَذَابًا

(with) a punishment

شَدِيدًا

severe

أَوْ

or

لَأَا۟ذْبَحَنَّهُۥٓ

I will surely slaughter him

أَوْ

unless

لَيَأْتِيَنِّى

he brings me

بِسُلْطَٰنٍ

a reason

مُّبِينٍ

clear."

٢١

(21)

لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَا۟ذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّى بِسُلْطَٰنٍ مُّبِينٍ ٢١

(21) I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization."

فَمَكَثَ

So he stayed

غَيْرَ

not

بَعِيدٍ

long,

فَقَالَ

and he said,

أَحَطتُ

"I have encompassed

بِمَا

that which

لَمْ

not

تُحِطْ

you have encompassed

بِهِۦ

it,

وَجِئْتُكَ

and I have come to you

مِن

from

سَبَإٍۭ

Saba

بِنَبَإٍ

with news

يَقِينٍ

certain.

٢٢

(22)

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ ٢٢

(22) But the hoopoe stayed not long and said, "I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news.

إِنِّى

Indeed, I

وَجَدتُّ

found

ٱمْرَأَةً

a woman

تَمْلِكُهُمْ

ruling them

وَأُوتِيَتْ

and she has been given

مِن

of

كُلِّ

every

شَىْءٍ

thing

وَلَهَا

and for her

عَرْشٌ

(is) a throne

عَظِيمٌ

great.

٢٣

(23)

إِنِّى وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَىْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ٢٣

(23) Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne.

وَجَدتُّهَا

And I found her

وَقَوْمَهَا

and her people

يَسْجُدُونَ

prostrating

لِلشَّمْسِ

to the sun

مِن

instead of Allah,

دُونِ

ٱللَّهِ

وَزَيَّنَ

and has made fair-seeming

لَهُمُ

to them

ٱلشَّيْطَٰنُ

the Shaitaan

أَعْمَٰلَهُمْ

their deeds,

فَصَدَّهُمْ

and averted them

عَنِ

from

ٱلسَّبِيلِ

the Way,

فَهُمْ

so they

لَا

(are) not

يَهْتَدُونَ

guided,

٢٤

(24)

وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ٢٤

(24) I found her and her people prostrating to the sun instead of Allah, and Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided,

أَلَّا

That not

يَسْجُدُوا۟

they prostrate

لِلَّهِ

to Allah,

ٱلَّذِى

the One Who

يُخْرِجُ

brings forth

ٱلْخَبْءَ

the hidden

فِى

in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth

وَيَعْلَمُ

and knows

مَا

what

تُخْفُونَ

you conceal

وَمَا

and what

تُعْلِنُونَ

you declare,

٢٥

(25)

أَلَّا يَسْجُدُوا۟ لِلَّهِ ٱلَّذِى يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

٢٥

(25) [And] so they do not prostrate to Allah, who brings forth what is hidden within the heavens and the earth and knows what you conceal and what you declare -

ٱللَّهُ

Allah

لَآ

(there is) no

إِلَٰهَ

god

إِلَّا

but

هُوَ

He,

رَبُّ

(the) Lord

ٱلْعَرْشِ

(of) the Throne

ٱلْعَظِيمِ

the Great."

۩

٢٦

(26)

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ رَبُّ ٱلْعَرْشِ ٱلْعَظِيمِ ۩ ٢٦

(26) Allah - there is no deity except Him, Lord of the Great Throne."

۞

قَالَ

He said,

سَنَنظُرُ

"We will see

أَصَدَقْتَ

whether you speak (the) truth

أَمْ

or

كُنتَ

you are

مِنَ

of

ٱلْكَٰذِبِينَ

the liars.

٢٧

(27)

قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ ۞

٢٧

(27) [Solomon] said, "We will see whether you were truthful or were of the liars.

ٱذْهَب

Go

بِّكِتَٰبِى

with my letter,

هَٰذَا

this,

فَأَلْقِهْ

and deliver it

إِلَيْهِمْ

to them.

ثُمَّ

Then

تَوَلَّ

turn away

عَنْهُمْ

from them

فَٱنظُرْ

and see

مَاذَا

what

يَرْجِعُونَ

they return."

٢٨

(28)

ٱذْهَب بِّكِتَٰبِى هَٰذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَٱنظُرْ مَاذَا يَرْجِعُونَ ٢٨

(28) Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return."

قَالَتْ

She said,

يَٰٓأَيُّهَا

"O

ٱلْمَلَؤُا۟

chiefs

إِنِّىٓ

Indeed [I],

أُلْقِىَ

is delivered

إِلَىَّ

to me

كِتَٰبٌ

a letter

كَرِيمٌ

noble.

٢٩

(29)

قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ إِنِّىٓ أُلْقِىَ إِلَىَّ كِتَٰبٌ كَرِيمٌ ٢٩

(29) She said, "O eminent ones, indeed, to me has been delivered a noble letter.

إِنَّهُۥ

Indeed, it

مِن

(is) from

سُلَيْمَٰنَ

Sulaiman

وَإِنَّهُۥ

and indeed it (is),

بِسْمِ

'In the name

ٱللَّهِ

(of) Allah,

ٱلرَّحْمَٰنِ

the Most Gracious,

ٱلرَّحِيمِ

the Most Merciful,

٣٠

(30)

إِنَّهُۥ مِن سُلَيْمَٰنَ وَإِنَّهُۥ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

٣٠

(30) Indeed, it is from Solomon, and indeed, it reads: 'In the name of Allah, the Entirely Merciful, the Especially Merciful,

أَلَّا

That not

تَعْلُوا۟

exalt yourselves

عَلَىَّ

against me,

وَأْتُونِى

but come to me

مُسْلِمِينَ

(in) submission.'"

٣١

(31)

أَلَّا تَعْلُوا۟ عَلَىَّ وَأْتُونِى مُسْلِمِينَ ٣١

(31) Be not haughty with me but come to me in submission [as Muslims].' "

قَالَتْ

She said,

يَٰٓأَيُّهَا

"O

ٱلْمَلَؤُا۟

chiefs

أَفْتُونِى

Advise me

فِىٓ

in

أَمْرِى

my affair.

مَا

Not

كُنتُ

I would be

قَاطِعَةً

the one to decide

أَمْرًا

any matter

حَتَّىٰ

until

تَشْهَدُونِ

you are present with me."

٣٢

(32)

قَالَتْ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَفْتُونِى فِىٓ أَمْرِى مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ٣٢

(32) She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me."

قَالُوا۟

They said,

نَحْنُ

"We

أُو۟لُوا۟

(are) possessors

قُوَّةٍ

(of) strength

وَأُو۟لُوا۟

and possessors

بَأْسٍ

(of) might

شَدِيدٍ

great,

وَٱلْأَمْرُ

and the command

إِلَيْكِ

(is) up to you,

فَٱنظُرِى

so look

مَاذَا

what

تَأْمُرِينَ

you will command."

٣٣

(33)

قَالُوا۟ نَحْنُ أُو۟لُوا۟ قُوَّةٍ وَأُو۟لُوا۟ بَأْسٍ شَدِيدٍ وَٱلْأَمْرُ إِلَيْكِ فَٱنظُرِى مَاذَا تَأْمُرِينَ ٣٣

(33) They said, "We are men of strength and of great military might, but the command is yours, so see what you will command."

قَالَتْ

She said,

إِنَّ

"Indeed,

ٱلْمُلُوكَ

the kings,

إِذَا

when

دَخَلُوا۟

they enter

قَرْيَةً

a town

أَفْسَدُوهَا

they ruin it

وَجَعَلُوٓا۟

and make

أَعِزَّةَ

(the) most honorable

أَهْلِهَآ

(of) its people

أَذِلَّةً

(the) lowest.

صلے

وَكَذَٰلِكَ

And thus

يَفْعَلُونَ

they do.

٣٤

(34)

قَالَتْ إِنَّ ٱلْمُلُوكَ إِذَا دَخَلُوا۟ قَرْيَةً أَفْسَدُوهَا وَجَعَلُوٓا۟ أَعِزَّةَ أَهْلِهَآ أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ ٣٤

(34) She said, "Indeed kings - when they enter a city, they ruin it and render the honored of its people humbled. And thus do they do.

وَإِنِّى

But indeed, I am

مُرْسِلَةٌ

going to send

إِلَيْهِم

to them

بِهَدِيَّةٍ

a gift

فَنَاظِرَةٌۢ

and see

بِمَ

with what

يَرْجِعُ

return

ٱلْمُرْسَلُونَ

the messengers."

٣٥

(35)

وَإِنِّى مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌۢ بِمَ يَرْجِعُ ٱلْمُرْسَلُونَ ٣٥

(35) But indeed, I will send to them a gift and see with what [reply] the messengers will return."

فَلَمَّا

So when

جَآءَ

came

سُلَيْمَٰنَ

(to) Sulaiman

قَالَ

he said,

أَتُمِدُّونَنِ

"Will you provide me

بِمَالٍ

with wealth?

فَمَآ

But what

ءَاتَىٰنِۦَ

Allah has given me

ٱللَّهُ

خَيْرٌ

(is) better

مِّمَّآ

than what

ءَاتَىٰكُم

He has given you.

بَلْ

Nay,

أَنتُم

you

بِهَدِيَّتِكُمْ

in your gift

تَفْرَحُونَ

rejoice.

فَلَمَّا جَآءَ سُلَيْمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيْرٌ مِّمَّآ ءَاتَىٰكُم بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ٣٦

(36) So when they came to Solomon, he said, "Do you provide me with wealth? But what Allah has given me is better than what He has given you. Rather, it is you who rejoice in your gift.

ٱرْجِعْ

Return

إِلَيْهِمْ

to them,

فَلَنَأْتِيَنَّهُم

surely, we will come to them

بِجُنُودٍ

with hosts

لَّا

not

قِبَلَ

(is) resistance

لَهُم

for them

بِهَا

of it,

وَلَنُخْرِجَنَّهُم

and surely, we will drive them out

مِّنْهَآ

from there

أَذِلَّةً

(in) humiliation,

وَهُمْ

and they

صَٰغِرُونَ

(will be) abased."

٣٧

(37)

ٱرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُم بِجُنُودٍ لَّا قِبَلَ لَهُم بِهَا وَلَنُخْرِجَنَّهُم مِّنْهَآ أَذِلَّةً وَهُمْ صَٰغِرُونَ ٣٧

(37) Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in humiliation, and they will be debased."

قَالَ

He said,

يَٰٓأَيُّهَا

"O

ٱلْمَلَؤُا۟

chiefs

أَيُّكُمْ

Which of you

يَأْتِينِى

will bring me

بِعَرْشِهَا

her throne

قَبْلَ

before

أَن

that

يَأْتُونِى

they come to me

مُسْلِمِينَ

(in) submission?"

٣٨

(38)

قَالَ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ ٣٨

(38) [Solomon] said, "O assembly [of jinn], which of you will bring me her throne before they come to me in submission?"

قَالَ

Said

عِفْرِيتٌ

a strong one

مِّنَ

of

ٱلْجِنِّ

the jinn,

أَنَا۠

"I

ءَاتِيكَ

will bring it to you

بِهِۦ

قَبْلَ

before

أَن

[that]

تَقُومَ

you rise

مِن

from

مَّقَامِكَ

your place.

صلے

وَإِنِّى

And indeed, I am

عَلَيْهِ

for it

لَقَوِىٌّ

surely, strong,

أَمِينٌ

trustworthy."

٣٩

(39)

قَالَ عِفْرِيتٌ مِّنَ ٱلْجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن تَقُومَ مِن مَّقَامِكَ ۖ وَإِنِّى عَلَيْهِ لَقَوِىٌّ أَمِينٌ ٣٩

(39) A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy."

قَالَ

Said

ٱلَّذِى

one who,

عِندَهُۥ

with him

عِلْمٌ

(was) knowledge

مِّنَ

of

ٱلْكِتَٰبِ

the Scripture,

أَنَا۠

"I

ءَاتِيكَ

will bring it to you

بِهِۦ

قَبْلَ

before

أَن

[that]

يَرْتَدَّ

returns

إِلَيْكَ

to you

طَرْفُكَ

your glance."

ج

فَلَمَّا

Then when

رَءَاهُ

he saw it

مُسْتَقِرًّا

placed

عِندَهُۥ

before him,

قَالَ

he said,

هَٰذَا

"This

مِن

(is) from

فَضْلِ

(the) Favor

رَبِّى

(of) my Lord,

لِيَبْلُوَنِىٓ

to test me

ءَأَشْكُرُ

whether I am grateful

أَمْ

or

أَكْفُرُ

I am ungrateful.

صلے

وَمَن

And whoever

شَكَرَ

(is) grateful

فَإِنَّمَا

then only

يَشْكُرُ

he is grateful

لِنَفْسِهِۦ

for his own soul.

صلے

وَمَن

And whoever

كَفَرَ

(is) ungrateful,

فَإِنَّ

then indeed,

رَبِّى

my Lord

غَنِىٌّ

(is) Self-sufficient,

كَرِيمٌ

Noble.

٤٠

(40)

قَالَ ٱلَّذِى عِندَهُۥ عِلْمٌ مِّنَ ٱلْكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبْلَ أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَءَاهُ مُسْتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضْلِ رَبِّى لِيَبْلُوَنِىٓ ءَأَشْكُرُ أَمْ أَكْفُرُ ۖ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ رَبِّى غَنِىٌّ كَرِيمٌ ٤٠

(40) Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you." And when [Solomon] saw it placed before him, he said, "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous."

قَالَ

He said,

نَكِّرُوا۟

"Disguise

لَهَا

for her

عَرْشَهَا

her throne;

نَنظُرْ

we will see

أَتَهْتَدِىٓ

whether she will be guided

أَمْ

or

تَكُونُ

will be

مِنَ

of

ٱلَّذِينَ

those who

لَا

are not guided."

يَهْتَدُونَ

٤١

(41)

قَالَ نَكِّرُوا۟ لَهَا عَرْشَهَا نَنظُرْ أَتَهْتَدِىٓ أَمْ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهْتَدُونَ ٤١

(41) He said, "Disguise for her her throne; we will see whether she will be guided [to truth] or will be of those who is not guided."

فَلَمَّا

So when

جَآءَتْ

she came,

قِيلَ

it was said,

أَهَٰكَذَا

"Is like this

عَرْشُكِ

your throne?"

صلے

قَالَتْ

She said,

كَأَنَّهُۥ

"It is like

هُوَ

it."

ج

وَأُوتِينَا

"And we were given

ٱلْعِلْمَ

the knowledge

مِن

before her

قَبْلِهَا

وَكُنَّا

and we have been

مُسْلِمِينَ

Muslims."

٤٢

(42)

فَلَمَّا جَآءَتْ قِيلَ أَهَٰكَذَا عَرْشُكِ صلے قَالَتْ كَأَنَّهُۥ هُوَ ج وَأُوتِينَا ٱلْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ٤٢

(42) So when she arrived, it was said [to her], "Is your throne like

this?" She said, "[It is] as though it was it." [Solomon said], "And we were given knowledge before her, and we have been Muslims [in submission to Allah].

وَصَدَّهَا

And has averted her

مَا

what

كَانَت

she used (to)

تَّعْبُدُ

worship

مِن

besides

دُونِ

ٱللَّهِ

Allah.

صلے

إِنَّهَا

Indeed, she

كَانَتْ

was

مِن

from

قَوْمٍ

a people

كَٰفِرِينَ

who disbelieve.

٤٣

(43)

وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ ٱللَّهِ ۖ إِنَّهَا كَانَتْ مِن قَوْمٍ كَٰفِرِينَ ٤٣

(43) And that which she was worshipping other than Allah had averted her [from submission to Him]. Indeed, she was from a disbelieving people."

قِيلَ

It was said

لَهَا

to her,

ٱدْخُلِى

"Enter

ٱلصَّرْحَ

the palace."

ۖ

فَلَمَّا

Then when

رَأَتْهُ

she saw it,

حَسِبَتْهُ

she thought it

لُجَّةً

(was) a pool,

وَكَشَفَتْ

and she uncovered

عَن

[on]

سَاقَيْهَا

her shins.

ۚ

قَالَ

He said,

إِنَّهُۥ

"Indeed, it

صَرْحٌ

(is) a palace

مُّمَرَّدٌ

made smooth

مِّن

of

قَوَارِيرَ

glass."

قلے

قَالَتْ

She said,

رَبِّ

"My Lord,

إِنِّى

indeed, I

ظَلَمْتُ

[I] have wronged

نَفْسِى

myself,

وَأَسْلَمْتُ

and I submit

مَعَ

with

سُلَيْمَٰنَ

Sulaiman

لِلَّهِ

to Allah,

رَبِّ

(the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds."

٤٤

(44)

قِيلَ لَهَا ٱدْخُلِى ٱلصَّرْحَ ۖ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَن سَاقَيْهَا ۚ قَالَ إِنَّهُۥ صَرْحٌ مُّمَرَّدٌ مِّن قَوَارِيرَ ۗ قَالَتْ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى وَأَسْلَمْتُ مَعَ سُلَيْمَٰنَ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ٤٤

(44) She was told, "Enter the palace." But when she saw it, she thought it was a body of water and uncovered her shins [to wade through]. He said, "Indeed, it is a palace [whose floor is] made smooth with glass." She said, "My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds."

وَلَقَدْ

And certainly,

أَرْسَلْنَآ

We sent

إِلَىٰ

to

ثَمُودَ

Thamud

أَخَاهُمْ

their brother

صَٰلِحًا

Salih

أَنِ

that,

ٱعْبُدُوا۟

"Worship

ٱللَّهَ

Allah."

فَإِذَا

Then behold

هُمْ

They

فَرِيقَانِ

(became) two parties

يَخْتَصِمُونَ

quarreling.

٤٥

(45)

وَلَقَدْ أَرْسَلْنَآ إِلَىٰ ثَمُودَ أَخَاهُمْ صَٰلِحًا أَنِ ٱعْبُدُوا۟ ٱللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ٤٥

(45) And We had certainly sent to Thamud their brother Salih, [saying], "Worship Allah," and at once they were two parties conflicting.

قَالَ

He said,

يَٰقَوْمِ

"O my people

لِمَ

Why

تَسْتَعْجِلُونَ

(do) you seek to hasten

بِٱلسَّيِّئَةِ

the evil

قَبْلَ

before

ٱلْحَسَنَةِ

the good?

صلے

لَوْلَا

Why not

تَسْتَغْفِرُونَ

you ask forgiveness

ٱللَّهَ

(of) Allah

لَعَلَّكُمْ

so that you may

تُرْحَمُونَ

receive mercy?"

٤٦

(46)

قَالَ يَٰقَوْمِ لِمَ تَسْتَعْجِلُونَ بِٱلسَّيِّئَةِ قَبْلَ ٱلْحَسَنَةِ صلے لَوْلَا تَسْتَغْفِرُونَ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ٤٦

(46) He said, "O my people, why are you impatient for evil instead of good? Why do you not seek forgiveness of Allah that you may receive mercy?"

قَالُواْ

They said,

ٱطَّيَّرْنَا

"We consider you a bad omen

بِكَ

وَبِمَن

and those

مَّعَكَ

with you."

ج

قَالَ

He said,

طَٰٓئِرُكُمْ

"Your bad omen

عِندَ

(is) with

ٱللَّهِ

Allah.

صلى

بَلْ

Nay,

أَنتُمْ

you

قَوْمٌ

(are) a people

تُفْتَنُونَ

being tested."

٤٧

(47)

قَالُوا۟ ٱطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ قَالَ طَٰٓئِرُكُمْ عِندَ ٱللَّهِ ۖ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ ٤٧

(47) They said, "We consider you a bad omen, you and those with you." He said, "Your omen is with Allah. Rather, you are a people being tested."

وَكَانَ
And were
فِى
in
ٱلْمَدِينَةِ
the city
تِسْعَةُ
nine
رَهْطٍ
family heads,
يُفْسِدُونَ
they were spreading corruption
فِى
in
ٱلْأَرْضِ
the land
وَلَا
and not
يُصْلِحُونَ
reforming.
٤٨
(48)
وَكَانَ فِى ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِى ٱلْأَرْضِ وَلَا يُصْلِحُونَ ٤٨
(48) And there were in the city nine family heads causing corruption in the land and not amending [its affairs].
قَالُوا۟
They said,
تَقَاسَمُوا۟

"Swear to each other

بِٱللَّهِ

by Allah

لَنُبَيِّتَنَّهُۥ

surely, we will attack him by night,

وَأَهْلَهُۥ

and his family.

ثُمَّ

Then

لَنَقُولَنَّ

we will surely say

لِوَلِيِّهِۦ

to his heir,

مَا

"Not

شَهِدْنَا

we witnessed

مَهْلِكَ

(the) destruction

أَهْلِهِۦ

(of) his family,

وَإِنَّا

and indeed, we

لَصَٰدِقُونَ

(are) surely truthful.'"

٤٩

(49)

قَالُوا۟ تَقَاسَمُوا۟ بِٱللَّهِ لَنُبَيِّتَنَّهُۥ وَأَهْلَهُۥ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِۦ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِۦ وَإِنَّا لَصَٰدِقُونَ ٤٩

(49) They said, "Take a mutual oath by Allah that we will kill him by night, he and his family. Then we will say to his executor, 'We did not witness the destruction of his family, and indeed, we are truthful.' "

وَمَكَرُواْ

So they plotted

مَكْرًا

a plot

وَمَكَرْنَا

and We planned

مَكْرًا

a plan,

وَهُمْ

while they

لَا

(did) not

يَشْعُرُونَ

perceive.

٥٠

(50)

وَمَكَرُواْ مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ٥٠

(50) And they planned a plan, and We planned a plan, while they perceived not.

فَٱنظُرْ

Then see

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

(the) end

مَكْرِهِمْ

(of) their plot,

أَنَّا

that We

دَمَّرْنَٰهُمْ

destroyed them

وَقَوْمَهُمْ

and their people

أَجْمَعِينَ

all.

٥١

(51)

فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَٰهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ٥١

(51) Then look how was the outcome of their plan - that We destroyed them and their people, all.

فَتِلْكَ

So, these

بُيُوتُهُمْ

(are) their houses,

خَاوِيَةًۢ

ruined

بِمَا

because

ظَلَمُوٓا۟

they wronged.

قلے

إِنَّ

Indeed,

فِى
in
ذَٰلِكَ
that
لَءَايَةً
surely, is a sign
لِّقَوْمٍ
for a people
يَعْلَمُونَ
who know.
٥٢
(52)
فَتِلْكَ بُيُوتُهُمْ خَاوِيَةًۢ بِمَا ظَلَمُوٓا۟ ۗ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّقَوْمٍ يَعْلَمُونَ ٥٢
(52) So those are their houses, desolate because of the wrong they had done. Indeed in that is a sign for people who know.
وَأَنجَيْنَا
And We saved
ٱلَّذِينَ
those who
ءَامَنُوا۟
believed
وَكَانُوا۟
and used (to)
يَتَّقُونَ
fear (Allah).
٥٣
(53)
وَأَنجَيْنَا ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ٥٣

(53) And We saved those who believed and used to fear Allah.

وَلُوطًا

And Lut,

إِذْ

when

قَالَ

he said

لِقَوْمِهِۦٓ

to his people,

أَتَأْتُونَ

"Do you commit

ٱلْفَٰحِشَةَ

[the] immorality

وَأَنتُمْ

while you

تُبْصِرُونَ

see?

٥٤

(54)

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ وَأَنتُمْ تُبْصِرُونَ ٥٤

(54) And [mention] Lot, when he said to his people, "Do you commit immorality while you are seeing?

أَئِنَّكُمْ

Why do you

لَتَأْتُونَ

approach

ٱلرِّجَالَ

the men

شَهْوَةً

(with) lust

مِّن

instead of

دُونِ

the women?

ٱلنِّسَآءِ

Nay,

ۚ

بَلْ

you

أَنتُمْ

(are) a people

قَوْمٌ

ignorant."

تَجْهَلُونَ

٥٥

(55)

أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ تَجْهَلُونَ ٥٥

(55) Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly."

فَمَا

But not

كَانَ

was

جَوَابَ

(the) answer

قَوْمِهِۦٓ

(of) his people

إِلَّآ

except

أَن

that

قَالُوٓا۟

they said,

أَخْرِجُوٓا۟

"Drive out

ءَالَ

(the) family

لُوطٍ

(of) Lut

مِّن

from

قَرْيَتِكُمْ

your town.

صلے

إِنَّهُمْ

Indeed, they

أُنَاسٌ

(are) people

يَتَطَهَّرُونَ

who keep clean and pure."

٥٦

(56)

فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوٓا۟ ۞

ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ٥٦

(56) But the answer of his people was not except that they said, "Expel the family of Lot from your city. Indeed, they are people who keep themselves pure."

فَأَنجَيْنَٰهُ

So We saved him

وَأَهْلَهُۥٓ

and his family,

إِلَّا

except

ٱمْرَأَتَهُۥ

his wife;

قَدَّرْنَٰهَا

We destined her

مِنَ

(to be) of

ٱلْغَٰبِرِينَ

those who remained behind.

٥٧

(57)

فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ قَدَّرْنَٰهَا مِنَ ٱلْغَٰبِرِينَ

٥٧

(57) So We saved him and his family, except for his wife; We destined her to be of those who remained behind.

وَأَمْطَرْنَا

And We rained

عَلَيْهِم

upon them

مَّطَرًا

a rain,

صلے

فَسَآءَ

and was evil

مَطَرُ

(the) rain

ٱلْمُنذَرِينَ

(on) those who were warned.

٥٨

(58)

وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَآءَ مَطَرُ ٱلْمُنذَرِينَ ٥٨

(58) And We rained upon them a rain [of stones], and evil was the rain of those who were warned.

قُلِ

Say,

ٱلْحَمْدُ

"All praise (be)

لِلَّهِ

to Allah,

وَسَلَٰمٌ

and peace (be)

عَلَىٰ

upon

عِبَادِهِ

His slaves

ٱلَّذِينَ

those whom

ٱصْطَفَىٰٓ

He has chosen.

قلے

ءَآللَّهُ

Is Allah

خَيْرٌ

better

أَمَّا

or what

يُشْرِكُونَ

they associate (with Him)?"

٥٩

(59)

قُلِ ٱلْحَمْدُ لِلَّهِ وَسَلَٰمٌ عَلَىٰ عِبَادِهِ ٱلَّذِينَ ٱصْطَفَىٰٓ ۗ ءَآللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ٥٩

(59) Say, [O Muhammad], "Praise be to Allah, and peace upon His servants whom He has chosen. Is Allah better or what they associate with Him?"

أَمَّنْ

Or Who

خَلَقَ

has created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

وَأَنزَلَ

and sent down

لَكُم

for you

مِّنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water?

فَأَنبَتْنَا

And We caused to grow

بِهِۦ

thereby

حَدَآئِقَ

gardens

ذَاتَ

of beauty (and delight),

بَهْجَةٍ

مَّا

not

كَانَ

it is

لَكُمْ

for you

أَن

that

تُنبِتُوا۟

you cause to grow

شَجَرَهَآ

their trees.

قلے

أَءِلَٰهٌ

Is there any god

مَّعَ

with

ٱللَّهِ

Allah?

ج

بَلْ

Nay,

هُمْ

they

قَوْمٌ

(are) a people

يَعْدِلُونَ

who ascribe equals.

٦٠

(60)

أَمَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَأَنزَلَ لَكُم مِّنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا بِهِۦ حَدَآئِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَن تُنۢبِتُوا۟ شَجَرَهَآ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ٦٠

(60) [More precisely], is He [not best] who created the heavens and the earth and sent down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you could not [otherwise] have grown the trees thereof? Is there a deity with Allah? [No], but they are a people who ascribe equals [to Him].

أَمَّن

Or Who

جَعَلَ

made

ٱلْأَرْضَ

the earth

قَرَارًا

a firm abode

وَجَعَلَ

and made

خِلَٰلَهَآ

(in) its midst

أَنْهَٰرًا

rivers

وَجَعَلَ

and made

لَهَا

for it

رَوَٰسِىَ

firm mountains

وَجَعَلَ

and made

بَيْنَ

between

ٱلْبَحْرَيْنِ

the two seas

حَاجِزًا

a barrier?

قلے

أَءِلَٰهٌ

Is there any god

مَّعَ

with

ٱللَّهِ

Allah?

ج

بَلْ

Nay,

أَكْثَرُهُمْ

most of them

لَا

(do) not

يَعْلَمُونَ

know.

٦١

(61)

أَمَّن جَعَلَ ٱلْأَرْضَ قَرَارًا وَجَعَلَ خِلَٰلَهَآ أَنْهَٰرًا وَجَعَلَ لَهَا رَوَٰسِىَ وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاجِزًا ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٦١

(61) Is He [not best] who made the earth a stable ground and placed within it rivers and made for it firmly set mountains and placed between the two seas a barrier? Is there a deity with Allah? [No], but most of them do not know.

أَمَّن

Or Who

يُجِيبُ

responds

ٱلْمُضْطَرَّ

(to) the distressed one

إِذَا

when

دَعَاهُ

he calls Him

وَيَكْشِفُ

and He removes

ٱلسُّوٓءَ

the evil

وَيَجْعَلُكُمْ

and makes you

خُلَفَآءَ

inheritors

ٱلْأَرْضِ

(of) the earth?

قلے

أَءِلَٰهٌ

Is there any god

مَّعَ

with

ٱللَّهِ

Allah?

ج

قَلِيلًا

Little

مَّا

(is) what

تَذَكَّرُونَ

you remember.

٦٢

(62)

أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ
وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ قلے أَءِلَٰهٌ مَّعَ ٱللَّهِ ج قَلِيلًا مَّا

تَذَكَّرُونَ ٦٢

(62) Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember.

أَمَّن

Or Who,

يَهْدِيكُمْ

guides you

فِى

in

ظُلُمَٰتِ

(the) darkness[es]

ٱلْبَرِّ

(of) the land

وَٱلْبَحْرِ

and the sea

وَمَن

and Who

يُرْسِلُ

sends

ٱلرِّيَٰحَ

the winds

بُشْرًا

(as) glad tidings

بَيْنَ

before

يَدَىْ

رَحْمَتِهِۦٓ

His Mercy?

قلے

أَءِلَٰهٌ

Is there any god

مَّعَ

with

ٱللَّهِ

Allah?

ج

تَعَٰلَى

High is

ٱللَّهُ

Allah

عَمَّا

above what

يُشْرِكُونَ

they associate (with Him).

٦٣

(63)

أَمَّن يَهْدِيكُمْ فِى ظُلُمَٰتِ ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَٰحَ بُشْرًا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ تَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ٦٣

(63) Is He [not best] who guides you through the darknesses of the land and sea and who sends the winds as good tidings before His mercy? Is there a deity with Allah? High is Allah above whatever they associate with Him.

أَمَّن

Or Who

يَبْدَؤُا۟

originates

ٱلْخَلْقَ
the creation
ثُمَّ
then
يُعِيدُهُۥ
repeats it
وَمَن
and Who
يَرْزُقُكُم
provides you
مِّنَ
from
ٱلسَّمَآءِ
the heavens
وَٱلْأَرْضِ
and the earth?
قلے

أَءِلَٰهٌ
Is there any god
مَّعَ
with
ٱللَّهِ
Allah?
ج

قُلْ
Say,
هَاتُوا۟
"Bring forth

بُرْهَٰنَكُمْ
your proof
إِن
if
كُنتُمْ
you are
صَٰدِقِينَ
truthful."
٦٤
(64)
أَمَّن يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَمَن يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قُلْ هَاتُوا۟ بُرْهَٰنَكُمْ إِن كُنتُمْ صَٰدِقِينَ ٦٤
(64) Is He [not best] who begins creation and then repeats it and who provides for you from the heaven and earth? Is there a deity with Allah? Say, "Produce your proof, if you should be truthful."
قُل
Say,
لَّا
"No (one)
يَعْلَمُ
knows
مَن
whoever
فِى
(is) in
ٱلسَّمَٰوَٰتِ
the heavens
وَٱلْأَرْضِ

and the earth

ٱلْغَيْبَ

(of) the unseen

إِلَّا

except

ٱللَّهُ

Allah,

ج

وَمَا

and not

يَشْعُرُونَ

they perceive

أَيَّانَ

when

يُبْعَثُونَ

they will be resurrected."

٦٥

(65)

قُل لَّا يَعْلَمُ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ٱلْغَيْبَ إِلَّا ٱللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ٦٥

(65) Say, "None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected."

بَلِ

Nay,

ٱدَّٰرَكَ

is arrested

عِلْمُهُمْ

their knowledge

فِى

of

ٱلْءَاخِرَةِ

the Hereafter?

ج

بَلْ

Nay

هُمْ

they

فِى

(are) in

شَكٍّ

doubt

مِّنْهَا

about it.

صلے

بَلْ

Nay,

هُم

they

مِّنْهَا

about it

عَمُونَ

(are) blind.

٦٦

(66)

بَلِ ٱدَّٰرَكَ عِلْمُهُمْ فِى ٱلْءَاخِرَةِ ۚ بَلْ هُمْ فِى شَكٍّ مِّنْهَا ۖ بَلْ هُم مِّنْهَا عَمُونَ ٦٦

(66) Rather, their knowledge is arrested concerning the Hereafter. Rather, they are in doubt about it. Rather, they are, concerning it,

blind.

وَقَالَ

And say

ٱلَّذِينَ

those who

كَفَرُوٓاْ

disbelieve,

أَءِذَا

"What, when

كُنَّا

we have become

تُرَٰبًا

dust

وَءَابَآؤُنَآ

and our forefathers,

أَئِنَّا

will we

لَمُخْرَجُونَ

surely be brought out?

٦٧

(67)

وَقَالَ ٱلَّذِينَ كَفَرُوٓاْ أَءِذَا كُنَّا تُرَٰبًا وَءَابَآؤُنَآ أَئِنَّا لَمُخْرَجُونَ ٦٧

(67) And those who disbelieve say, "When we have become dust as well as our forefathers, will we indeed be brought out [of the graves]?

لَقَدْ

Certainly,

وُعِدْنَا

we have been promised

هَٰذَا

this,

نَحْنُ

we

وَءَابَآؤُنَا

and our forefathers

مِن

before.

قَبْلُ

إِنْ

Not

هَٰذَآ

(is) this

إِلَّآ

except

أَسَٰطِيرُ

tales

ٱلْأَوَّلِينَ

(of) the former (people)."

٦٨

(68)

لَقَدْ وُعِدْنَا هَٰذَا نَحْنُ وَءَابَآؤُنَا مِن قَبْلُ إِنْ هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ٦٨

(68) We have been promised this, we and our forefathers, before. This is not but legends of the former peoples."

قُلْ

Say,

سِيرُوا۟

"Travel

فِى
in
ٱلْأَرْضِ
the land,
فَٱنظُرُوا۟
and see
كَيْفَ
how
كَانَ
was
عَٰقِبَةُ
(the) end
ٱلْمُجْرِمِينَ
(of) the criminals."
٦٩
(69)
قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُجْرِمِينَ ٦٩
(69) Say, [O Muhammad], "Travel through the land and observe how was the end of the criminals."
وَلَا
And (do) not
تَحْزَنْ
grieve
عَلَيْهِمْ
over them
وَلَا
and not
تَكُن

be

فِى

in

ضَيْقٍ

distress

مِّمَّا

from what

يَمْكُرُونَ

they plot.

٧٠

(70)

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِى ضَيْقٍ مِّمَّا يَمْكُرُونَ ٧٠

(70) And grieve not over them or be in distress from what they conspire.

وَيَقُولُونَ

And they say,

مَتَىٰ

"When

هَٰذَا

(will) this

ٱلْوَعْدُ

promise (be fulfilled),

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful."

٧١

(71)

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ٧١

(71) And they say, "When is [the fulfillment of] this promise, if you should be truthful?"

قُلْ

Say,

عَسَىٰٓ

"Perhaps

أَن

that

يَكُونَ

is

رَدِفَ

close behind

لَكُم

you,

بَعْضُ

some

ٱلَّذِى

(of) that which

تَسْتَعْجِلُونَ

you seek to hasten."

٧٢

(72)

قُلْ عَسَىٰٓ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِى تَسْتَعْجِلُونَ ٧٢

(72) Say, "Perhaps it is close behind you - some of that for which you are impatient.

وَإِنَّ

And indeed,

رَبَّكَ

your Lord

لَذُو

(is) full of Bounty

فَضْلٍ

عَلَى

for

ٱلنَّاسِ

the mankind,

وَلَٰكِنَّ

but

أَكْثَرَهُمْ

most of them

لَا

(are) not

يَشْكُرُونَ

grateful.

٧٣

(73)

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ٧٣

(73) And indeed, your Lord is full of bounty for the people, but most of them do not show gratitude."

وَإِنَّ

And indeed,

رَبَّكَ

your Lord

لَيَعْلَمُ

surely knows

مَا

what

تُكِنُّ

conceals

صُدُورُهُمْ

their breasts

وَمَا

and what

يُعْلِنُونَ

they declare.

٧٤

(74)

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ

٧٤

(74) And indeed, your Lord knows what their breasts conceal and what they declare.

وَمَا

And not (is)

مِنْ

any (thing)

غَآئِبَةٍ

hidden

فِى

in

ٱلسَّمَآءِ

the heavens

وَٱلْأَرْضِ

and the earth

إِلَّا

but

فِى

(is) in

كِتَٰبٍ

a Record

مُّبِينٍ

clear.

٧٥

(75)

وَمَا مِنْ غَآئِبَةٍ فِى ٱلسَّمَآءِ وَٱلْأَرْضِ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ٧٥

(75) And there is nothing concealed within the heaven and the earth except that it is in a clear Register.

إِنَّ

Indeed,

هَٰذَا

this

ٱلْقُرْءَانَ

[the] Quran

يَقُصُّ

relates

عَلَىٰ

to

بَنِىٓ

(the) Children

إِسْرَٰٓءِيلَ

(of) Israel,

أَكْثَرَ

most

ٱلَّذِى

(of) that

هُمْ

they

فِيهِ

in it

يَخْتَلِفُونَ

differ.

٧٦

(76)

إِنَّ هَٰذَا ٱلْقُرْءَانَ يَقُصُّ عَلَىٰ بَنِىٓ إِسْرَٰٓءِيلَ أَكْثَرَ ٱلَّذِى هُمْ فِيهِ يَخْتَلِفُونَ ٧٦

(76) Indeed, this Qur'an relates to the Children of Israel most of that over which they disagree.

وَإِنَّهُۥ

And indeed, it

لَهُدًى

(is) surely a guidance

وَرَحْمَةٌ

and a mercy

لِّلْمُؤْمِنِينَ

for the believers.

٧٧

(77)

وَإِنَّهُۥ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ٧٧

(77) And indeed, it is guidance and mercy for the believers.

إِنَّ

Indeed,

رَبَّكَ

your Lord

يَقْضِى

will judge

بَيْنَهُم

between them

بِحُكْمِهِۦ

by His Judgment,

ج

وَهُوَ

and He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلْعَلِيمُ

the All-Knower.

٧٨

(78)

إِنَّ رَبَّكَ يَقْضِى بَيْنَهُم بِحُكْمِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ ٧٨

(78) Indeed, your Lord will judge between them by His [wise] judgement. And He is the Exalted in Might, the Knowing.

فَتَوَكَّلْ

So put your trust

عَلَى

in

ٱللَّهِ

Allah,

صلے

إِنَّكَ

indeed, you

عَلَى

(are) on

ٱلْحَقِّ

the truth

ٱلْمُبِينِ

manifest.

٧٩

(79)

فَتَوَكَّلْ عَلَى ٱللَّهِ ۖ إِنَّكَ عَلَى ٱلْحَقِّ ٱلْمُبِينِ ٧٩

(79) So rely upon Allah; indeed, you are upon the clear truth.

إِنَّكَ

Indeed, you

لَا

(can)not

تُسْمِعُ

cause to hear

ٱلْمَوْتَىٰ

the dead

وَلَا

and not

تُسْمِعُ

can you cause to hear

ٱلصُّمَّ

the deaf

ٱلدُّعَآءَ

the call

إِذَا

when

وَلَّوْا۟

they turn back

مُدْبِرِينَ

retreating.

٨٠

(80)

إِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ٨٠

(80) Indeed, you will not make the dead hear, nor will you make the deaf hear the call when they have turned their backs retreating.

وَمَآ

And not

أَنتَ

(can) you

بِهَٰدِى

guide

ٱلْعُمْىِ

the blind

عَن

from

ضَلَٰلَتِهِمْ

their error.

صلے

إِن

Not

تُسْمِعُ

you can cause to hear

إِلَّا

except

مَن

(those) who

يُؤْمِنُ

believe

بِـَٔايَٰتِنَا

in Our Signs

فَهُم

so they

مُّسْلِمُونَ

(are) Muslims.

٨١

(81)

وَمَآ أَنتَ بِهَٰدِى ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ٨١

(81) And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [submitting to Allah].

وَإِذَا

And when

وَقَعَ

(is) fulfilled

ٱلْقَوْلُ

the word

عَلَيْهِمْ

against them,

أَخْرَجْنَا

We will bring forth

لَهُمْ
for them
دَآبَّةً
a creature
مِّنَ
from
ٱلْأَرْضِ
the earth
تُكَلِّمُهُمْ
speaking to them,
أَنَّ
that
ٱلنَّاسَ
the people
كَانُوا۟
were,
بِـَٔايَـٰتِنَا
of Our Signs,
لَا
not
يُوقِنُونَ
certain.
٨٢
(82)
وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلنَّاسَ كَانُوا۟ بِـَٔايَـٰتِنَا لَا يُوقِنُونَ ٨٢
(82) And when the word befalls them, We will bring forth for them a creature from the earth speaking to them, [saying] that the people

were, of Our verses, not certain [in faith].

وَيَوْمَ

And (the) Day

نَحْشُرُ

We will gather

مِن

from

كُلِّ

every

أُمَّةٍ

nation

فَوْجًا

a troop

مِّمَّن

of (those) who

يُكَذِّبُ

deny

بِـَٔايَٰتِنَا

Our Signs,

فَهُمْ

and they

يُوزَعُونَ

will be set in rows.

٨٣

(83)

وَيَوْمَ نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِـَٔايَٰتِنَا فَهُمْ يُوزَعُونَ ٨٣

(83) And [warn of] the Day when We will gather from every nation a company of those who deny Our signs, and they will be [driven] in rows

حَتَّىٰٓ
Until,
إِذَا
when
جَآءُو
they come,
قَالَ
He will say,
أَكَذَّبْتُم
"Did you deny
بِـَٔايَٰتِى
My Signs
وَلَمْ
while not
تُحِيطُواْ
you encompassed
بِهَا
them
عِلْمًا
(in) knowledge,
أَمَّاذَا
or what
كُنتُمْ
you used (to)
تَعْمَلُونَ
do?"
٨٤
(84)
حَتَّىٰٓ إِذَا جَآءُو قَالَ أَكَذَّبْتُم بِـَٔايَٰتِى وَلَمْ تُحِيطُواْ

بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ ٨٤

(84) Until, when they arrive [at the place of Judgement], He will say, "Did you deny My signs while you encompassed them not in knowledge, or what [was it that] you were doing?"

وَوَقَعَ

And (will be) fulfilled

ٱلْقَوْلُ

the word

عَلَيْهِم

against them

بِمَا

because

ظَلَمُواْ

they wronged,

فَهُمْ

and they

لَا

(will) not

يَنطِقُونَ

speak.

٨٥

(85)

وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَا ظَلَمُواْ فَهُمْ لَا يَنطِقُونَ

٨٥

(85) And the decree will befall them for the wrong they did, and they will not [be able to] speak.

أَلَمْ

Do not

يَرَوْاْ

they see

أَنَّا

that We

جَعَلْنَا

[We] have made

ٱلَّيْلَ

the night

لِيَسْكُنُواْ

that they may rest

فِيهِ

in it,

وَٱلنَّهَارَ

and the day

مُبْصِرًا

giving visibility?

ج

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَٰتٍ

surely (are) Signs

لِّقَوْمٍ

for a people

يُؤْمِنُونَ

who believe.

٨٦

(86)

أَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا ٱلَّيْلَ لِيَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ٨٦

(86) Do they not see that We made the night that they may rest therein and the day giving sight? Indeed in that are signs for a people who believe.

وَيَوْمَ

And (the) Day

يُنفَخُ

will be blown

فِى

[in]

ٱلصُّورِ

the trumpet

فَفَزِعَ

and will be terrified

مَن

whoever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَن

and whoever

فِى

(is) in

ٱلْأَرْضِ

the earth

إِلَّا

except

مَن

whom

شَآءَ

Allah wills.

ٱللَّهُ

ۚ

وَكُلٌّ

And all

أَتَوْهُ

(will) come to Him

دَٰخِرِينَ

humbled.

٨٧

(87)

وَيَوْمَ يُنفَخُ فِى ٱلصُّورِ فَفَزِعَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَٰخِرِينَ ٨٧

(87) And [warn of] the Day the Horn will be blown, and whoever is in the heavens and whoever is on the earth will be terrified except whom Allah wills. And all will come to Him humbled.

وَتَرَى

And you see

ٱلْجِبَالَ

the mountains,

تَحْسَبُهَا

thinking them

جَامِدَةً

firmly fixed,

وَهِىَ
while they
تَمُرُّ
will pass
مَرَّ
(as the) passing
ٱلسَّحَابِ
(of) the clouds.
ج

صُنْعَ
(The) Work
ٱللَّهِ
(of) Allah
ٱلَّذِىٓ
Who
أَتْقَنَ
perfected
كُلَّ
all
شَىْءٍ
things.
ج

إِنَّهُۥ
Indeed, He
خَبِيرٌۢ
(is) All-Aware
بِمَا
of what

تَفْعَلُونَ

you do.

٨٨

(88)

وَتَرَى ٱلْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِىَ تَمُرُّ مَرَّ ٱلسَّحَابِ ۚ صُنْعَ ٱللَّهِ ٱلَّذِىٓ أَتْقَنَ كُلَّ شَىْءٍ ۚ إِنَّهُۥ خَبِيرٌۢ بِمَا تَفْعَلُونَ ٨٨

(88) And you see the mountains, thinking them rigid, while they will pass as the passing of clouds. [It is] the work of Allah, who perfected all things. Indeed, He is Acquainted with that which you do.

مَن

Whoever

جَآءَ

comes

بِٱلْحَسَنَةِ

with the good,

فَلَهُۥ

then for him

خَيْرٌ

(will be) better

مِّنْهَا

than it,

وَهُم

and they,

مِّن

from

فَزَعٍ

(the) terror

يَوْمَئِذٍ

(of) that Day

ءَامِنُونَ

(will be) safe.

٨٩

(89)

مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا وَهُم مِّن فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ٨٩

(89) Whoever comes [at Judgement] with a good deed will have better than it, and they, from the terror of that Day, will be safe.

وَمَن

And whoever

جَآءَ

comes

بِٱلسَّيِّئَةِ

with the evil,

فَكُبَّتْ

will be cast down

وُجُوهُهُمْ

their faces

فِى

in

ٱلنَّارِ

the Fire.

هَلْ

"Are

تُجْزَوْنَ

you recompensed

إِلَّا

except

مَا

(for) what

كُنتُمْ

you used (to)

تَعْمَلُونَ

do?"

٩٠

(90)

وَمَن جَآءَ بِٱلسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى ٱلنَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ٩٠

(90) And whoever comes with an evil deed - their faces will be overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to do?"

إِنَّمَآ

"Only

أُمِرْتُ

I am commanded

أَنْ

that

أَعْبُدَ

I worship

رَبَّ

(the) Lord

هَٰذِهِ

(of) this

ٱلْبَلْدَةِ

city,

ٱلَّذِى

the One Who

حَرَّمَهَا

made it sacred

وَلَهُۥ

and to Him (belongs)

كُلُّ

all

شَىْءٍ

things.

صلى

وَأُمِرْتُ

And I am commanded

أَنْ

that

أَكُونَ

I be

مِنَ

of

ٱلْمُسْلِمِينَ

the Muslims

٩١

(91)

إِنَّمَآ أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَٰذِهِ ٱلْبَلْدَةِ ٱلَّذِى حَرَّمَهَا وَلَهُۥ كُلُّ شَىْءٍ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ

٩١

(91) [Say, O Muhammad], "I have only been commanded to worship the Lord of this city, who made it sacred and to whom [belongs] all things. And I am commanded to be of the Muslims [those who submit to Allah]

وَأَنْ

And that

أَتْلُوَا۟

I recite

ٱلْقُرْءَانَ

the Quran."

صلے

فَمَنِ

And whoever

ٱهْتَدَىٰ

accepts guidance

فَإِنَّمَا

then only

يَهْتَدِى

he accepts guidance

لِنَفْسِهِۦ

for himself;

صلے

وَمَن

and whoever

ضَلَّ

goes astray

فَقُلْ

then say,

إِنَّمَآ

"Only

أَنَا۠

I am

مِنَ

of

ٱلْمُنذِرِينَ

the warners."

٩٢

(92)

وَأَنْ أَتْلُوَا۟ ٱلْقُرْءَانَ ۖ فَمَنِ ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَقُلْ إِنَّمَآ أَنَا۠ مِنَ ٱلْمُنذِرِينَ ٩٢

(92) And to recite the Qur'an." And whoever is guided is only guided for [the benefit of] himself; and whoever strays - say, "I am only [one] of the warners."

وَقُلِ

And say,

ٱلْحَمْدُ

"All praise (be)

لِلَّهِ

to Allah,

سَيُرِيكُمْ

He will show you

ءَايَٰتِهِۦ

His Signs,

فَتَعْرِفُونَهَا

and you will recognize them.

ج

وَمَا

And your Lord is not

رَبُّكَ

بِغَٰفِلٍ

unaware

عَمَّا

of what

تَعْمَلُونَ

you do."

٩٣

(93)

وَقُلِ ٱلْحَمْدُ لِلَّهِ سَيُرِيكُمْ ءَايَٰتِهِۦ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ٩٣

(93) And say, "[All] praise is [due] to Allah. He will show you His signs, and you will recognize them. And your Lord is not unaware of what you do."

ءَايَٰتُهَا ٨٨

Verses 88

سُورَةُ ٱلْقَصَصِ

Chapter 28 The Stories

رُكُوعَاتُهَا ٨

Rukus 8

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

طسٓمٓ

Ta Sin Mim.

١

(1)

طسٓمٓ ١

(1) Ta, Seen, Meem.

تِلْكَ

These

ءَايَٰتُ

(are the) Verses

ٱلْكِتَٰبِ

(of) the Book

ٱلْمُبِينِ

the clear.

٢

(2)

تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْمُبِينِ ٢

(2) These are the verses of the clear Book.

نَتْلُواْ

We recite

عَلَيْكَ

to you

مِن

from

نَّبَإِ

(the) news

مُوسَىٰ

(of) Musa

وَفِرْعَوْنَ

and Firaun

بِٱلْحَقِّ

in truth

لِقَوْمٍ

for a people

يُؤْمِنُونَ

who believe.

٣

(3)

نَتْلُواْ عَلَيْكَ مِن نَّبَإِ مُوسَىٰ وَفِرْعَوْنَ بِٱلْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ٣

(3) We recite to you from the news of Moses and Pharaoh in truth for a people who believe.

إِنَّ

Indeed,

فِرْعَوْنَ

Firaun

عَلَا

exalted himself

فِى

in

ٱلْأَرْضِ

the land

وَجَعَلَ
and made
أَهْلَهَا
its people
شِيَعًا
(into) sects,
يَسْتَضْعِفُ
oppressing
طَآئِفَةً
a group
مِّنْهُمْ
among them,
يُذَبِّحُ
slaughtering
أَبْنَآءَهُمْ
their sons
وَيَسْتَحْيِۦ
and letting live
نِسَآءَهُمْ
their women.
ج

إِنَّهُۥ
Indeed, he
كَانَ
was
مِنَ
of
ٱلْمُفْسِدِينَ
the corrupters.

٤

(4)

إِنَّ فِرْعَوْنَ عَلَا فِى ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ أَبْنَآءَهُمْ وَيَسْتَحْىِۦ نِسَآءَهُمْ ۚ إِنَّهُۥ كَانَ مِنَ ٱلْمُفْسِدِينَ ٤

(4) Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters.

وَنُرِيدُ

And [We] wanted

أَن

to

نَّمُنَّ

bestow a favor

عَلَى

upon

ٱلَّذِينَ

those who

ٱسْتُضْعِفُوا۟

were oppressed

فِى

in

ٱلْأَرْضِ

the land

وَنَجْعَلَهُمْ

and make them

أَئِمَّةً

leaders

وَنَجْعَلَهُمُ
and make them
ٱلْوَٰرِثِينَ
the inheritors,
٥
(5)
وَنُرِيدُ أَن نَّمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُوا۟ فِى ٱلْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ ٱلْوَٰرِثِينَ ٥
(5) And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors
وَنُمَكِّنَ
And we establish
لَهُمْ
them
فِى
in
ٱلْأَرْضِ
the land
وَنُرِىَ
and show
فِرْعَوْنَ
Firaun
وَهَٰمَٰنَ
and Haman
وَجُنُودَهُمَا
and their hosts
مِنْهُم
through them
مَّا

what

كَانُوا۟

they were

يَحْذَرُونَ

fearing.

٦

(6)

وَنُمَكِّنَ لَهُمْ فِى ٱلْأَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا۟ يَحْذَرُونَ ٦

(6) And establish them in the land and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared.

وَأَوْحَيْنَآ

And We inspired

إِلَىٰٓ

[to]

أُمِّ

(the) mother

مُوسَىٰٓ

(of) Musa

أَنْ

that,

أَرْضِعِيهِ

"Suckle him,

صلے

فَإِذَا

but when

خِفْتِ

you fear

عَلَيْهِ

for him,

فَأَلْقِيهِ

then cast him

فِى

in(to)

ٱلْيَمِّ

the river

وَلَا

and (do) not

تَخَافِى

fear

وَلَا

and (do) not

تَحْزَنِىٓ

grieve.

صلے

إِنَّا

Indeed, We

رَآدُّوهُ

(will) restore him

إِلَيْكِ

to you

وَجَاعِلُوهُ

and (will) make him

مِنَ

of

ٱلْمُرْسَلِينَ

the Messengers."

٧

(7)

وَأَوْحَيْنَآ إِلَىٰٓ أُمِّ مُوسَىٰٓ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِى ٱلْيَمِّ وَلَا تَخَافِى وَلَا تَحْزَنِىٓ ۖ إِنَّا رَآدُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ٧

(7) And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."

فَٱلْتَقَطَهُۥٓ

Then picked him up

ءَالُ

(the) family

فِرْعَوْنَ

(of) Firaun

لِيَكُونَ

so that he might become

لَهُمْ

to them

عَدُوًّا

an enemy

وَحَزَنًا

and a grief.

قلے

إِنَّ

Indeed,

فِرْعَوْنَ

Firaun

وَهَٰمَٰنَ

and Haman

وَجُنُودَهُمَا

and their hosts

كَانُوا۟

were

خَٰطِـِٔينَ

sinners.

٨

(8)

فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَٰمَٰنَ وَجُنُودَهُمَا كَانُوا۟ خَٰطِـِٔينَ ٨

(8) And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners.

وَقَالَتِ

And said

ٱمْرَأَتُ

(the) wife

فِرْعَوْنَ

(of) Firaun,

قُرَّتُ

"A comfort

عَيْنٍ

(of the) eye

لِّى

for me

وَلَكَ

and for you;

ۖ

لَا

(Do) not

تَقْتُلُوهُ

kill him;

عَسَىٰٓ

perhaps

أَن

(that)

يَنفَعَنَآ

he may benefit us,

أَوْ

or

نَتَّخِذَهُۥ

we may take him

وَلَدًا

(as) a son."

وَهُمْ

And they

لَا

(did) not

يَشْعُرُونَ

perceive.

٩

(9)

وَقَالَتِ ٱمْرَأَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّى وَلَكَ ۖ لَا تَقْتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَّخِذَهُۥ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ٩

(9) And the wife of Pharaoh said, "[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may

adopt him as a son." And they perceived not.

وَأَصْبَحَ

And became

فُؤَادُ

(the) heart

أُمِّ

(of the) mother

مُوسَىٰ

(of) Musa

فَرِغًا

empty.

صلے

إِن

That,

كَادَتْ

she was near

لَتُبْدِى

(to) disclosing

بِهِۦ

about him,

لَوْلَآ

if not

أَن

that

رَّبَطْنَا

We strengthened

عَلَىٰ

[over]

قَلْبِهَا

her heart,

لِتَكُونَ

so that she would be

مِنَ

of

ٱلْمُؤْمِنِينَ

the believers.

١٠

(10)

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا ۖ إِن كَادَتْ لَتُبْدِى بِهِۦ لَوْلَآ أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ١٠

(10) And the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers.

وَقَالَتْ

And she said

لِأُخْتِهِۦ

to his sister,

قُصِّيهِ

"Follow him."

ۖ

فَبَصُرَتْ

So she watched

بِهِۦ

him

عَن

from

جُنُبٍ

a distance

وَهُمْ

while they

لَا

(did) not

يَشْعُرُونَ

perceive.

١١

(11)

وَقَالَتْ لِأُخْتِهِۦ قُصِّيهِ ۖ فَبَصُرَتْ بِهِۦ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ١١

(11) And she said to his sister, "Follow him"; so she watched him from a distance while they perceived not.

وَحَرَّمْنَا

And We had forbidden

عَلَيْهِ

for him

ٱلْمَرَاضِعَ

the wet nurses

مِن

before,

قَبْلُ

فَقَالَتْ

so she said,

هَلْ

"Shall I

أَدُلُّكُمْ

direct you

عَلَىٰٓ
to
أَهْلِ
(the) people
بَيْتٍ
(of) a house
يَكْفُلُونَهُۥ
who will rear him
لَكُمْ
for you
وَهُمْ
while they
لَهُۥ
to him
نَٰصِحُونَ
(will be) sincere?"
١٢
(12)
وَحَرَّمْنَا عَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ ۞ أَدُلُّكُمْ عَلَىٰٓ أَهْلِ بَيْتٍ يَكْفُلُونَهُۥ لَكُمْ وَهُمْ لَهُۥ نَٰصِحُونَ ١٢
(12) And We had prevented from him [all] wet nurses before, so she said, "Shall I direct you to a household that will be responsible for him for you while they are to him [for his upbringing] sincere?"
فَرَدَدْنَٰهُ
So We restored him
إِلَىٰٓ
to
أُمِّهِۦ

his mother

كَىْ

that

تَقَرَّ

might be comforted

عَيْنُهَا

her eye,

وَلَا

and not

تَحْزَنَ

she may grieve

وَلِتَعْلَمَ

and that she would know,

أَنَّ

that

وَعْدَ

the Promise of Allah

ٱللَّهِ

حَقٌّ

(is) true.

وَلَٰكِنَّ

But

أَكْثَرَهُمْ

most of them

لَا

(do) not

يَعْلَمُونَ

know.

١٣

(13)

فَرَدَدْنَٰهُ إِلَىٰٓ أُمِّهِۦ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ١٣

(13) So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know.

وَلَمَّا

And when

بَلَغَ

he reached

أَشُدَّهُۥ

his full strength

وَٱسْتَوَىٰٓ

and became mature,

ءَاتَيْنَٰهُ

We bestowed upon him

حُكْمًا

wisdom

وَعِلْمًا

and knowledge.

ج

وَكَذَٰلِكَ

And thus

نَجْزِى

We reward

ٱلْمُحْسِنِينَ

the good-doers.

١٤

(14)

وَلَمَّا بَلَغَ أَشُدَّهُۥ وَٱسْتَوَىٰٓ ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ١٤

(14) And when he attained his full strength and was [mentally] mature, We bestowed upon him judgement and knowledge. And thus do We reward the doers of good.

وَدَخَلَ

And he entered

ٱلْمَدِينَةَ

the city

عَلَىٰ

at

حِينِ

a time

غَفْلَةٍ

(of) inattention

مِّنْ

of

أَهْلِهَا

its people

فَوَجَدَ

and found

فِيهَا

therein

رَجُلَيْنِ

two men

يَقْتَتِلَانِ

fighting each other;

هَٰذَا

this

مِن
of
شِيعَتِهِۦ
his party
وَهَٰذَا
and this
مِنْ
of
عَدُوِّهِۦ
his enemy.
صلے

فَٱسْتَغَٰثَهُ
And called him for help
ٱلَّذِى
the one who
مِن
(was) from
شِيعَتِهِۦ
his party
عَلَى
against
ٱلَّذِى
the one who
مِنْ
(was) from
عَدُوِّهِۦ
his enemy,
فَوَكَزَهُۥ
so Musa struck him with his fist

مُوسَىٰ

فَقَضَىٰ

and killed him.

عَلَيْهِ

صلے

قَالَ

He said,

هَٰذَا

"This (is)

مِنْ

of

عَمَلِ

(the) deed

ٱلشَّيْطَٰنِ

(of) Shaitaan.

صلے

إِنَّهُۥ

Indeed, he

عَدُوٌّ

(is) an enemy -

مُّضِلٌّ

one who misleads

مُّبِينٌ

clearly."

١٥

(15)

وَدَخَلَ ٱلْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ

فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِن شِيعَتِهِۦ وَهَٰذَا مِنْ عَدُوِّهِۦ ۖ فَٱسْتَغَٰثَهُ ٱلَّذِى مِن شِيعَتِهِۦ عَلَى ٱلَّذِى مِنْ عَدُوِّهِۦ فَوَكَزَهُۥ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ ٱلشَّيْطَٰنِ ۖ إِنَّهُۥ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ١٥

(15) And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. And the one from his faction called for help to him against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy."

قَالَ

He said,

رَبِّ

"My Lord

إِنِّى

Indeed, I

ظَلَمْتُ

[I] have wronged

نَفْسِى

my soul,

فَٱغْفِرْ

so forgive

لِى

[for] me."

فَغَفَرَ

Then He forgave

لَهُۥٓ

[for] him.

ج

إِنَّهُۥ

Indeed He,

هُوَ

He (is)

ٱلْغَفُورُ

the Oft-Forgiving,

ٱلرَّحِيمُ

the Most Merciful.

١٦

(16)

قَالَ رَبِّ إِنِّى ظَلَمْتُ نَفْسِى فَٱغْفِرْ لِى فَغَفَرَ لَهُۥٓ ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ١٦

(16) He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful.

قَالَ

He said,

رَبِّ

"My Lord

بِمَآ

Because

أَنْعَمْتَ

You have favored

عَلَىَّ

[on] me,

فَلَنْ

so not

أَكُونَ

I will be

ظَهِيرًا

a supporter

لِّلْمُجْرِمِينَ

(of) the criminals."

١٧

(17)

قَالَ رَبِّ بِمَآ أَنْعَمْتَ عَلَىَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ١٧

(17) He said, "My Lord, for the favor You bestowed upon me, I will never be an assistant to the criminals."

فَأَصْبَحَ

In the morning he was

فِى

in

ٱلْمَدِينَةِ

the city

خَآئِفًا

fearful

يَتَرَقَّبُ

(and) was vigilant,

فَإِذَا

when behold

ٱلَّذِى

The one who

ٱسْتَنصَرَهُۥ

sought his help

بِٱلْأَمْسِ

the previous day

يَسْتَصْرِخُهُۥ

cried out to him for help.

قَالَ

Said

لَهُۥ

to him

مُوسَىٰٓ

Musa,

إِنَّكَ

"Indeed, you

لَغَوِىٌّ

(are) surely a deviator

مُّبِينٌ

clear."

١٨

(18)

فَأَصْبَحَ فِى ٱلْمَدِينَةِ خَآئِفًا يَتَرَقَّبُ فَإِذَا ٱلَّذِى ٱسْتَنصَرَهُۥ بِٱلْأَمْسِ يَسْتَصْرِخُهُۥ ۚ قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ لَغَوِىٌّ مُّبِينٌ ١٨

(18) And he became inside the city fearful and anticipating [exposure], when suddenly the one who sought his help the previous day cried out to him [once again]. Moses said to him, "Indeed, you are an evident, [persistent] deviator."

فَلَمَّآ

Then when

أَنْ

[that]

أَرَادَ

he wanted

أَن

to

يَبْطِشَ

strike

بِٱلَّذِى

the one who

هُوَ

[he] (was)

عَدُوٌّ

an enemy

لَّهُمَا

to both of them,

قَالَ

he said,

يَٰمُوسَىٰٓ

"O Musa

أَتُرِيدُ

Do you intend

أَن

to

تَقْتُلَنِى

kill me

كَمَا

as

قَتَلْتَ

you killed

نَفْسًا

a person

بِٱلْأَمْسِ

yesterday?

صلے

إِن
Not
تُرِيدُ
you want
إِلَّآ
but
أَن
that
تَكُونَ
you become
جَبَّارًا
a tyrant
فِى
in
ٱلْأَرْضِ
the earth,
وَمَا
and not
تُرِيدُ
you want
أَن
that
تَكُونَ
you be
مِنَ
of
ٱلْمُصْلِحِينَ
the reformers."

(19)

فَلَمَّآ أَنْ أَرَادَ أَن يَبْطِشَ بِٱلَّذِى هُوَ عَدُوٌّ لَّهُمَا قَالَ يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقْتُلَنِى كَمَا قَتَلْتَ نَفْسًۢا بِٱلْأَمْسِ ۖ إِن تُرِيدُ إِلَّآ أَن تَكُونَ جَبَّارًا فِى ٱلْأَرْضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ ١٩

(19) And when he wanted to strike the one who was an enemy to both of them, he said, "O Moses, do you intend to kill me as you killed someone yesterday? You only want to be a tyrant in the land and do not want to be of the amenders."

وَجَآءَ

And came

رَجُلٌ

a man

مِّنْ

from

أَقْصَا

(the) farthest end

ٱلْمَدِينَةِ

(of) the city

يَسْعَىٰ

running.

قَالَ

He said,

يَٰمُوسَىٰٓ

"O Musa

إِنَّ

Indeed,

ٱلْمَلَأَ

the chiefs

يَأْتَمِرُونَ

are taking counsel

بِكَ

about you

لِيَقْتُلُوكَ

to kill you,

فَٱخْرُجْ

so leave;

إِنِّى

indeed, I am

لَكَ

to you

مِنَ

of

ٱلنَّٰصِحِينَ

the sincere advisors."

٢٠

(20)

وَجَآءَ رَجُلٌ مِّنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَىٰ قَالَ يَٰمُوسَىٰٓ إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجْ إِنِّى لَكَ مِنَ ٱلنَّٰصِحِينَ ٢٠

(20) And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors."

فَخَرَجَ

So he left

مِنْهَا

from it

خَآئِفًا

fearing,

يَتَرَقَّبُ

(and) vigilant.

صلے

قَالَ

He said,

رَبِّ

"My Lord

نَجِّنِى

Save me

مِنَ

from

ٱلْقَوْمِ

the people -

ٱلظَّٰلِمِينَ

the wrongdoers."

٢١

(21)

فَخَرَجَ مِنْهَا خَآئِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ٢١

(21) So he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people."

وَلَمَّا

And when

تَوَجَّهَ

he turned his face

تِلْقَآءَ

towards

مَدْيَنَ

Madyan,

قَالَ

he said,

عَسَىٰ

"Perhaps

رَبِّىٓ

my Lord

أَن

[that]

يَهْدِيَنِى

will guide me

سَوَآءَ

(to the) sound

ٱلسَّبِيلِ

way."

٢٢

(22)

وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّىٓ أَن يَهْدِيَنِى سَوَآءَ ٱلسَّبِيلِ ٢٢

(22) And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way."

وَلَمَّا

And when

وَرَدَ

he came

مَآءَ

(to the) water

مَدْيَنَ

(of) Madyan,

وَجَدَ

he found

عَلَيْهِ

on it

أُمَّةً

a group

مِّنَ

of

ٱلنَّاسِ

men

يَسْقُونَ

watering,

وَوَجَدَ

and he found

مِن

besides them

دُونِهِمُ

ٱمْرَأَتَيْنِ

two women

تَذُودَانِ

keeping back.

صلے

قَالَ

He said,

مَا

"What

خَطْبُكُمَا

(is the) matter with both of you?"

صلى

قَالَتَا

They said,

لَا

"We cannot water

نَسْقِى

حَتَّىٰ

until

يُصْدِرَ

ٱلرِّعَآءُ

take away

صلى

وَأَبُونَا

the shepherds;

شَيْخٌ

and our father

كَبِيرٌ

(is) a very old man."

٢٣

(23)

وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ ٱلنَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمْرَأَتَيْنِ تَذُودَانِ صلى قَالَ مَا خَطْبُكُمَا صلى قَالَتَا لَا نَسْقِى حَتَّىٰ يُصْدِرَ ٱلرِّعَآءُ صلى وَأَبُونَا شَيْخٌ كَبِيرٌ ٢٣

(23) And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds

dispatch [their flocks]; and our father is an old man."

فَسَقَىٰ

So he watered

لَهُمَا

for them.

ثُمَّ

Then

تَوَلَّىٰٓ

he turned back

إِلَى

to

ٱلظِّلِّ

the shade

فَقَالَ

and said,

رَبِّ

"My Lord

إِنِّى

Indeed, I am

لِمَآ

of whatever

أَنزَلْتَ

You send

إِلَىَّ

to me

مِنْ

of

خَيْرٍ

good

فَقِيرٌ

(in) need."

٢٤

(24)

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ ٢٤

(24) So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need."

فَجَآءَتْهُ

Then came to him

إِحْدَىٰهُمَا

one of the two women

تَمْشِى

walking

عَلَى

with

ٱسْتِحْيَآءٍ

shyness.

قَالَتْ

She said,

إِنَّ

"Indeed,

أَبِى

my father

يَدْعُوكَ

calls you,

لِيَجْزِيَكَ

that he may reward you

أَجْرَ

(the) reward

مَا

(for) what

سَقَيْتَ

you watered

لَنَا

for us."

ج

فَلَمَّا

So when

جَآءَهُۥ

he came to him

وَقَصَّ

and narrated

عَلَيْهِ

to him

ٱلْقَصَصَ

the story,

قَالَ

he said,

لَا

"(Do) not

تَخَفْ

fear.

صلے

نَجَوْتَ

You have escaped

مِنَ
from
ٱلْقَوْمِ
the people -
ٱلظَّٰلِمِينَ
the wrongdoers."
٢٥
(25)
فَجَآءَتْهُ إِحْدَىٰهُمَا تَمْشِى عَلَى ٱسْتِحْيَآءٍ قَالَتْ إِنَّ أَبِى يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۚ فَلَمَّا جَآءَهُۥ وَقَصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ٢٥
(25) Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may reward you for having watered for us." So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people."
قَالَتْ
Said
إِحْدَىٰهُمَا
one of them,
يَٰٓأَبَتِ
"O my father
ٱسْتَـْٔجِرْهُ
Hire him.
ۖ
إِنَّ
Indeed,
خَيْرَ

(the) best

مَنِ

whom

ٱسْتَـْٔجَرْتَ

you (can) hire

ٱلْقَوِىُّ

(is) the strong,

ٱلْأَمِينُ

the trustworthy."

٢٦

(26)

قَالَتْ إِحْدَىٰهُمَا يَٰٓأَبَتِ ٱسْتَـْٔجِرْهُ ۖ إِنَّ خَيْرَ مَنِ ٱسْتَـْٔجَرْتَ ٱلْقَوِىُّ ٱلْأَمِينُ ٢٦

(26) One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."

قَالَ

He said,

إِنِّىٓ

"Indeed, I

أُرِيدُ

[I] wish

أَنْ

to

أُنكِحَكَ

marry you to

إِحْدَى

one

ٱبْنَتَىَّ

(of) my daughters

هَٰتَيْنِ
(of) these two
عَلَىٰٓ
on
أَن
that
تَأْجُرَنِى
you serve me,
ثَمَٰنِىَ
(for) eight
حِجَجٍ
years;
صلى

فَإِنْ
but if
أَتْمَمْتَ
you complete
عَشْرًا
ten,
فَمِنْ
then from
عِندِكَ
you.
صلى

وَمَآ
And not
أُرِيدُ
I wish

أَنْ

to

أَشُقَّ

make it difficult

عَلَيْكَ

for you.

ج

سَتَجِدُنِىٓ

You will find me,

إِن

if

شَآءَ

Allah wills,

ٱللَّهُ

مِنَ

of

ٱلصَّٰلِحِينَ

the righteous."

٢٧

(27)

قَالَ إِنِّىٓ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ٱبْنَتَىَّ هَٰتَيْنِ عَلَىٰٓ أَن تَأْجُرَنِى ثَمَٰنِىَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ ۖ وَمَآ أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ ٢٧

(27) He said, "Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous."

قَالَ

He said,

ذَٰلِكَ

"That

بَيْنِى

(is) between me

وَبَيْنَكَ

and between you.

صلے

أَيَّمَا

Whichever

ٱلْأَجَلَيْنِ

(of) the two terms

قَضَيْتُ

I complete

فَلَا

then no

عُدْوَٰنَ

injustice

عَلَىَّ

to me,

صلے

وَٱللَّهُ

and Allah,

عَلَىٰ

over

مَا

what

نَقُولُ

we say

وَكِيلٌ

(is) a Witness."

٢٨

(28)

قَالَ ذَٰلِكَ بَيْنِى وَبَيْنَكَ ۖ أَيَّمَا ٱلْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَٰنَ عَلَىَّ ۖ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ٢٨

(28) [Moses] said, "That is [established] between me and you. Whichever of the two terms I complete - there is no injustice to me, and Allah, over what we say, is Witness."

فَلَمَّا

Then when

قَضَىٰ

Musa fulfilled

مُوسَى

ٱلْأَجَلَ

the term

وَسَارَ

and was traveling

بِأَهْلِهِۦٓ

with his family,

ءَانَسَ

he saw

مِن

in

جَانِبِ

(the) direction

ٱلطُّورِ
(of) Mount Tur
نَارًا
a fire.
قَالَ
He said
لِأَهْلِهِ
to his family,
ٱمْكُثُوٓا۟
"Stay here;
إِنِّىٓ
indeed, I
ءَانَسْتُ
[I] perceive
نَارًا
a fire.
لَّعَلِّىٓ
Perhaps
ءَاتِيكُم
I will bring you
مِّنْهَا
from there
بِخَبَرٍ
some information
أَوْ
or
جَذْوَةٍ
a burning wood
مِّنَ

from

ٱلنَّارِ

the fire

لَعَلَّكُمْ

so that you may

تَصْطَلُونَ

warm yourselves."

٢٩

(29)

فَلَمَّا قَضَىٰ مُوسَى ٱلْأَجَلَ وَسَارَ بِأَهْلِهِۦٓ ءَانَسَ مِن جَانِبِ ٱلطُّورِ نَارًا قَالَ لِأَهْلِهِ ٱمْكُثُوٓا۟ إِنِّىٓ ءَانَسْتُ نَارًا لَّعَلِّىٓ ءَاتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ ٱلنَّارِ لَعَلَّكُمْ تَصْطَلُونَ ٢٩

(29) And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some] information or burning wood from the fire that you may warm yourselves."

فَلَمَّآ

But when

أَتَىٰهَا

he came (to) it,

نُودِىَ

he was called

مِن

from

شَٰطِئِ

(the) side

ٱلْوَادِ

(of) the valley -

ٱلْأَيْمَنِ
the right
فِى
in
ٱلْبُقْعَةِ
the place even,
ٱلْمُبَٰرَكَةِ
blessed,
مِنَ
from
ٱلشَّجَرَةِ
the tree
أَن
that,
يَٰمُوسَىٰٓ
"O Musa
إِنِّىٓ
Indeed,
أَنَا
I Am
ٱللَّهُ
Allah,
رَبُّ
(the) Lord
ٱلْعَٰلَمِينَ
(of) the worlds.
٣٠
(30)
فَلَمَّآ أَتَىٰهَا نُودِىَ مِن شَٰطِئِ ٱلْوَادِ ٱلْأَيْمَنِ فِى

ٱلْبُقْعَةِ ٱلْمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّىٓ أَنَا ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ٣٠

(30) But when he came to it, he was called from the right side of the valley in a blessed spot - from the tree, "O Moses, indeed I am Allah, Lord of the worlds."

وَأَنْ

And [that]

أَلْقِ

throw

عَصَاكَ

your staff."

صلے

فَلَمَّا

But when

رَءَاهَا

he saw it

تَهْتَزُّ

moving

كَأَنَّهَا

as if it

جَآنٌّ

(were) a snake

وَلَّىٰ

he turned

مُدْبِرًا

(in) flight

وَلَمْ

and (did) not

يُعَقِّبْ

return.
ج

يَٰمُوسَىٰٓ
"O Musa
أَقْبِلْ
Draw near
وَلَا
and (do) not
تَخَفْ
fear.
صلے

إِنَّكَ
Indeed, you
مِنَ
(are) of
ٱلْءَامِنِينَ
the secure.
٣١
(31)
وَأَنْ أَلْقِ عَصَاكَ ۖ فَلَمَّا رَءَاهَا تَهْتَزُّ كَأَنَّهَا جَآنٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَٰمُوسَىٰٓ أَقْبِلْ وَلَا تَخَفْ ۖ إِنَّكَ مِنَ ٱلْءَامِنِينَ ٣١
(31) And [he was told], "Throw down your staff." But when he saw it writhing as if it was a snake, he turned in flight and did not return. [Allah said], "O Moses, approach and fear not. Indeed, you are of the secure.
ٱسْلُكْ
Insert
يَدَكَ

your hand

فِى

in

جَيْبِكَ

your bosom

تَخْرُجْ

it will come forth

بَيْضَآءَ

white

مِنْ

without

غَيْرِ

سُوٓءٍ

any harm.

وَٱضْمُمْ

And draw

إِلَيْكَ

to yourselves

جَنَاحَكَ

your hand

مِنَ

against

ٱلرَّهْبِ

fear.

صلے

فَذَٰنِكَ

So these

بُرْهَٰنَانِ

(are) two evidences

مِن
from
رَّبِّكَ
your Lord,
إِلَىٰ
to
فِرْعَوْنَ
Firaun
وَمَلَإِيْهِۦٓ
and his chiefs.
ج

إِنَّهُمْ
Indeed, they
كَانُواْ
are
قَوْمًا
a people
فَٰسِقِينَ
defiantly disobedient."
٣٢
(32)

ٱسْلُكْ يَدَكَ فِى جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ وَٱضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ ٱلرَّهْبِ ۖ فَذَٰنِكَ بُرْهَٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦٓ ۚ إِنَّهُمْ كَانُواْ قَوْمًا فَٰسِقِينَ ٣٢

(32) Insert your hand into the opening of your garment; it will come out white, without disease. And draw in your arm close to you [as prevention] from fear, for those are two proofs from your Lord to Pharaoh and his establishment. Indeed, they have been a people

defiantly disobedient."

قَالَ

He said,

رَبِّ

"My Lord

إِنِّى

Indeed,

قَتَلْتُ

I killed

مِنْهُمْ

of them

نَفْسًا

a man,

فَأَخَافُ

and I fear

أَن

that

يَقْتُلُونِ

they will kill me.

٣٣

(33)

قَالَ رَبِّ إِنِّى قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ٣٣

(33) He said, "My Lord, indeed, I killed from among them someone, and I fear they will kill me.

وَأَخِى

And my brother

هَٰرُونُ

Harun,

هُوَ
he
أَفْصَحُ
(is) more eloquent
مِنِّى
than me
لِسَانًا
(in) speech,
فَأَرْسِلْهُ
so send him
مَعِىَ
with me
رِدْءًا
(as) a helper,
يُصَدِّقُنِىٓ
who will confirm me.
صلے

إِنِّىٓ
Indeed,
أَخَافُ
I fear
أَن
that
يُكَذِّبُونِ
they will deny me."
٣٤
(34)
وَأَخِى هَٰرُونُ هُوَ أَفْصَحُ مِنِّى لِسَانًا فَأَرْسِلْهُ

مَعِىَ رِدْءًا يُصَدِّقُنِىٓ ۖ إِنِّىٓ أَخَافُ أَن يُكَذِّبُونِ ٣٤

(34) And my brother Aaron is more fluent than me in tongue, so send him with me as support, verifying me. Indeed, I fear that they will deny me."

قَالَ

He said,

سَنَشُدُّ

"We will strengthen

عَضُدَكَ

your arm

بِأَخِيكَ

through your brother

وَنَجْعَلُ

and We will make

لَكُمَا

for both of you

سُلْطَٰنًا

an authority,

فَلَا

so not

يَصِلُونَ

they will reach

إِلَيْكُمَا

to both of you.

ج

بِـَٔايَٰتِنَآ

Through Our Signs

أَنتُمَا

you two

وَمَن

and (those) who

ٱتَّبَعَكُمَا

follow you,

ٱلْغَٰلِبُونَ

(will) be the dominant."

٣٥

(35)

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِـَٔايَٰتِنَآ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَٰلِبُونَ ٣٥

(35) [Allah] said, "We will strengthen your arm through your brother and grant you both supremacy so they will not reach you. [It will be] through Our signs; you and those who follow you will be the predominant."

فَلَمَّا

But when

جَآءَهُم

came to them

مُّوسَىٰ

Musa

بِـَٔايَٰتِنَا

with Our Signs

بَيِّنَٰتٍ

clear,

قَالُوا۟

they said,

مَا

"Not

هَٰذَآ

(is) this

إِلَّا

except

سِحْرٌ

a magic

مُّفْتَرًى

invented,

وَمَا

and not

سَمِعْنَا

we heard

بِهَٰذَا

of this

فِىٓ

among

ءَابَآئِنَا

our forefathers."

ٱلْأَوَّلِينَ

٣٦

(36)

فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَٰتِنَا بَيِّنَٰتٍ قَالُوا۟ مَا هَٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا ٱلْأَوَّلِينَ ٣٦

(36) But when Moses came to them with Our signs as clear evidences, they said, "This is not except invented magic, and we have not heard of this [religion] among our forefathers."

وَقَالَ

And Musa said,

مُوسَىٰ

رَبِّىٓ

"My Lord

أَعْلَمُ

knows best

بِمَن

of who

جَآءَ

has come

بِٱلْهُدَىٰ

with [the] guidance

مِنْ

from Him

عِندِهِۦ

وَمَن

and who -

تَكُونُ

will be

لَهُۥ

for him

عَٰقِبَةُ

the good end in the Hereafter.

ٱلدَّارِ

صلے

إِنَّهُۥ

Indeed,

لَا

not

يُفْلِحُ

will be successful

ٱلظَّٰلِمُونَ

the wrongdoers."

٣٧

(37)

وَقَالَ مُوسَىٰ رَبِّىٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ وَمَن تَكُونُ لَهُۥ عَٰقِبَةُ ٱلدَّارِ ۖ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ٣٧

(37) And Moses said, "My Lord is more knowing [than we or you] of who has come with guidance from Him and to whom will be succession in the home. Indeed, wrongdoers do not succeed."

وَقَالَ

And Firaun said,

فِرْعَوْنُ

يَٰٓأَيُّهَا

"O chiefs

ٱلْمَلَأُ

مَا

Not

عَلِمْتُ

I know

لَكُم

for you

مِّنْ

any

إِلَٰهٍ

god

غَيْرِى

other than me.

فَأَوْقِدْ

So kindle

لِى

for me

يَٰهَٰمَٰنُ

O Haman

عَلَى

Upon

ٱلطِّينِ

the clay

فَٱجْعَل

and make,

لِّى

for me

صَرْحًا

a lofty tower

لَّعَلِّىٓ

so that [I]

أَطَّلِعُ

I may look

إِلَىٰٓ

at

إِلَٰهِ

(the) God

مُوسَىٰ

(of) Musa.

وَإِنِّى

And indeed, I

لَأَظُنُّهُۥ

[I] think that he

مِنَ

(is) of

ٱلْكَٰذِبِينَ

the liars."

٣٨

(38)

وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ مِنَ ٱلْكَٰذِبِينَ ٣٨

(38) And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars."

وَٱسْتَكْبَرَ

And he was arrogant,

هُوَ

وَجُنُودُهُۥ

and his hosts

فِى

in

ٱلْأَرْضِ

the land

بِغَيْرِ

without

ٱلْحَقِّ

right,

وَظَنُّوٓا۟

and they thought

أَنَّهُمْ

that they

إِلَيْنَا

to Us

لَا

not

يُرْجَعُونَ

will be returned.

٣٩

(39)

وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓا۟ أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ٣٩

(39) And he was arrogant, he and his soldiers, in the land, without right, and they thought that they would not be returned to Us.

فَأَخَذْنَٰهُ

So We seized him

وَجُنُودَهُۥ

and his hosts,

فَنَبَذْنَٰهُمْ

and We threw them

فِى

in

ٱلْيَمِّ

the sea.

صلے

فَٱنظُرْ

So see

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

(the) end

ٱلظَّٰلِمِينَ

(of) the wrongdoers.

٤٠

(40)

فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ٤٠

(40) So We took him and his soldiers and threw them into the sea. So see how was the end of the wrongdoers.

وَجَعَلْنَٰهُمْ

And We made them

أَئِمَّةً

leaders

يَدْعُونَ

inviting

إِلَى

to

ٱلنَّارِ

the Fire,

ۖ

وَيَوْمَ

and (on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

لَا

not

يُنصَرُونَ

they will be helped.

٤١

(41)

وَجَعَلْنَٰهُمْ أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ ٤١

(41) And We made them leaders inviting to the Fire, and on the Day of Resurrection they will not be helped.

وَأَتْبَعْنَٰهُمْ

And We caused to follow them

فِى

in

هَٰذِهِ

this

ٱلدُّنْيَا

world

لَعْنَةً

a curse,

ۖ

وَيَوْمَ

and (on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

هُم

they

مِّنَ

(will be) of

ٱلْمَقْبُوحِينَ

the despised.

٤٢

(42)

وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ ٤٢

(42) And We caused to overtake them in this world a curse, and on the Day of Resurrection they will be of the despised.

وَلَقَدْ

And verily,

ءَاتَيْنَا

We gave

مُوسَى

Musa

ٱلْكِتَٰبَ

the Scripture,

مِن

after [what]

بَعْدِ

مَآ

أَهْلَكْنَا

We had destroyed

ٱلْقُرُونَ

the generations

ٱلْأُولَىٰ

former

بَصَآئِرَ

(as) an enlightenment

لِلنَّاسِ

for the mankind

وَهُدًى

and a guidance

وَرَحْمَةً

and mercy

لَّعَلَّهُمْ

that they may

يَتَذَكَّرُونَ

remember.

٤٣

(43)

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِن بَعْدِ مَآ أَهْلَكْنَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ٤٣

(43) And We gave Moses the Scripture, after We had destroyed the former generations, as enlightenment for the people and guidance and mercy that they might be reminded.

وَمَا

And not

كُنتَ

you were

بِجَانِبِ

on (the) side

ٱلْغَرْبِىِّ

western

إِذْ

when

قَضَيْنَآ

We decreed

إِلَىٰ

to

مُوسَى

Musa

ٱلْأَمْرَ

the Commandment

وَمَا

and not

كُنتَ

you were

مِنَ

among

ٱلشَّٰهِدِينَ

the witnesses.

٤٤

(44)

وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ ٤٤

(44) And you, [O Muhammad], were not on the western side [of the mount] when We revealed to Moses the command, and you were not among the witnesses [to that].

وَلَٰكِنَّآ

But We

أَنشَأْنَا

[We] produced

قُرُونًا

generations

فَتَطَاوَلَ

and prolonged

عَلَيْهِمُ
for them
ٱلْعُمُرُ
the life.
ج

وَمَا
And not
كُنتَ
you were
ثَاوِيًا
a dweller
فِىٓ
among
أَهْلِ
(the) people
مَدْيَنَ
(of) Madyan,
تَتْلُوا۟
reciting
عَلَيْهِمْ
to them
ءَايَٰتِنَا
Our Verses,
وَلَٰكِنَّا
but We
كُنَّا
[We] were
مُرْسِلِينَ
the Senders.

٤٥

(45)

وَلَٰكِنَّآ أَنشَأۡنَا قُرُونٗا فَتَطَاوَلَ عَلَيۡهِمُ ٱلۡعُمُرُۚ وَمَا كُنتَ ثَاوِيٗا فِيٓ أَهۡلِ مَدۡيَنَ تَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِنَا وَلَٰكِنَّا كُنَّا مُرۡسِلِينَ ٤٥

(45) But We produced [many] generations [after Moses], and prolonged was their duration. And you were not a resident among the people of Madyan, reciting to them Our verses, but We were senders [of this message].

وَمَا

And not

كُنتَ

you were

بِجَانِبِ

at (the) side

ٱلطُّورِ

(of) the Tur

إِذۡ

when

نَادَيۡنَا

We called.

وَلَٰكِن

But

رَّحۡمَةٗ

(as) a mercy

مِّن

from

رَّبِّكَ

your Lord

لِتُنذِرَ

so that you warn

قَوْمًا

a people

مَّآ

not

أَتَىٰهُم

(had) come to them

مِّن

any

نَّذِيرٍ

warner

مِّن

before you

قَبْلِكَ

so that they may

لَعَلَّهُمْ

remember.

يَتَذَكَّرُونَ

٤٦

(46)

وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ٤٦

(46) And you were not at the side of the mount when We called [Moses] but [were sent] as a mercy from your Lord to warn a people to whom no warner had come before you that they might be reminded.

وَلَوْلَآ

And if not

أَن
[that]
تُصِيبَهُم
struck them
مُّصِيبَةٌ
a disaster
بِمَا
for what
قَدَّمَتْ
had sent forth
أَيْدِيهِمْ
their hands
فَيَقُولُواْ
and they would say,
رَبَّنَا
"Our Lord
لَوْلَآ
Why not
أَرْسَلْتَ
You sent
إِلَيْنَا
to us
رَسُولًا
a Messenger
فَنَتَّبِعَ
so we (could have) followed
ءَايَٰتِكَ
Your Verses
وَنَكُونَ

and we (would) have been

مِنَ

of

ٱلْمُؤْمِنِينَ

the believers?"

٤٧

(47)

وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ٤٧

(47) And if not that a disaster should strike them for what their hands put forth [of sins] and they would say, "Our Lord, why did You not send us a messenger so we could have followed Your verses and been among the believers?"...

فَلَمَّا

But when

جَآءَهُمُ

came to them

ٱلْحَقُّ

the truth

مِنْ

from Us

عِندِنَا

قَالُوا۟

they said,

لَوْلَآ

"Why not

أُوتِىَ

he was given

مِثْلَ

(the) like

مَآ

(of) what

أُوتِىَ

was given

مُوسَىٰٓ

(to) Musa?"

ج

أَوَلَمْ

Did not

يَكْفُرُوا۟

they disbelieve

بِمَآ

in what

أُوتِىَ

was given

مُوسَىٰ

(to) Musa

مِن

before?

قَبْلُ

صلے

قَالُوا۟

They said,

سِحْرَانِ

"Two magic (works)

تَظَٰهَرَا

supporting each other."

وَقَالُوٓا۟

And they said,

إِنَّا

"Indeed, we

بِكُلٍّ

in all

كَٰفِرُونَ

(are) disbelievers."

٤٨

(48)

فَلَمَّا جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوا۟ لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ ۚ أَوَلَمْ يَكْفُرُوا۟ بِمَآ أُوتِىَ مُوسَىٰ مِن قَبْلُ ۖ قَالُوا۟ سِحْرَانِ تَظَٰهَرَا وَقَالُوٓا۟ إِنَّا بِكُلٍّ كَٰفِرُونَ ٤٨

(48) But when the truth came to them from Us, they said, "Why was he not given like that which was given to Moses?" Did they not disbelieve in that which was given to Moses before? They said, "[They are but] two works of magic supporting each other, and indeed we are, in both, disbelievers."

قُلْ

Say,

فَأْتُوا۟

"Then bring

بِكِتَٰبٍ

a Book

مِّنْ

from Allah,

عِندِ

ٱللَّهِ

هُوَ

which

أَهْدَىٰ

(is) a better guide

مِنْهُمَآ

than both of them

أَتَّبِعْهُ

that I may follow it,

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful."

٤٩

(49)

قُلْ فَأْتُوا۟ بِكِتَٰبٍ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أَتَّبِعْهُ إِن كُنتُمْ صَٰدِقِينَ ٤٩

(49) Say, "Then bring a scripture from Allah which is more guiding than either of them that I may follow it, if you should be truthful."

فَإِن

But if

لَّمْ

not

يَسْتَجِيبُوا۟

they respond

لَكَ

to you,

فَٱعْلَمْ
then know
أَنَّمَا
that only
يَتَّبِعُونَ
they follow
أَهْوَآءَهُمْ
their desires.
ج

وَمَنْ
And who
أَضَلُّ
(is) more astray
مِمَّنِ
than (one) who
ٱتَّبَعَ
follows
هَوَىٰهُ
his own desire
بِغَيْرِ
without
هُدًى
guidance
مِّنَ
from
ٱللَّهِ
Allah?
ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يَهْدِى

guide

ٱلْقَوْمَ

the people -

ٱلظَّٰلِمِينَ

the wrongdoers.

٥٠

(50)

فَإِن لَّمْ يَسْتَجِيبُوا۟ لَكَ فَٱعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَآءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ ٱتَّبَعَ هَوَىٰهُ بِغَيْرِ هُدًى مِّنَ ٱللَّهِ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ٥٠

(50) But if they do not respond to you - then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allah? Indeed, Allah does not guide the wrongdoing people.

وَلَقَدْ

And indeed,

وَصَّلْنَا

We have conveyed

لَهُمُ

to them

ٱلْقَوْلَ

the Word

لَعَلَّهُمْ

so that they may

يَتَذَكَّرُونَ

remember.

٥١

(51)

وَلَقَدْ وَصَّلْنَا لَهُمُ ٱلْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ٥١ ۞

(51) And We have [repeatedly] conveyed to them the Qur'an that they might be reminded.

ٱلَّذِينَ

Those who,

ءَاتَيْنَٰهُمُ

We gave them

ٱلْكِتَٰبَ

the Scripture

مِن

before it,

قَبْلِهِۦ

هُم

they

بِهِۦ

in it

يُؤْمِنُونَ

believe.

٥٢

(52)

ٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ مِن قَبْلِهِۦ هُم بِهِۦ يُؤْمِنُونَ

٥٢

(52) Those to whom We gave the Scripture before it - they are believers in it.

وَإِذَا

And when

يُتْلَىٰ

it is recited

عَلَيْهِمْ

to them

قَالُوٓاْ

they say,

ءَامَنَّا

"We believe

بِهِۦٓ

in it.

إِنَّهُ

Indeed, it

ٱلْحَقُّ

(is) the truth

مِن

from

رَّبِّنَآ

our Lord.

إِنَّا

Indeed, we

كُنَّا

[we] were

مِن

before it

قَبْلِهِۦ

مُسْلِمِينَ
Muslims."

٥٣

(53)

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ٥٣

(53) And when it is recited to them, they say, "We have believed in it; indeed, it is the truth from our Lord. Indeed we were, [even] before it, Muslims [submitting to Allah]."

أُو۟لَٰٓئِكَ
Those

يُؤْتَوْنَ
will be given

أَجْرَهُم
their reward

مَّرَّتَيْنِ
twice

بِمَا
because

صَبَرُوا۟
they are patient

وَيَدْرَءُونَ
and they repel

بِٱلْحَسَنَةِ
with good -

ٱلسَّيِّئَةَ
the evil

وَمِمَّا
and from what

رَزَقْنَٰهُمْ

We have provided them

يُنفِقُونَ

they spend.

٥٤

(54)

أُو۟لَٰٓئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟ وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ٥٤

(54) Those will be given their reward twice for what they patiently endured and [because] they avert evil through good, and from what We have provided them they spend.

وَإِذَا

And when

سَمِعُوا۟

they hear

ٱللَّغْوَ

vain talk,

أَعْرَضُوا۟

they turn away

عَنْهُ

from it

وَقَالُوا۟

and say,

لَنَآ

"For us

أَعْمَٰلُنَا

our deeds

وَلَكُمْ

and for you

أَعْمَٰلُكُمْ

your deeds.

سَلَٰمٌ

Peace (be)

عَلَيْكُمْ

on you;

لَا

not

نَبْتَغِى

we seek

ٱلْجَٰهِلِينَ

the ignorant."

٥٥

(55)

وَإِذَا سَمِعُوا۟ ٱللَّغْوَ أَعْرَضُوا۟ عَنْهُ وَقَالُوا۟ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ سَلَٰمٌ عَلَيْكُمْ لَا نَبْتَغِى ٱلْجَٰهِلِينَ ٥٥

(55) And when they hear ill speech, they turn away from it and say, "For us are our deeds, and for you are your deeds. Peace will be upon you; we seek not the ignorant."

إِنَّكَ

Indeed, you

لَا

(can) not

تَهْدِى

guide

مَنْ

whom

أَحْبَبْتَ

you love,

وَلَٰكِنَّ

but

ٱللَّهَ

Allah

يَهْدِى

guides

مَن

whom

يَشَآءُ

He wills.

ج

وَهُوَ

And He

أَعْلَمُ

(is) most knowing

بِٱلْمُهْتَدِينَ

(of) the guided ones.

٥٦

(56)

إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ وَلَٰكِنَّ ٱللَّهَ يَهْدِى مَن يَشَآءُ ۚ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ٥٦

(56) Indeed, [O Muhammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided.

وَقَالُوٓا۟

And they say,

إِن

"If

نَّتَّبِعِ

we follow

ٱلْهُدَىٰ

the guidance

مَعَكَ

with you,

نُتَخَطَّفْ

we would be swept

مِنْ

from

أَرْضِنَآ

our land."

ج

أَوَلَمْ

Have not

نُمَكِّن

We established

لَّهُمْ

for them

حَرَمًا

a sanctuary

ءَامِنًا

secure,

يُجْبَىٰٓ

are brought

إِلَيْهِ

to it

ثَمَرَٰتُ

fruits

كُلِّ

(of) all

شَىْءٍ

things,

رِّزْقًا

a provision

مِّن

from

لَّدُنَّا

Us?

وَلَٰكِنَّ

But

أَكْثَرَهُمْ

most of them

لَا

(do) not

يَعْلَمُونَ

know.

٥٧

(57)

وَقَالُوٓاْ إِن نَّتَّبِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَآ ۚ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا ءَامِنًا يُجْبَىٰٓ إِلَيْهِ ثَمَرَٰتُ كُلِّ شَىْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

٥٧

(57) And they say, "If we were to follow the guidance with you, we would be swept from our land." Have we not established for them a safe sanctuary to which are brought the fruits of all things as provision from Us? But most of them do not know.

وَكَمْ

And how many

أَهْلَكْنَا

We have destroyed

مِن

of

قَرْيَةٍ

a town

بَطِرَتْ

which exulted,

مَعِيشَتَهَا

(in) its means of livelihood.

صلے

فَتِلْكَ

And these

مَسَٰكِنُهُمْ

(are) their dwellings

لَمْ

not

تُسْكَن

have been inhabited

مِّن

after them

بَعْدِهِمْ

except

إِلَّا

a little.

قَلِيلًا

And indeed, [We]

صلے

وَكُنَّا

We

نَحْنُ

(are) the inheritors.

ٱلْوَٰرِثِينَ

٥٨

(58)

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍۭ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَٰكِنُهُمْ لَمْ تُسْكَن مِّنۢ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ ٱلْوَٰرِثِينَ ٥٨

(58) And how many a city have We destroyed that was insolent in its [way of] living, and those are their dwellings which have not been inhabited after them except briefly. And it is We who were the inheritors.

وَمَا

And not

كَانَ

was

رَبُّكَ

your Lord

مُهْلِكَ

(the) one to destroy

ٱلْقُرَىٰ

the towns

حَتَّىٰ

until

يَبْعَثَ

He (had) sent

فِىٓ

in

أُمِّهَا

their mother (town)

رَسُولًا

a Messenger

يَتْلُوا۟

reciting

عَلَيْهِمْ

to them

ءَايَٰتِنَا

Our Verses.

ج

وَمَا

And not

كُنَّا

We would be

مُهْلِكِى

(the) one to destroy

ٱلْقُرَىٰٓ

the towns

إِلَّا

except

وَأَهْلُهَا

while their people

ظَٰلِمُونَ

(were) wrongdoers.

٥٩

(59)

وَمَا كَانَ رَبُّكَ مُهْلِكَ ٱلْقُرَىٰ حَتَّىٰ يَبْعَثَ فِىٓ أُمِّهَا

رَسُولًا يَتْلُوا۟ عَلَيْهِمْ ءَايَـٰتِنَا ۚ وَمَا كُنَّا مُهْلِكِى ٱلْقُرَىٰٓ إِلَّا وَأَهْلُهَا ظَـٰلِمُونَ ٥٩

(59) And never would your Lord have destroyed the cities until He had sent to their mother a messenger reciting to them Our verses. And We would not destroy the cities except while their people were wrongdoers.

وَمَآ

And whatever

أُوتِيتُم

you have been given

مِّن

from

شَىْءٍ

things,

فَمَتَـٰعُ

(is) an enjoyment

ٱلْحَيَوٰةِ

(of the) life

ٱلدُّنْيَا

(of) the world

وَزِينَتُهَا

and its adornment.

ۚ

وَمَا

And what

عِندَ

(is) with

ٱللَّهِ

Allah,

خَيْرٌ

(is) better

وَأَبْقَىٰٓ

and more lasting.

ج

أَفَلَا

So (will) not

تَعْقِلُونَ

you use intellect?

٦٠

(60)

وَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰٓ ۚ أَفَلَا تَعْقِلُونَ

٦٠

(60) And whatever thing you [people] have been given - it is [only for] the enjoyment of worldly life and its adornment. And what is with Allah is better and more lasting; so will you not use reason?

أَفَمَن

Then is (he) whom

وَعَدْنَٰهُ

We have promised him

وَعْدًا

a promise

حَسَنًا

good,

فَهُوَ

and he

لَٰقِيهِ

(will) meet it,

كَمَن

like (the one) whom

مَّتَّعْنَٰهُ

We provided him

مَتَٰعَ

enjoyment

ٱلْحَيَوٰةِ

(of the) life

ٱلدُّنْيَا

(of) the world

ثُمَّ

then

هُوَ

he

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

مِنَ

(will be) among

ٱلْمُحْضَرِينَ

those presented?

٦١

(61)

أَفَمَن وَعَدْنَٰهُ وَعْدًا حَسَنًا فَهُوَ لَٰقِيهِ كَمَن مَّتَّعْنَٰهُ مَتَٰعَ ٱلْحَيَوٰةِ ٱلدُّنْيَا ثُمَّ هُوَ يَوْمَ ٱلْقِيَٰمَةِ مِنَ ٱلْمُحْضَرِينَ ٦١

(61) Then is he whom We have promised a good promise which he will obtain like he for whom We provided enjoyment of worldly life [but]

then he is, on the Day of Resurrection, among those presented [for punishment in Hell]?

وَيَوْمَ

And (the) Day

يُنَادِيهِمْ

He will call them

فَيَقُولُ

and say,

أَيْنَ

"Where,

شُرَكَآءِىَ

(are) My partners

ٱلَّذِينَ

whom

كُنتُمْ

you used (to)

تَزْعُمُونَ

claim?"

٦٢

(62)

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ٦٢

(62) And [warn of] the Day He will call them and say, "Where are My 'partners' which you used to claim?"

قَالَ

(Will) say

ٱلَّذِينَ

those -

حَقَّ

(has) come true

عَلَيْهِمُ

against whom

ٱلْقَوْلُ

the Word,

رَبَّنَا

"Our Lord

هَٰٓؤُلَآءِ

These

ٱلَّذِينَ

(are) those whom

أَغْوَيْنَآ

we led astray.

أَغْوَيْنَٰهُمْ

We led them astray

كَمَا

as

غَوَيْنَا

we were astray.

صلے

تَبَرَّأْنَآ

We declare our innocence

إِلَيْكَ

before You.

صلے

مَا

Not

كَانُوٓاْ

they used (to)

إِيَّانَا

worship us."

يَعْبُدُونَ

٦٣

(63)

قَالَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ رَبَّنَا هَٰٓؤُلَآءِ ٱلَّذِينَ أَغْوَيْنَآ أَغْوَيْنَٰهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَآ إِلَيْكَ ۖ مَا كَانُوٓا۟ إِيَّانَا يَعْبُدُونَ ٦٣

(63) Those upon whom the word will have come into effect will say, "Our Lord, these are the ones we led to error. We led them to error just as we were in error. We declare our disassociation [from them] to You. They did not used to worship us."

وَقِيلَ

And it will be said,

ٱدْعُوا۟

"Call

شُرَكَآءَكُمْ

your partners."

فَدَعَوْهُمْ

And they will call them,

فَلَمْ

but not

يَسْتَجِيبُوا۟

they will respond

لَهُمْ

to them

وَرَأَوُا۟

and they will see

ٱلْعَذَابَ

the punishment.
ج

لَوْ
If only
أَنَّهُمْ
[that] they
كَانُواْ
had been
يَهْتَدُونَ
guided
٦٤
(64)
وَقِيلَ ٱدْعُواْ شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُواْ لَهُمْ وَرَأَوُاْ ٱلْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُواْ يَهْتَدُونَ ٦٤
(64) And it will be said, "Invoke your 'partners' " and they will invoke them; but they will not respond to them, and they will see the punishment. If only they had followed guidance!
وَيَوْمَ
And (the) Day
يُنَادِيهِمْ
He will call them
فَيَقُولُ
and say,
مَاذَآ
"What
أَجَبْتُمُ
did you answer
ٱلْمُرْسَلِينَ
the Messengers?"

٦٥

(65)

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَآ أَجَبْتُمُ ٱلْمُرْسَلِينَ ٦٥

(65) And [mention] the Day He will call them and say, "What did you answer the messengers?"

فَعَمِيَتْ

But (will) be obscure

عَلَيْهِمُ

to them

ٱلْأَنۢبَآءُ

the information

يَوْمَئِذٍ

that day,

فَهُمْ

so they

لَا

will not ask one another.

يَتَسَآءَلُونَ

٦٦

(66)

فَعَمِيَتْ عَلَيْهِمُ ٱلْأَنۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُونَ

٦٦

(66) But the information will be unapparent to them that Day, so they will not [be able to] ask one another.

فَأَمَّا

But as for

مَن

(him) who

تَابَ

repented

وَءَامَنَ

and believed,

وَعَمِلَ

and did

صَٰلِحًا

righteousness,

فَعَسَىٰٓ

then perhaps

أَن

[that]

يَكُونَ

he will be

مِنَ

of

ٱلْمُفْلِحِينَ

the successful ones.

٦٧

(67)

فَأَمَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَٰلِحًا فَعَسَىٰٓ أَن يَكُونَ مِنَ ٱلْمُفْلِحِينَ ٦٧

(67) But as for one who had repented, believed, and done righteousness, it is promised by Allah that he will be among the successful.

وَرَبُّكَ

And your Lord

يَخْلُقُ

creates

مَا

what

يَشَآءُ

He wills

وَيَخْتَارُ

and chooses.

قلے

مَا

Not

كَانَ

they have

لَهُمُ

for them

ٱلْخِيَرَةُ

the choice.

ج

سُبْحَٰنَ

Glory be

ٱللَّهِ

(to) Allah

وَتَعَٰلَىٰ

and High is He

عَمَّا

above what

يُشْرِكُونَ

they associate (with Him).

٦٨

(68)

وَرَبُّكَ يَخْلُقُ مَا يَشَآءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ ٱلْخِيَرَةُ ۚ سُبْحَٰنَ ٱللَّهِ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ٦٨

(68) And your Lord creates what He wills and chooses; not for them was the choice. Exalted is Allah and high above what they associate with Him.

وَرَبُّكَ

And your Lord

يَعْلَمُ

knows

مَا

what

تُكِنُّ

conceals

صُدُورُهُمْ

their breasts

وَمَا

and what

يُعْلِنُونَ

they declare.

٦٩

(69)

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ٦٩

(69) And your Lord knows what their breasts conceal and what they declare.

وَهُوَ

And He

ٱللَّهُ

(is) Allah;

لَآ

(there is) no

إِلَٰهَ

god

إِلَّا

but

هُوَ

He.

صلے

لَهُ

To Him

ٱلْحَمْدُ

(are due) all praises

فِى

in

ٱلْأُولَىٰ

the first

وَٱلْـَٔاخِرَةِ

and the last.

صلے

وَلَهُ

And for Him

ٱلْحُكْمُ

(is) the Decision,

وَإِلَيْهِ

and to Him

تُرْجَعُونَ

you will be returned.

٧٠

(70)

وَهُوَ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۖ لَهُ ٱلْحَمْدُ فِى ٱلْأُولَىٰ وَٱلْـَٔاخِرَةِ ۖ وَلَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ٧٠

(70) And He is Allah; there is no deity except Him. To Him is [due all] praise in the first [life] and the Hereafter. And His is the [final] decision, and to Him you will be returned.

قُلْ

Say,

أَرَءَيْتُمْ

"Have you seen

إِن

if

جَعَلَ

Allah made

ٱللَّهُ

عَلَيْكُمُ

for you

ٱلَّيْلَ

the night

سَرْمَدًا

continuous

إِلَىٰ

till

يَوْمِ

(the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection,

مَنْ

who

إِلَٰهٌ

(is the) god

غَيْرُ

besides

ٱللَّهِ

Allah

يَأْتِيكُم

who could bring you

بِضِيَآءٍ

light?

صلے

أَفَلَا

Then will not

تَسْمَعُونَ

you hear?"

٧١

(71)

قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِضِيَآءٍ صلے أَفَلَا تَسْمَعُونَ ٧١

(71) Say, "Have you considered: if Allah should make for you the night continuous until the Day of Resurrection, what deity other than Allah could bring you light? Then will you not hear?"

قُلْ

Say,

أَرَءَيْتُمْ

"Have you seen

إِن

if

جَعَلَ

Allah made

ٱللَّهُ

عَلَيْكُمُ

for you

ٱلنَّهَارَ

the day

سَرْمَدًا

continuous

إِلَىٰ

till

يَوْمِ

(the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection,

مَنْ

who

إِلَٰهٌ

(is the) god

غَيْرُ

besides

ٱللَّهِ

Allah

يَأْتِيكُم

who could bring you

بِلَيْلٍ

night

تَسْكُنُونَ

(for) you (to) rest

فِيهِ

in it?

صلے

أَفَلَا

Then will not

تُبْصِرُونَ

you see?"

٧٢

(72)

قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ ٧٢

(72) Say, "Have you considered: if Allah should make for you the day continuous until the Day of Resurrection, what deity other than Allah could bring you a night in which you may rest? Then will you not see?"

وَمِن

And from

رَّحْمَتِهِۦ

His Mercy

جَعَلَ

He made

لَكُمُ

for you

ٱلَّيْلَ

the night

وَٱلنَّهَارَ

and the day,

لِتَسْكُنُوا۟

that you may rest

فِيهِ

therein

وَلِتَبْتَغُوا۟

and that you may seek

مِن

from

فَضْلِهِۦ

His Bounty,

وَلَعَلَّكُمْ

and so that you may

تَشْكُرُونَ

be grateful.

٧٣

(73)

وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ٧٣

(73) And out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful.

وَيَوْمَ

And (the) Day

يُنَادِيهِمْ

He will call them

فَيَقُولُ

and say,

أَيْنَ

"Where

شُرَكَآءِىَ

(are) My partners

ٱلَّذِينَ

whom

كُنتُمْ

you used (to)

تَزْعُمُونَ

claim?"

٧٤

(74)

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ٧٤

(74) And [warn of] the Day He will call them and say, "Where are my 'partners' which you used to claim?"

وَنَزَعْنَا

And We will draw forth

مِن

from

كُلِّ

every

أُمَّةٍ

nation

شَهِيدًا

a witness

فَقُلْنَا

and We will say,

هَاتُوا۟

"Bring

بُرْهَٰنَكُمْ

your proof?"

فَعَلِمُوٓا۟

Then they will know

أَنَّ

that

ٱلْحَقَّ

the truth

لِلَّهِ

(is) for Allah

وَضَلَّ

and (will be) lost

عَنْهُم

from them

مَّا

what

كَانُوا۟

they used (to)

يَفْتَرُونَ

invent.

٧٥

(75)

وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا۟ بُرْهَٰنَكُمْ فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ٧٥

(75) And We will extract from every nation a witness and say, "Produce your proof," and they will know that the truth belongs to Allah, and lost from them is that which they used to invent.

إِنَّ

Indeed,

قَٰرُونَ

Qarun,

كَانَ

was

مِن

from

قَوْمِ

(the) people

مُوسَىٰ

(of) Musa,

فَبَغَىٰ

but he oppressed

عَلَيْهِمْ

[on] them.

صلے

وَءَاتَيْنَٰهُ

And We gave him

مِنَ

of

ٱلْكُنُوزِ

the treasures

مَآ

which

إِنَّ

indeed

مَفَاتِحَهُۥ

(the) keys of it

لَتَنُوٓأُ

would burden

بِٱلْعُصْبَةِ

a company (of men)

أُو۟لِى

possessors of great strength.

ٱلْقُوَّةِ

إِذْ
When
قَالَ
said
لَهُۥ
to him
قَوْمُهُۥ
his people,
لَا
"(Do) not
تَفْرَحْ
exult.
صلے

إِنَّ
Indeed,
ٱللَّهَ
Allah
لَا
(does) not
يُحِبُّ
love
ٱلْفَرِحِينَ
the exultant.
٧٦
(76)

إِنَّ قَٰرُونَ كَانَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَءَاتَيْنَٰهُ مِنَ ٱلْكُنُوزِ مَآ إِنَّ مَفَاتِحَهُۥ لَتَنُوٓأُ بِٱلْعُصْبَةِ أُو۟لِى ٱلْقُوَّةِ إِذْ قَالَ لَهُۥ قَوْمُهُۥ لَا تَفْرَحْ ۖ

إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْفَرِحِينَ ٧٦

(76) Indeed, Qarun was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, "Do not exult. Indeed, Allah does not like the exultant.

وَٱبْتَغِ

But seek,

فِيمَآ

through what

ءَاتَىٰكَ

Allah has given you,

ٱللَّهُ

ٱلدَّارَ

the home

ٱلْءَاخِرَةَ

(of) the Hereafter,

صلے

وَلَا

and (do) not

تَنسَ

forget

نَصِيبَكَ

your share

مِنَ

of

ٱلدُّنْيَا

the world.

صلے

وَأَحْسِن

And do good

كَمَآ

as

أَحْسَنَ

Allah has been good

ٱللَّهُ

إِلَيْكَ

to you.

صلے

وَلَا

And (do) not

تَبْغِ

seek

ٱلْفَسَادَ

corruption

فِى

in

ٱلْأَرْضِ

the earth.

صلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يُحِبُّ

love

ٱلْمُفْسِدِينَ

the corrupters."

٧٧

(77)

وَٱبْتَغِ فِيمَآ ءَاتَىٰكَ ٱللَّهُ ٱلدَّارَ ٱلْءَاخِرَةَ ۖ وَلَا تَنسَ نَصِيبَكَ مِنَ ٱلدُّنْيَا ۖ وَأَحْسِن كَمَآ أَحْسَنَ ٱللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ ٧٧

(77) But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."

قَالَ

He said,

إِنَّمَآ

"Only

أُوتِيتُهُۥ

I have been given it

عَلَىٰ

on (account)

عِلْمٍ

(of) knowledge

عِندِىٓ

I have."

ج

أَوَلَمْ

Did not

يَعْلَمْ

he know

أَنَّ
that
ٱللَّهَ
Allah
قَدْ
indeed
أَهْلَكَ
destroyed
مِن
before him
قَبْلِهِۦ
مِنَ
of
ٱلْقُرُونِ
the generations
مَنْ
who
هُوَ
[they]
أَشَدُّ
(were) stronger
مِنْهُ
than him
قُوَّةً
(in) strength
وَأَكْثَرُ
and greater
جَمْعًا
(in) accumulation.

وَلَا

And not

يُسْـَٔلُ

will be questioned

عَن

about

ذُنُوبِهِمُ

their sins

ٱلْمُجْرِمُونَ

the criminals.

٧٨

(78)

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِىٓ ۚ أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ٧٨

(78) He said, "I was only given it because of knowledge I have." Did he not know that Allah had destroyed before him of generations those who were greater than him in power and greater in accumulation [of wealth]? But the criminals, about their sins, will not be asked.

فَخَرَجَ

So he went forth

عَلَىٰ

to

قَوْمِهِۦ

his people

فِى

in

زِينَتِهِۦ

his adornment.

صلے

قَالَ

Said

ٱلَّذِينَ

those who

يُرِيدُونَ

desire

ٱلْحَيَوٰةَ

the life

ٱلدُّنْيَا

(of) the world,

يَٰلَيْتَ

"O Would that

لَنَا

for us

مِثْلَ

(the) like

مَآ

(of) what

أُوتِىَ

has been given

قَٰرُونُ

(to) Qarun.

إِنَّهُۥ

Indeed, he

لَذُو

(is the) owner

حَظٍّ

(of) fortune

عَظِيمٍ

great."

٧٩

(79)

فَخَرَجَ عَلَىٰ قَوْمِهِۦ فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ عَظِيمٍ ٧٩

(79) So he came out before his people in his adornment. Those who desired the worldly life said, "Oh, would that we had like what was given to Qarun. Indeed, he is one of great fortune."

وَقَالَ

But said

ٱلَّذِينَ

those who

أُوتُوا۟

were given

ٱلْعِلْمَ

the knowledge,

وَيْلَكُمْ

"Woe to you

ثَوَابُ

(The) reward

ٱللَّهِ

(of) Allah

خَيْرٌ

(is) better

لِّمَنْ

for (he) who

ءَامَنَ

believes

وَعَمِلَ

and does

صَٰلِحًا

righteous (deeds).

وَلَا

And not

يُلَقَّىٰهَآ

it is granted

إِلَّا

except

ٱلصَّٰبِرُونَ

(to) the patient ones."

٨٠

(80)

وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا وَلَا يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ

٨٠

(80) But those who had been given knowledge said, "Woe to you! The reward of Allah is better for he who believes and does righteousness. And none are granted it except the patient."

فَخَسَفْنَا

Then We caused to swallow up,

بِهِۦ

him

وَبِدَارِهِ

and his home,

ٱلْأَرْضَ
the earth.
فَمَا
Then not
كَانَ
was
لَهُۥ
for him
مِن
any
فِئَةٍ
group
يَنصُرُونَهُۥ
(to) help him
مِن
besides
دُونِ
ٱللَّهِ
Allah,
وَمَا
and not
كَانَ
was
مِنَ
(he) of
ٱلْمُنتَصِرِينَ
those who (could) defend themselves.
٨١
(81)

فَخَسَفْنَا بِهِۦ وَبِدَارِهِ ٱلْأَرْضَ فَمَا كَانَ لَهُۥ مِن فِئَةٍ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مِنَ ٱلْمُنتَصِرِينَ ٨١

(81) And We caused the earth to swallow him and his home. And there was for him no company to aid him other than Allah, nor was he of those who [could] defend themselves.

وَأَصْبَحَ

And began,

ٱلَّذِينَ

those who

تَمَنَّوْا۟

(had) wished

مَكَانَهُۥ

his position

بِٱلْأَمْسِ

the day before

يَقُولُونَ

(to) say,

وَيْكَأَنَّ

"Ah That

ٱللَّهَ

Allah

يَبْسُطُ

extends

ٱلرِّزْقَ

the provision

لِمَن

for whom

يَشَآءُ

He wills

مِنْ

of

عِبَادِهِۦ

His slaves,

وَيَقْدِرُ

and restricts it.

صلے

لَوْلَآ

If not

أَن

that

مَّنَّ

Allah had favored

ٱللَّهُ

عَلَيْنَا

[to] us

لَخَسَفَ

He would have caused it to swallow us.

بِنَا

صلے

وَيْكَأَنَّهُۥ

Ah That

لَا

not

يُفْلِحُ

will succeed

ٱلْكَٰفِرُونَ

the disbelievers."

٨٢

(82)

وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا۟ مَكَانَهُۥ بِٱلْأَمْسِ يَقُولُونَ وَيْكَأَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ ۖ لَوْلَآ أَن مَّنَّ ٱللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۖ وَيْكَأَنَّهُۥ لَا يُفْلِحُ ٱلْكَٰفِرُونَ ٨٢

(82) And those who had wished for his position the previous day began to say, "Oh, how Allah extends provision to whom He wills of His servants and restricts it! If not that Allah had conferred favor on us, He would have caused it to swallow us. Oh, how the disbelievers do not succeed!"

تِلْكَ

That

ٱلدَّارُ

the Home

ٱلْءَاخِرَةُ

(of) the Hereafter

نَجْعَلُهَا

We assign it

لِلَّذِينَ

to those who

لَا

(do) not

يُرِيدُونَ

desire

عُلُوًّا

exaltedness

فِى

in

ٱلْأَرْضِ

the earth

وَلَا

and not

فَسَادًا

corruption.

ج

وَٱلْعَٰقِبَةُ

And the good end

لِلْمُتَّقِينَ

(is) for the righteous.

٨٣

(83)

تِلْكَ ٱلدَّارُ ٱلْءَاخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِى ٱلْأَرْضِ وَلَا فَسَادًا ۚ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ٨٣

(83) That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous.

مَن

Whoever

جَآءَ

comes

بِٱلْحَسَنَةِ

with a good (deed)

فَلَهُۥ

then for him,

خَيْرٌ

(will be) better

مِّنْهَا

than it;
صلے

وَمَن
and whoever
جَآءَ
comes
بِٱلسَّيِّئَةِ
with an evil (deed)
فَلَا
then not
يُجْزَى
will be recompensed
ٱلَّذِينَ
those who
عَمِلُواْ
do
ٱلسَّيِّـَٔاتِ
the evil (deeds)
إِلَّا
except
مَا
what
كَانُواْ
they used (to)
يَعْمَلُونَ
do.
٨٤
(84)
مَن جَآءَ بِٱلْحَسَنَةِ فَلَهُۥ خَيْرٌ مِّنْهَا ۖ وَمَن جَآءَ

بِٱلسَّيِّئَةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُوا۟ ٱلسَّيِّـَٔاتِ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ٨٤

(84) Whoever comes [on the Day of Judgement] with a good deed will have better than it; and whoever comes with an evil deed - then those who did evil deeds will not be recompensed except [as much as] what they used to do.

إِنَّ

Indeed,

ٱلَّذِى

He Who

فَرَضَ

ordained

عَلَيْكَ

upon you

ٱلْقُرْءَانَ

the Quran

لَرَآدُّكَ

(will) surely take you back

إِلَىٰ

to

مَعَادٍ

a place of return.

ج

قُل

Say,

رَّبِّىٓ

"My Lord

أَعْلَمُ

(is) most knowing

مَن

(of him) who

جَآءَ

comes

بِٱلْهُدَىٰ

with the guidance,

وَمَنْ

and who -

هُوَ

he

فِى

(is) in

ضَلَٰلٍ

an error

مُّبِينٍ

manifest."

٨٥

(85)

إِنَّ ٱلَّذِى فَرَضَ عَلَيْكَ ٱلْقُرْءَانَ لَرَآدُّكَ إِلَىٰ مَعَادٍ ۚ قُل رَّبِّىٓ أَعْلَمُ مَن جَآءَ بِٱلْهُدَىٰ وَمَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ٨٥

(85) Indeed, [O Muhammad], He who imposed upon you the Qur'an will take you back to a place of return. Say, "My Lord is most knowing of who brings guidance and who is in clear error."

وَمَا

And not

كُنتَ

you were

تَرْجُوٓا۟

expecting

أَن

that

يُلْقَىٰٓ

would be sent down

إِلَيْكَ

to you

ٱلْكِتَٰبُ

the Book,

إِلَّا

except

رَحْمَةً

(as) a mercy

مِّن

from

رَّبِّكَ

your Lord.

صلے

فَلَا

So (do) not

تَكُونَنَّ

be

ظَهِيرًا

an assistant

لِّلْكَٰفِرِينَ

to the disbelievers.

٨٦

(86)

وَمَا كُنتَ تَرْجُوٓا۟ أَن يُلْقَىٰٓ إِلَيْكَ ٱلْكِتَٰبُ إِلَّا رَحْمَةً

مِّن رَّبِّكَ ۚ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَٰفِرِينَ ٨٦
(86) And you were not expecting that the Book would be conveyed to you, but [it is] a mercy from your Lord. So do not be an assistant to the disbelievers.

وَلَا
And (let) not

يَصُدُّنَّكَ
avert you

عَنْ
from

ءَايَٰتِ
(the) Verses

ٱللَّهِ
(of) Allah

بَعْدَ
after

إِذْ
[when]

أُنزِلَتْ
they have been revealed

إِلَيْكَ
to you.

ۖ

وَٱدْعُ
And invite (people)

إِلَىٰ
to

رَبِّكَ
your Lord.

صلے

وَلَا

And (do) not

تَكُونَنَّ

be

مِنَ

of

ٱلْمُشْرِكِينَ

the polytheists.

٨٧

(87)

وَلَا يَصُدُّنَّكَ عَنْ ءَايَٰتِ ٱللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۖ وَٱدْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ ٱلْمُشْرِكِينَ ٨٧

(87) And never let them avert you from the verses of Allah after they have been revealed to you. And invite [people] to your Lord. And never be of those who associate others with Allah.

وَلَا

And (do) not

تَدْعُ

invoke

مَعَ

with

ٱللَّهِ

Allah

إِلَٰهًا

god

ءَاخَرَ

other.

م

لَآ

(There is) no

إِلَٰهَ

god

إِلَّا

except

هُوَ

Him.

ج

كُلُّ

Every

شَىْءٍ

thing

هَالِكٌ

(will be) destroyed

إِلَّا

except

وَجْهَهُۥ

His Face.

ج

لَهُ

To Him

ٱلْحُكْمُ

(is) the Decision,

وَإِلَيْهِ

and to Him

تُرْجَعُونَ

you will be returned.

٨٨

(88)

وَلَا تَدْعُ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۘ لَآ إِلَٰهَ إِلَّا هُوَ ۚ كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُۥ ۚ لَهُ ٱلْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

٨٨

(88) And do not invoke with Allah another deity. There is no deity except Him. Everything will be destroyed except His Face. His is the judgement, and to Him you will be returned.

ءَايَـٰتُهَا ٦٩

Verses 69

سُورَةُ ٱلْعَنكَبُوتِ

Chapter 29 The Spider

رُكُوعَاتُهَا ٧

Rukus 7

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الٓمٓ

Alif Laam Mim.

١

(1)

الٓمٓ ١

(1) Alif, Lam, Meem

أَحَسِبَ

Do think

ٱلنَّاسُ

the people

أَن

that

يُتْرَكُوٓا۟

they will be left

أَن

because

يَقُولُوٓا۟

they say,

ءَامَنَّا

"We believe"

وَهُمْ

and they

لَا

will not be tested?

يُفْتَنُونَ

٢

(2)

أَحَسِبَ ٱلنَّاسُ أَن يُتْرَكُوٓا۟ أَن يَقُولُوٓا۟ ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ٢

(2) Do the people think that they will be left to say, "We believe" and they will not be tried?

وَلَقَدْ

And indeed,

فَتَنَّا

We tested

ٱلَّذِينَ

those who

مِن

(were) before them.

قَبْلِهِمْ ۖ

فَلَيَعْلَمَنَّ

And Allah will surely make evident

ٱللَّهُ

ٱلَّذِينَ

those who

صَدَقُوا۟

(are) truthful

وَلَيَعْلَمَنَّ

and He will surely make evident

ٱلْكَٰذِبِينَ

the liars.

٣

(3)

وَلَقَدْ فَتَنَّا ٱلَّذِينَ مِن قَبْلِهِمْ ۖ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُوا۟ وَلَيَعْلَمَنَّ ٱلْكَٰذِبِينَ ٣

(3) But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.

أَمْ

Or

حَسِبَ

think

ٱلَّذِينَ

those who

يَعْمَلُونَ

do

ٱلسَّيِّـَٔاتِ

evil deeds

أَن

that

يَسْبِقُونَا

they can outrun Us.

ج

سَآءَ

Evil is

مَا

what

يَحْكُمُونَ

they judge.

٤

(4)

أَمْ حَسِبَ ٱلَّذِينَ يَعْمَلُونَ ٱلسَّيِّـَٔاتِ أَن يَسْبِقُونَا ۚ سَآءَ مَا يَحْكُمُونَ ٤

(4) Or do those who do evil deeds think they can outrun Us? Evil is what they judge.

مَن

Whoever

كَانَ

[is]

يَرْجُوا۟

hopes

لِقَآءَ

(for the) meeting

ٱللَّهِ

(with) Allah,

فَإِنَّ

then indeed,

أَجَلَ

(the) term

ٱللَّهِ

(of) Allah

لَءَاتٍ

(is) surely coming.

ۚ

وَهُوَ

And He

ٱلسَّمِيعُ

(is) the All-Hearer,

ٱلْعَلِيمُ

the All-Knower.

٥

(5)

مَن كَانَ يَرْجُوا۟ لِقَآءَ ٱللَّهِ فَإِنَّ أَجَلَ ٱللَّهِ لَـَٔاتٍ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٥

(5) Whoever should hope for the meeting with Allah - indeed, the term decreed by Allah is coming. And He is the Hearing, the Knowing.

وَمَن

And whoever

جَٰهَدَ

strives

فَإِنَّمَا

then only

يُجَٰهِدُ

he strives

لِنَفْسِهِۦٓ

for himself.

ۚ

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَغَنِىٌّ

(is) Free from need

عَنِ

of

ٱلْعَٰلَمِينَ

the worlds.

٦

(6)

وَمَن جَٰهَدَ فَإِنَّمَا يُجَٰهِدُ لِنَفْسِهِۦٓ ۚ إِنَّ ٱللَّهَ لَغَنِىٌّ عَنِ ٱلْعَٰلَمِينَ ٦

(6) And whoever strives only strives for [the benefit of] himself. Indeed, Allah is free from need of the worlds.

وَٱلَّذِينَ

And those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous (deeds),

لَنُكَفِّرَنَّ

surely, We will remove

عَنْهُمْ

from them

سَيِّـَٔاتِهِمْ

their evil deeds,

وَلَنَجْزِيَنَّهُمْ

and We will surely reward them

أَحْسَنَ

(the) best

ٱلَّذِى

(of) what

كَانُوا۟

they used

يَعْمَلُونَ

(to) do.

٧

(7)

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّـَٔاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ

٧

(7) And those who believe and do righteous deeds - We will surely remove from them their misdeeds and will surely reward them according to the best of what they used to do.

وَوَصَّيْنَا

And We have enjoined

ٱلْإِنسَٰنَ

(on) man

بِوَٰلِدَيْهِ

goodness to his parents,

حُسْنًا

صلے

وَإِن

but if

جَٰهَدَاكَ

they both strive against you

لِتُشْرِكَ

to make you associate

بِى

with Me

مَا

what

لَيْسَ

not

لَكَ

you have

بِهِۦ

of it

عِلْمٌ

any knowledge,

فَلَا

then (do) not

تُطِعْهُمَآ

obey both of them.

ج

إِلَىَّ

To Me

مَرْجِعُكُمْ

(is) your return,

فَأُنَبِّئُكُم

and I will inform you

بِمَا

about what

كُنتُمْ

you used

تَعْمَلُونَ

(to) do.

٨

(8)

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا ۖ وَإِن جَٰهَدَاكَ لِتُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَآ ۚ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ٨

(8) And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do.

وَٱلَّذِينَ

And those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous deeds

لَنُدْخِلَنَّهُمْ

We will surely admit them

فِى

among

ٱلصَّٰلِحِينَ

the righteous.

٩

(9)

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُدْخِلَنَّهُمْ فِى ٱلصَّٰلِحِينَ ٩

(9) And those who believe and do righteous deeds - We will surely admit them among the righteous [into Paradise].

وَمِنَ

And of

ٱلنَّاسِ

the people

مَن

(is he) who

يَقُولُ

says,

ءَامَنَّا

"We believe

بِٱللَّهِ

in Allah."

فَإِذَآ

But when

أُوذِىَ

he is harmed

فِى

in

ٱللَّهِ

(the Way of) Allah

جَعَلَ

he considers

فِتْنَةَ

(the) trial

ٱلنَّاسِ

(of) the people

كَعَذَابِ

as (the) punishment

ٱللَّهِ

(of) Allah.

وَلَئِن

But if

جَآءَ

comes

نَصْرٌ

victory

مِّن

from

رَّبِّكَ

your Lord,

لَيَقُولُنَّ

surely they say,

إِنَّا

"Indeed, we

كُنَّا

were

مَعَكُمْ

with you."

ج

أَوَلَيْسَ

Is

ٱللَّهُ

not

بِأَعْلَمَ

Allah

بِمَا

most knowing

فِى

of what

صُدُورِ

(is) in

ٱلْعَٰلَمِينَ

(the) breasts

١٠

(10)

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ فَإِذَآ أُوذِىَ فِى ٱللَّهِ جَعَلَ فِتْنَةَ ٱلنَّاسِ كَعَذَابِ ٱللَّهِ وَلَئِن جَآءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۚ أَوَلَيْسَ ٱللَّهُ بِأَعْلَمَ بِمَا فِى صُدُورِ ٱلْعَٰلَمِينَ ١٠

(10) And of the people are some who say, "We believe in Allah," but when one [of them] is harmed for [the cause of] Allah, they consider the trial of the people as [if it were] the punishment of Allah. But if victory comes from your Lord, they say, "Indeed, We were with you." Is not Allah most knowing of what is within the breasts of all creatures?

وَلَيَعْلَمَنَّ

And Allah will surely make evident

ٱللَّهُ

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe,

وَلَيَعْلَمَنَّ

And He will surely make evident

ٱلْمُنَٰفِقِينَ

the hypocrites.

١١

(11)

وَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَلَيَعْلَمَنَّ ٱلْمُنَٰفِقِينَ ١١

(11) And Allah will surely make evident those who believe, and He will surely make evident the hypocrites.

وَقَالَ

And said,

ٱلَّذِينَ

those who

كَفَرُواْ
disbelieve
لِلَّذِينَ
to those who
ءَامَنُواْ
believe,
ٱتَّبِعُواْ
"Follow
سَبِيلَنَا
our way,
وَلْنَحْمِلْ
and we will carry
خَطَٰيَٰكُمْ
your sins."
وَمَا
But not
هُم
they
بِحَٰمِلِينَ
(are) going to carry
مِنْ
of
خَطَٰيَٰهُم
their sins
مِّن
any
شَىْءٍ
thing.
صلے

إِنَّهُمْ

Indeed, they

لَكَٰذِبُونَ

(are) surely liars.

١٢

(12)

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ ٱتَّبِعُوا۟ سَبِيلَنَا وَلْنَحْمِلْ خَطَٰيَٰكُمْ وَمَا هُم بِحَٰمِلِينَ مِنْ خَطَٰيَٰهُم مِّن شَىْءٍ ۖ إِنَّهُمْ لَكَٰذِبُونَ ١٢

(12) And those who disbelieve say to those who believe, "Follow our way, and we will carry your sins." But they will not carry anything of their sins. Indeed, they are liars.

وَلَيَحْمِلُنَّ

But surely they will carry

أَثْقَالَهُمْ

their burdens

وَأَثْقَالًا

and burdens

مَّعَ

with

أَثْقَالِهِمْ

their burdens,

ۖ

وَلَيُسْـَٔلُنَّ

and surely they will be questioned

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

عَمَّا

about what

كَانُواْ

they used

يَفْتَرُونَ

(to) invent.

١٣

(13)

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ أَثْقَالِهِمْ ۖ وَلَيُسْـَٔلُنَّ يَوْمَ ٱلْقِيَٰمَةِ عَمَّا كَانُواْ يَفْتَرُونَ ١٣

(13) But they will surely carry their [own] burdens and [other] burdens along with their burdens, and they will surely be questioned on the Day of Resurrection about what they used to invent.

وَلَقَدْ

And verily,

أَرْسَلْنَا

We sent

نُوحًا

Nuh

إِلَىٰ

to

قَوْمِهِۦ

his people,

فَلَبِثَ

and he remained

فِيهِمْ

among them

أَلْفَ

a thousand

سَنَةٍ

year(s),

إِلَّا

save

خَمْسِينَ

fifty

عَامًا

year(s),

فَأَخَذَهُمُ

then seized them

ٱلطُّوفَانُ

the flood,

وَهُمْ

while they

ظَٰلِمُونَ

(were) wrongdoers.

١٤

(14)

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ ٱلطُّوفَانُ وَهُمْ ظَٰلِمُونَ ١٤

(14) And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years, and the flood seized them while they were wrongdoers.

فَأَنجَيْنَٰهُ

But We saved him

وَأَصْحَٰبَ

and (the) people

ٱلسَّفِينَةِ

(of) the ship,

وَجَعَلْنَٰهَآ

and We made it

ءَايَةً

a Sign

لِّلْعَٰلَمِينَ

for the worlds.

١٥

(15)

فَأَنجَيْنَٰهُ وَأَصْحَٰبَ ٱلسَّفِينَةِ وَجَعَلْنَٰهَآ ءَايَةً لِّلْعَٰلَمِينَ ١٥

(15) But We saved him and the companions of the ship, and We made it a sign for the worlds.

وَإِبْرَٰهِيمَ

And Ibrahim -

إِذْ

when

قَالَ

he said

لِقَوْمِهِ

to his people,

ٱعْبُدُوا۟

"Worship

ٱللَّهَ

Allah

وَٱتَّقُوهُ

and fear Him.

صلے

ذَٰلِكُمْ

That

خَيْرٌ

(is) better

لَّكُمْ

for you

إِن

if

كُنتُمْ

you

تَعْلَمُونَ

know.

١٦

(16)

وَإِبْرَٰهِيمَ إِذْ قَالَ لِقَوْمِهِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ١٦

(16) And [We sent] Abraham, when he said to his people, "Worship Allah and fear Him. That is best for you, if you should know.

إِنَّمَا

Only

تَعْبُدُونَ

you worship

مِن

besides

دُونِ

ٱللَّهِ

Allah

أَوْثَٰنًا

idols,

وَتَخْلُقُونَ

and you create

إِفْكًا

falsehood.

ج

إِنَّ

Indeed,

ٱلَّذِينَ

those whom

تَعْبُدُونَ

you worship

مِن

besides

دُونِ

ٱللَّهِ

Allah

لَا

(do) not

يَمْلِكُونَ

possess

لَكُمْ

for you

رِزْقًا

any provision.

فَٱبْتَغُوا۟

So seek

عِندَ

from

ٱللَّهِ

Allah

ٱلرِّزْقَ
the provision
وَٱعْبُدُوهُ
and worship Him
وَٱشْكُرُواْ
and be grateful
لَهُۥٓ
to Him.
صلے

إِلَيْهِ
To Him
تُرْجَعُونَ
you will be returned.
١٧
(17)
إِنَّمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ أَوْثَٰنًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَٱبْتَغُواْ عِندَ ٱللَّهِ ٱلرِّزْقَ وَٱعْبُدُوهُ وَٱشْكُرُواْ لَهُۥٓ ۖ إِلَيْهِ تُرْجَعُونَ ١٧
(17) You only worship, besides Allah, idols, and you produce a falsehood. Indeed, those you worship besides Allah do not possess for you [the power of] provision. So seek from Allah provision and worship Him and be grateful to Him. To Him you will be returned."
وَإِن
And if
تُكَذِّبُواْ
you deny
فَقَدْ
then verily,

كَذَّبَ

denied

أُمَمٌ

(the) nations

مِّن

before you.

قَبْلِكُمْ

And not

صلے

وَمَا

(is) on

عَلَى

the Messenger

ٱلرَّسُولِ

except

إِلَّا

the conveyance

ٱلْبَلَٰغُ

clear."

ٱلْمُبِينُ

١٨

(18)

وَإِن تُكَذِّبُوا۟ فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ١٨

(18) And if you [people] deny [the message] - already nations before you have denied. And there is not upon the Messenger except [the duty of] clear notification.

أَوَلَمْ

Do not

يَرَوْا۟

they see

كَيْفَ

how

يُبْدِئُ

Allah originates

ٱللَّهُ

ٱلْخَلْقَ

the creation

ثُمَّ

then

يُعِيدُهُۥٓ

repeats it.

ج

إِنَّ

Indeed,

ذَٰلِكَ

that

عَلَى

for

ٱللَّهِ

Allah

يَسِيرٌ

(is) easy.

١٩

(19)

أَوَلَمْ يَرَوْا۟ كَيْفَ يُبْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥٓ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ١٩

(19) Have they not considered how Allah begins creation and then repeats it? Indeed that, for Allah, is easy.

قُلْ

Say,

سِيرُواْ

"Travel

فِى

in

ٱلْأَرْضِ

the earth

فَٱنظُرُواْ

and see

كَيْفَ

how

بَدَأَ

He originated

ٱلْخَلْقَ

the creation

ج

ثُمَّ

Then

ٱللَّهُ

Allah

يُنشِئُ

will produce

ٱلنَّشْأَةَ

the creation

ٱلْءَاخِرَةَ

the last.

ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
عَلَىٰ
on
كُلِّ
every
شَىْءٍ
thing
قَدِيرٌ
(is) All-Powerful."
٢٠
(20)
قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ بَدَأَ ٱلْخَلْقَ ۚ ثُمَّ ٱللَّهُ يُنشِئُ ٱلنَّشْأَةَ ٱلْـَٔاخِرَةَ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢٠

(20) Say, [O Muhammad], "Travel through the land and observe how He began creation. Then Allah will produce the final creation. Indeed Allah, over all things, is competent."

يُعَذِّبُ
He punishes
مَن
whom
يَشَآءُ
He wills
وَيَرْحَمُ
and has mercy

مَن

(on) whom

يَشَآءُ

He wills,

صلے

وَإِلَيْهِ

and to Him

تُقْلَبُونَ

you will be returned.

٢١

(21)

يُعَذِّبُ مَن يَشَآءُ وَيَرْحَمُ مَن يَشَآءُ ۖ وَإِلَيْهِ تُقْلَبُونَ ٢١

(21) He punishes whom He wills and has mercy upon whom He wills, and to Him you will be returned.

وَمَآ

And not

أَنتُم

you

بِمُعْجِزِينَ

can escape

فِى

in

ٱلْأَرْضِ

the earth

وَلَا

and not

فِى

in

ٱلسَّمَآءِ
the heaven.
صلے

وَمَا
And not
لَكُم
for you
مِّن
besides
دُونِ
Allah
ٱللَّهِ
any
مِن
protector
وَلِىٍّ
and not
وَلَا
a helper.
نَصِيرٍ
٢٢
(22)

وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ وَلَا فِى ٱلسَّمَآءِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ٢٢

(22) And you will not cause failure [to Allah] upon the earth or in the heaven. And you have not other than Allah any protector or any helper.

وَٱلَّذِينَ
And those who

كَفَرُواْ

disbelieve

بِـَٔايَٰتِ

in (the) Signs

ٱللَّهِ

(of) Allah

وَلِقَآئِهِۦٓ

and (the) meeting (with) Him,

أُوْلَٰٓئِكَ

those

يَئِسُواْ

(have) despaired

مِن

of

رَّحْمَتِى

My Mercy.

وَأُوْلَٰٓئِكَ

And those,

لَهُمْ

for them

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful.

٢٣

(23)

وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِ ٱللَّهِ وَلِقَآئِهِۦٓ أُوْلَٰٓئِكَ يَئِسُواْ مِن رَّحْمَتِى وَأُوْلَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ٢٣

(23) And the ones who disbelieve in the signs of Allah and the meeting

with Him - those have despaired of My mercy, and they will have a painful punishment.

فَمَا

And not

كَانَ

was

جَوَابَ

(the) answer

قَوْمِهِۦٓ

(of) his people

إِلَّآ

except

أَن

that

قَالُوا۟

they said,

ٱقْتُلُوهُ

"Kill him

أَوْ

or

حَرِّقُوهُ

burn him."

فَأَنجَىٰهُ

But Allah saved him

ٱللَّهُ

مِنَ

from

ٱلنَّارِ

the fire.

إِنَّ
Indeed,

فِى
in

ذَٰلِكَ
that,

لَءَايَٰتٍ
surely (are) Signs

لِّقَوْمٍ
for a people

يُؤْمِنُونَ
who believe.

٢٤
(24)

فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَىٰهُ ٱللَّهُ مِنَ ٱلنَّارِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ٢٤

(24) And the answer of Abraham's people was not but that they said, "Kill him or burn him," but Allah saved him from the fire. Indeed in that are signs for a people who believe.

وَقَالَ
And he said,

إِنَّمَا
"Only

ٱتَّخَذْتُم
you have taken

مِّن
besides

دُونِ
Allah
ٱللَّهِ
idols
أَوْثَٰنًا
(out of) love
مَّوَدَّةَ
among you
بَيْنِكُمْ
in
فِى
the life
ٱلْحَيَوٰةِ
(of) the world.
ٱلدُّنْيَا
Then
صلے

ثُمَّ
(on the) Day
يَوْمَ
(of) the Resurrection
ٱلْقِيَٰمَةِ
you will deny
يَكْفُرُ
one another
بَعْضُكُم
بِبَعْضٍ
and curse

وَيَلْعَنُ

one another,

بَعْضُكُم

بَعْضًا

and your abode

وَمَأْوَىٰكُمُ

(will be) the Fire

ٱلنَّارُ

and not

وَمَا

for you

لَكُم

any

مِّن

helpers.

نَّٰصِرِينَ

٢٥

(25)

وَقَالَ إِنَّمَا ٱتَّخَذْتُم مِّن دُونِ ٱللَّهِ أَوْثَٰنًا مَّوَدَّةَ بَيْنِكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ ثُمَّ يَوْمَ ٱلْقِيَٰمَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ٢٥

(25) And [Abraham] said, "You have only taken, other than Allah, idols as [a bond of] affection among you in worldly life. Then on the Day of Resurrection you will deny one another and curse one another, and your refuge will be the Fire, and you will not have any helpers."

فَـَٔامَنَ

And believed

لَهُۥ

[in] him

لُوطٌ

Lut,

ۘ

وَقَالَ

and he said,

إِنِّى

"Indeed I (am)

مُهَاجِرٌ

emigrating

إِلَىٰ

to

رَبِّىٓ

my Lord.

ۖ

إِنَّهُۥ

Indeed, He

هُوَ

[He] (is)

ٱلْعَزِيزُ

the All-Mighty,

ٱلْحَكِيمُ

the All-Wise."

٢٦

(26)

فَـَٔامَنَ لَهُۥ لُوطٌ ۘ وَقَالَ إِنِّى مُهَاجِرٌ إِلَىٰ رَبِّىٓ ۖ

إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٢٦

(26) And Lot believed him. [Abraham] said, "Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise."

وَوَهَبْنَا

And We granted

لَهُۥٓ

to him

إِسْحَٰقَ

Ishaq

وَيَعْقُوبَ

and Yaqub

وَجَعَلْنَا

and We placed

فِى

in

ذُرِّيَّتِهِ

his offsprings

ٱلنُّبُوَّةَ

the Prophethood

وَٱلْكِتَٰبَ

and the Book.

وَءَاتَيْنَٰهُ

And We gave him

أَجْرَهُۥ

his reward

فِى

in

ٱلدُّنْيَا

the world.

وَإِنَّهُۥ

And indeed, he

فِى

in

ٱلْءَاخِرَةِ

the Hereafter

لَمِنَ

(is) surely, among

ٱلصَّٰلِحِينَ

the righteous.

٢٧

(27)

وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ وَجَعَلْنَا فِى ذُرِّيَّتِهِ ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ وَءَاتَيْنَٰهُ أَجْرَهُۥ فِى ٱلدُّنْيَا صلى وَإِنَّهُۥ فِى ٱلْءَاخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ ٢٧

(27) And We gave to Him Isaac and Jacob and placed in his descendants prophethood and scripture. And We gave him his reward in this world, and indeed, he is in the Hereafter among the righteous.

وَلُوطًا

And Lut,

إِذْ

when

قَالَ

he said

لِقَوْمِهِۦٓ

to his people,

إِنَّكُمْ

"Indeed, you

لَتَأْتُونَ

commit

ٱلْفَٰحِشَةَ

the immorality,

مَا

not

سَبَقَكُم

has preceded you

بِهَا

with it

مِنْ

any

أَحَدٍ

one

مِّنَ

from

ٱلْعَٰلَمِينَ

the worlds.

٢٨

(28)

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ٢٨

(28) And [mention] Lot, when he said to his people, "Indeed, you commit such immorality as no one has preceded you with from among the worlds.

أَئِنَّكُمْ

Indeed, you

لَتَأْتُونَ

approach

ٱلرِّجَالَ
the men,
وَتَقْطَعُونَ
and you cut off
ٱلسَّبِيلَ
the road
وَتَأْتُونَ
and commit
فِى
in
نَادِيكُمُ
your meetings
ٱلْمُنكَرَ
evil?"
صلے

فَمَا
And not
كَانَ
was
جَوَابَ
(the) answer
قَوْمِهِۦٓ
(of) his people
إِلَّآ
except
أَن
that
قَالُوا۟
they said,

ٱئْتِنَا
"Bring upon us
بِعَذَابِ
(the) punishment
ٱللَّهِ
(of) Allah
إِن
if
كُنتَ
you are
مِنَ
of
ٱلصَّٰدِقِينَ
the truthful."
٢٩
(29)
أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ
٢٩
(29) Indeed, you approach men and obstruct the road and commit in your meetings [every] evil." And the answer of his people was not but they said, "Bring us the punishment of Allah, if you should be of the truthful."
قَالَ
He said,
رَبِّ
"My Lord
ٱنصُرْنِى

Help me

عَلَى

against

ٱلْقَوْمِ

the people

ٱلْمُفْسِدِينَ

the corrupters."

٣٠

(30)

قَالَ رَبِّ ٱنصُرْنِى عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ٣٠

(30) He said, "My Lord, support me against the corrupting people."

وَلَمَّا

And when

جَآءَتْ

came

رُسُلُنَآ

Our Messengers

إِبْرَٰهِيمَ

(to) Ibrahim

بِٱلْبُشْرَىٰ

with the glad tidings

قَالُوٓا۟

they said,

إِنَّا

"Indeed, we

مُهْلِكُوٓا۟

(are) going to destroy

أَهْلِ

(the) people

هَٰذِهِ

(of) this

ٱلْقَرْيَةِ

town.

صلے

إِنَّ

Indeed,

أَهْلَهَا

its people

كَانُوا۟

are

ظَٰلِمِينَ

wrongdoers."

٣١

(31)

وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ

٣١

(31) And when Our messengers came to Abraham with the good tidings, they said, "Indeed, we will destroy the people of that Lot's city. Indeed, its people have been wrongdoers."

قَالَ

He said,

إِنَّ

"Indeed,

فِيهَا

in it

لُوطًا

(is) Lut."

ج

قَالُوا۟

They said,

نَحْنُ

"We

أَعْلَمُ

know better

بِمَن

who

فِيهَا

(is) in it.

صلے

لَنُنَجِّيَنَّهُۥ

We will surely save him

وَأَهْلَهُۥٓ

and his family,

إِلَّا

except

ٱمْرَأَتَهُۥ

his wife.

كَانَتْ

She

مِنَ

(is) of

ٱلْغَٰبِرِينَ

those who remain behind."

٣٢

(32)

قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ٣٢

(32) [Abraham] said, "Indeed, within it is Lot." They said, "We are more knowing of who is within it. We will surely save him and his family, except his wife. She is to be of those who remain behind."

وَلَمَّآ

And when

أَن

[that]

جَآءَتْ

came

رُسُلُنَا

Our Messengers

لُوطًا

(to) Lut

سِىٓءَ

he was distressed

بِهِمْ

for them,

وَضَاقَ

and felt straitened

بِهِمْ

for them

ذَرْعًا

(and) uneasy.

وَقَالُوا۟

And they said,

لَا

"(Do) not

تَخَفْ

fear

وَلَا

and (do) not

تَحْزَنْ

grieve.

صلے

إِنَّا

Indeed, we

مُنَجُّوكَ

(will) save you

وَأَهْلَكَ

and your family,

إِلَّا

except

ٱمْرَأَتَكَ

your wife.

كَانَتْ

She

مِنَ

(is) of

ٱلْغَٰبِرِينَ

those who remain behind.

٣٣

(33)

وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِىٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا۟ لَا تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنَجُّوكَ

وَأَهْلَكَ إِلَّا ٱمْرَأَتَكَ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ٣٣

(33) And when Our messengers came to Lot, he was distressed for them and felt for them great discomfort. They said, "Fear not, nor grieve. Indeed, we will save you and your family, except your wife; she is to be of those who remain behind.

إِنَّا

Indeed, we

مُنزِلُونَ

(will) bring down

عَلَىٰٓ

on

أَهْلِ

(the) people

هَٰذِهِ

(of) this

ٱلْقَرْيَةِ

town

رِجْزًا

a punishment

مِّنَ

from

ٱلسَّمَآءِ

(the) sky,

بِمَا

because

كَانُوا۟

they have been

يَفْسُقُونَ

defiantly disobedient."

٣٤

(34)

إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ ٱلْقَرْيَةِ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا كَانُوا۟ يَفْسُقُونَ ٣٤

(34) Indeed, we will bring down on the people of this city punishment from the sky because they have been defiantly disobedient."

وَلَقَد

And verily,

تَّرَكْنَا

We have left

مِنْهَآ

about it

ءَايَةًۢ

a sign,

بَيِّنَةً

(as) evidence

لِّقَوْمٍ

for a people

يَعْقِلُونَ

who use reason.

٣٥

(35)

وَلَقَد تَّرَكْنَا مِنْهَآ ءَايَةًۢ بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ٣٥

(35) And We have certainly left of it a sign as clear evidence for a people who use reason.

وَإِلَىٰ

And to

مَدْيَنَ

Madyan

أَخَاهُمْ

their brother

شُعَيْبًا
Shuaib.
فَقَالَ
And he said,
يَٰقَوْمِ
"O my people
ٱعْبُدُوا۟
Worship
ٱللَّهَ
Allah
وَٱرْجُوا۟
and expect
ٱلْيَوْمَ
the Day
ٱلْءَاخِرَ
the Last,
وَلَا
and (do) not
تَعْثَوْا۟
commit evil
فِى
in
ٱلْأَرْضِ
the earth
مُفْسِدِينَ
(as) corrupters."
٣٦
(36)
وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟

ٱللَّهَ وَٱرْجُواْ ٱلْيَوْمَ ٱلْءَاخِرَ وَلَا تَعْثَوْاْ فِى ٱلْأَرْضِ مُفْسِدِينَ ٣٦

(36) And to Madyan [We sent] their brother Shu'ayb, and he said, "O my people, worship Allah and expect the Last Day and do not commit abuse on the earth, spreading corruption."

فَكَذَّبُوهُ

But they denied him,

فَأَخَذَتْهُمُ

so seized them

ٱلرَّجْفَةُ

the earthquake,

فَأَصْبَحُواْ

and they became

فِى

in

دَارِهِمْ

their home

جَٰثِمِينَ

fallen prone.

٣٧

(37)

فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُواْ فِى دَارِهِمْ جَٰثِمِينَ ٣٧

(37) But they denied him, so the earthquake seized them, and they became within their home [corpses] fallen prone.

وَعَادًا

And Aad

وَثَمُودَاْ

and Thamud,

وَقَد

and verily,

تَّبَيَّنَ

(has) become clear

لَكُم

to you

مِّن

from

مَّسَٰكِنِهِمْ

their dwellings.

صلے

وَزَيَّنَ

And made fair-seeming

لَهُمُ

to them

ٱلشَّيْطَٰنُ

the Shaitaan

أَعْمَٰلَهُمْ

their deeds

فَصَدَّهُمْ

and averted them

عَنِ

from

ٱلسَّبِيلِ

the Way,

وَكَانُوا۟

though they were

مُسْتَبْصِرِينَ

endowed with insight.

٣٨

(38)

وَعَادًا وَثَمُودَاْ وَقَد تَّبَيَّنَ لَكُم مِّن مَّسَٰكِنِهِمْ ۖ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ وَكَانُواْ مُسْتَبْصِرِينَ ٣٨

(38) And [We destroyed] 'Aad and Thamud, and it has become clear to you from their [ruined] dwellings. And Satan had made pleasing to them their deeds and averted them from the path, and they were endowed with perception.

وَقَٰرُونَ

And Qarun,

وَفِرْعَوْنَ

and Firaun

وَهَٰمَٰنَ

and Haman.

ۖ

وَلَقَدْ

And certainly

جَآءَهُم

came to them

مُّوسَىٰ

Musa

بِٱلْبَيِّنَٰتِ

with clear evidences,

فَٱسْتَكْبَرُواْ

but they were arrogant

فِى

in

ٱلْأَرْضِ

the earth,

وَمَا

and not

كَانُوا۟

they could

سَٰبِقِينَ

outstrip Us.

٣٩

(39)

وَقَٰرُونَ وَفِرْعَوْنَ وَهَٰمَٰنَ ۖ وَلَقَدْ جَآءَهُم مُّوسَىٰ بِٱلْبَيِّنَٰتِ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ وَمَا كَانُوا۟ سَٰبِقِينَ ٣٩

(39) And [We destroyed] Qarun and Pharaoh and Haman. And Moses had already come to them with clear evidences, and they were arrogant in the land, but they were not outrunners [of Our punishment].

فَكُلًّا

So each

أَخَذْنَا

We seized

بِذَنۢبِهِۦ

for his sin.

ۖ

فَمِنْهُم

Then of them

مَّنْ

(was he) who,

أَرْسَلْنَا

We sent

عَلَيْهِ

on him

حَاصِبًا

a violent storm,

وَمِنْهُم

and of them

مَّنْ

(was he) who,

أَخَذَتْهُ

seized him

ٱلصَّيْحَةُ

the awful cry

وَمِنْهُم

and of them

مَّنْ

(was he) who,

خَسَفْنَا

We caused to swallow

بِهِ

him,

ٱلْأَرْضَ

the earth

وَمِنْهُم

and of them

مَّنْ

(was he) who,

أَغْرَقْنَا

We drowned.

ج

وَمَا

And not

كَانَ

was

ٱللَّهُ

Allah

لِيَظْلِمَهُمْ

to wrong them

وَلَٰكِن

but

كَانُوٓا۟

they were

أَنفُسَهُمْ

themselves

يَظْلِمُونَ

doing wrong.

٤٠

(40)

فَكُلًّا أَخَذْنَا بِذَنۢبِهِۦ ۖ فَمِنْهُم مَّنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُم مَّنْ أَخَذَتْهُ ٱلصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُم مَّنْ أَغْرَقْنَا ۚ وَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ٤٠

(40) So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast [from the sky], and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And Allah would not have wronged them, but it was they who were wronging themselves.

مَثَلُ

(The) example

ٱلَّذِينَ

(of) those who

ٱتَّخَذُوا۟

take

مِن

besides

دُونِ

ٱللَّهِ

Allah

أَوْلِيَآءَ

protectors

كَمَثَلِ

(is) like

ٱلْعَنكَبُوتِ

the spider

ٱتَّخَذَتْ

who takes

بَيْتًا

a house.

صلے

وَإِنَّ

And indeed,

أَوْهَنَ

the weakest

ٱلْبُيُوتِ

(of) houses

لَبَيْتُ

(is) surely (the) house

ٱلْعَنكَبُوتِ

(of) the spider,

ۖ

لَوْ

if (only)

كَانُوا۟

they

يَعْلَمُونَ

know.

٤١

(41)

مَثَلُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ كَمَثَلِ ٱلْعَنكَبُوتِ ٱتَّخَذَتْ بَيْتًا ۖ وَإِنَّ أَوْهَنَ ٱلْبُيُوتِ لَبَيْتُ ٱلْعَنكَبُوتِ ۖ لَوْ كَانُوا۟ يَعْلَمُونَ ٤١

(41) The example of those who take allies other than Allah is like that of the spider who takes a home. And indeed, the weakest of homes is the home of the spider, if they only knew.

إِنَّ

Indeed,

ٱللَّهَ

Allah

يَعْلَمُ

knows

مَا

what

يَدْعُونَ

they invoke

مِن

besides Him

دُونِهِۦ

مِن

any

شَىْءٍ

thing.

ج

وَهُوَ

And He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلْحَكِيمُ

the All-Wise.

٤٢

(42)

إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِۦ مِن شَىْءٍ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٤٢

(42) Indeed, Allah knows whatever thing they call upon other than Him. And He is the Exalted in Might, the Wise.

وَتِلْكَ

And these

ٱلْأَمْثَٰلُ

examples

نَضْرِبُهَا

We set forth

لِلنَّاسِ

to mankind,

صلے

وَمَا

but not

يَعْقِلُهَآ

will understand them

إِلَّا

except

ٱلْعَٰلِمُونَ

those of knowledge.

٤٣

(43)

وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَآ إِلَّا ٱلْعَٰلِمُونَ ٤٣

(43) And these examples We present to the people, but none will understand them except those of knowledge.

خَلَقَ

Allah created

ٱللَّهُ

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

بِٱلْحَقِّ

in truth.

ج

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَةً

(is) surely a Sign

لِّلْمُؤْمِنِينَ

for the believers.

٤٤

(44)

خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّلْمُؤْمِنِينَ ٤٤

(44) Allah created the heavens and the earth in truth. Indeed in that is a sign for the believers.

ٱتْلُ

Recite

مَآ

what

أُوحِىَ

has been revealed

إِلَيْكَ

to you

مِنَ

of

ٱلْكِتَٰبِ

the Book,

وَأَقِمِ

and establish

ٱلصَّلَوٰةَ

the prayer.

صلے

إِنَّ

Indeed,

ٱلصَّلَوٰةَ

the prayer

تَنْهَىٰ

prevents

عَنِ

from

ٱلْفَحْشَآءِ

the immorality

وَٱلْمُنكَرِ

and evil deeds,

قلے

وَلَذِكْرُ

and surely (the) remembrance

ٱللَّهِ

(of) Allah

أَكْبَرُ

(is) greatest.

قلے

وَٱللَّهُ

And Allah

يَعْلَمُ

knows

مَا

what

تَصْنَعُونَ

you do.

٤٥

(45)

ٱتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ٤٥

(45) Recite, [O Muhammad], what has been revealed to you of the Book and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.

۞

وَلَا

And (do) not

تُجَٰدِلُوٓا۟

argue

أَهْلَ

(with the) People of the Book

ٱلْكِتَٰبِ

إِلَّا

except

بِٱلَّتِى

by which

هِىَ

[it]

أَحْسَنُ

(is) best,

إِلَّا

except

ٱلَّذِينَ

those who

ظَلَمُوا۟

(do) wrong

مِنْهُمْ

among them,

صلے

وَقُولُوٓا۟

and say,

ءَامَنَّا

"We believe

بِٱلَّذِىٓ

in that (which)

أُنزِلَ

has been revealed

إِلَيْنَا

to us

وَأُنزِلَ

and was revealed

إِلَيْكُمْ

to you.

وَإِلَٰهُنَا

And our God

وَإِلَٰهُكُمْ

and your God

وَٰحِدٌ

(is) One,

وَنَحْنُ

and we

لَهُۥ

to Him

مُسْلِمُونَ

submit."

وَلَا تُجَٰدِلُوٓاْ أَهْلَ ٱلْكِتَٰبِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ ۞ إِلَّا ٱلَّذِينَ ظَلَمُواْ مِنْهُمْ ۖ وَقُولُوٓاْ ءَامَنَّا بِٱلَّذِىٓ أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا وَإِلَٰهُكُمْ وَٰحِدٌ وَنَحْنُ لَهُۥ مُسْلِمُونَ ٤٦

(46) And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."

وَكَذَٰلِكَ

And thus

أَنزَلْنَآ

We (have) revealed

إِلَيْكَ

to you

ٱلْكِتَٰبَ

the Book.

ج

فَٱلَّذِينَ

So those

ءَاتَيْنَٰهُمُ

We gave [them]

ٱلْكِتَٰبَ

the Book

يُؤْمِنُونَ

believe

بِهِۦ

therein.
صلے

وَمِنْ
And among
هَٰٓؤُلَآءِ
these
مَن
(are some) who
يُؤْمِنُ
believe
بِهِۦ
therein.
ج

وَمَا
And none
يَجْحَدُ
reject
بِـَٔايَٰتِنَآ
Our Verses
إِلَّا
except
ٱلْكَٰفِرُونَ
the disbelievers.
٤٧
(47)

وَكَذَٰلِكَ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ ۚ فَٱلَّذِينَ ءَاتَيْنَٰهُمُ ٱلْكِتَٰبَ يُؤْمِنُونَ بِهِۦ ۖ وَمِنْ هَٰٓؤُلَآءِ مَن يُؤْمِنُ بِهِۦ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلْكَٰفِرُونَ ٤٧

(47) And thus We have sent down to you the Qur'an. And those to whom We [previously] gave the Scripture believe in it. And among these [people of Makkah] are those who believe in it. And none reject Our verses except the disbelievers.

وَمَا

And not

كُنتَ

(did) you

تَتْلُوا۟

recite

مِن

before it,

قَبْلِهِۦ

مِن

any

كِتَٰبٍ

Book,

وَلَا

and not

تَخُطُّهُۥ

(did) you write it

بِيَمِينِكَ

with your right hand,

صلے

إِذًا

in that case

لَّٱرْتَابَ

surely (would) have doubted

ٱلْمُبْطِلُونَ

the falsifiers.

٤٨

(48)

وَمَا كُنتَ تَتْلُواْ مِن قَبْلِهِۦ مِن كِتَٰبٍ وَلَا تَخُطُّهُۥ بِيَمِينِكَ ۖ إِذًا لَّٱرْتَابَ ٱلْمُبْطِلُونَ ٤٨

(48) And you did not recite before it any scripture, nor did you inscribe one with your right hand. Otherwise the falsifiers would have had [cause for] doubt.

بَلْ

Nay,

هُوَ

it

ءَايَٰتٌۢ

(is) Verses

بَيِّنَٰتٌ

clear

فِى

in

صُدُورِ

(the) breasts

ٱلَّذِينَ

(of) those who

أُوتُواْ

are given

ٱلْعِلْمَ

the knowledge.

ج

وَمَا

And not

يَجْحَدُ

reject

بِـَٔايَٰتِنَآ

Our Verses

إِلَّا

except

ٱلظَّٰلِمُونَ

the wrongdoers.

٤٩

(49)

بَلْ هُوَ ءَايَٰتٌۢ بَيِّنَٰتٌ فِى صُدُورِ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا ٱلظَّٰلِمُونَ ٤٩

(49) Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.

وَقَالُوا۟

And they say,

لَوْلَآ

"Why not

أُنزِلَ

are sent down

عَلَيْهِ

to him

ءَايَٰتٌ

(the) Signs

مِّن

from

رَّبِّهِۦ

his Lord?"

صلے

قُلْ

Say,

إِنَّمَا

"Only

ٱلْـَٔايَٰتُ

the Signs

عِندَ

(are) with

ٱللَّهِ

Allah,

وَإِنَّمَآ

and only

أَنَا۠

I (am)

نَذِيرٌ

a warner

مُّبِينٌ

clear."

٥٠

(50)

وَقَالُوا۟ لَوْلَآ أُنزِلَ عَلَيْهِ ءَايَٰتٌ مِّن رَّبِّهِۦ ۖ قُلْ إِنَّمَا ٱلْـَٔايَٰتُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ٥٠

(50) But they say, "Why are not signs sent down to him from his Lord?" Say, "The signs are only with Allah, and I am only a clear warner."

أَوَلَمْ

And is (it) not

يَكْفِهِمْ

sufficient for them

أَنَّآ

that We

أَنزَلْنَا

revealed

عَلَيْكَ

to you

ٱلْكِتَٰبَ

the Book

يُتْلَىٰ

(which) is recited

عَلَيْهِمْ

to them?

ج

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that,

لَرَحْمَةً

surely is a mercy

وَذِكْرَىٰ

and a reminder

لِقَوْمٍ

for a people

يُؤْمِنُونَ

who believe.

٥١

(51)

أَوَلَمْ يَكْفِهِمْ أَنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ ج

إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ٥١

(51) And is it not sufficient for them that We revealed to you the Book which is recited to them? Indeed in that is a mercy and reminder for a people who believe.

قُلْ

Say,

كَفَىٰ

"Sufficient is

بِٱللَّهِ

Allah

بَيْنِى

between me

وَبَيْنَكُمْ

and between you

شَهِيدًا

(as) a Witness.

صلے

يَعْلَمُ

He knows

مَا

what

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth.

قلے

وَٱلَّذِينَ

And those who

ءَامَنُوا۟

believe

بِٱلْبَٰطِلِ

in [the] falsehood

وَكَفَرُوا۟

and disbelieve

بِٱللَّهِ

in Allah,

أُو۟لَٰٓئِكَ

those,

هُمُ

they

ٱلْخَٰسِرُونَ

(are) the losers."

٥٢

(52)

قُلْ كَفَىٰ بِٱللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ ءَامَنُوا۟ بِٱلْبَٰطِلِ وَكَفَرُوا۟ بِٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ٥٢

(52) Say, "Sufficient is Allah between me and you as Witness. He knows what is in the heavens and earth. And they who have believed in falsehood and disbelieved in Allah - it is those who are the losers."

وَيَسْتَعْجِلُونَكَ

And they ask you to hasten

بِٱلْعَذَابِ

[with] the punishment.

ج

وَلَوْلَآ

And if not

أَجَلٌ

(for) a term

مُّسَمًّى

appointed,

لَّجَآءَهُمُ

surely (would) have come to them

ٱلْعَذَابُ

the punishment.

وَلَيَأْتِيَنَّهُم

But it will surely come to them

بَغْتَةً

suddenly

وَهُمْ

while they

لَا

(do) not

يَشْعُرُونَ

perceive.

٥٣

(53)

وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ ۚ وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَهُمُ ٱلْعَذَابُ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ٥٣

(53) And they urge you to hasten the punishment. And if not for [the decree of] a specified term, punishment would have reached them. But it will surely come to them suddenly while they perceive not.

يَسْتَعْجِلُونَكَ

They ask you to hasten

بِٱلْعَذَابِ

the punishment.

وَإِنَّ

And indeed,

جَهَنَّمَ

Hell,

لَمُحِيطَةٌۢ

will surely, encompass

بِٱلْكَٰفِرِينَ

the disbelievers

٥٤

(54)

يَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ٥٤

(54) They urge you to hasten the punishment. And indeed, Hell will be encompassing of the disbelievers

يَوْمَ

On (the) Day

يَغْشَىٰهُمُ

will cover them

ٱلْعَذَابُ

the punishment

مِن

from

فَوْقِهِمْ

above them

وَمِن

and from

تَحْتِ

below

أَرْجُلِهِمْ

their feet,

وَيَقُولُ

and He will say,

ذُوقُواْ

"Taste

مَا

what

كُنتُمْ

you used

تَعْمَلُونَ

(to) do."

٥٥

(55)

يَوْمَ يَغْشَىٰهُمُ ٱلْعَذَابُ مِن فَوْقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُواْ مَا كُنتُمْ تَعْمَلُونَ ٥٥

(55) On the Day the punishment will cover them from above them and from below their feet and it is said, "Taste [the result of] what you used to do."

يَٰعِبَادِيَ

O My servants

ٱلَّذِينَ

who

ءَامَنُوٓاْ

believe

إِنَّ

Indeed,

أَرْضِى

My earth

وَٰسِعَةٌ

(is) spacious,

فَإِيَّىَ

so only

فَٱعْبُدُونِ

worship Me.

٥٦

(56)

يَٰعِبَادِىَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ أَرْضِى وَٰسِعَةٌ فَإِيَّىَ فَٱعْبُدُونِ ٥٦

(56) O My servants who have believed, indeed My earth is spacious, so worship only Me.

كُلُّ

Every

نَفْسٍ

soul

ذَآئِقَةُ

(will) taste

ٱلْمَوْتِ

the death.

صلے

ثُمَّ

Then

إِلَيْنَا

to Us

تُرْجَعُونَ

you will be returned.

٥٧

(57)

كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ ۖ ثُمَّ إِلَيْنَا تُرْجَعُونَ ٥٧

(57) Every soul will taste death. Then to Us will you be returned.

وَٱلَّذِينَ

And those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

[the] righteous deeds,

لَنُبَوِّئَنَّهُم

surely We will give them a place

مِّنَ

in

ٱلْجَنَّةِ

Paradise

غُرَفًا

lofty dwellings,

تَجْرِى

flow

مِن

from

تَحْتِهَا

underneath it

ٱلْأَنْهَٰرُ

the rivers,

خَٰلِدِينَ

will abide forever

فِيهَا

in it.
ج

نِعْمَ
Excellent is
أَجْرُ
(the) reward
ٱلْعَٰمِلِينَ
(of) the workers
٥٨
(58)
وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَنُبَوِّئَنَّهُم مِّنَ ٱلْجَنَّةِ غُرَفًا تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ نِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ٥٨
(58) And those who have believed and done righteous deeds - We will surely assign to them of Paradise [elevated] chambers beneath which rivers flow, wherein they abide eternally. Excellent is the reward of the [righteous] workers
ٱلَّذِينَ
Those who
صَبَرُوا۟
(are) patient
وَعَلَىٰ
and upon
رَبِّهِمْ
their Lord
يَتَوَكَّلُونَ
put their trust.
٥٩
(59)

ٱلَّذِينَ صَبَرُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٥٩

(59) Who have been patient and upon their Lord rely.

وَكَأَيِّن

And how many

مِّن

of

دَآبَّةٍ

a creature

لَّا

(does) not

تَحْمِلُ

carry

رِزْقَهَا

its provision.

ٱللَّهُ

Allah

يَرْزُقُهَا

provides (for) it

وَإِيَّاكُمْ

and (for) you.

ج

وَهُوَ

And He

ٱلسَّمِيعُ

(is) the All-Hearer,

ٱلْعَلِيمُ

the All-Knower.

٦٠

(60)

وَكَأَيِّن مِّن دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ٱللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٦٠

(60) And how many a creature carries not its [own] provision. Allah provides for it and for you. And He is the Hearing, the Knowing.

وَلَئِن

And if

سَأَلْتَهُم

you ask them,

مَّنْ

"Who

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth,

وَسَخَّرَ

and subjected

ٱلشَّمْسَ

the sun

وَٱلْقَمَرَ

and the moon?"

لَيَقُولُنَّ

Surely they would say

ٱللَّهُ

"Allah."

صلے

فَأَنَّىٰ

Then how

يُؤْفَكُونَ

are they deluded?

٦١

(61)

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ٦١

(61) If you asked them, "Who created the heavens and earth and subjected the sun and the moon?" they would surely say, "Allah." Then how are they deluded?

ٱللَّهُ

Allah

يَبْسُطُ

extends

ٱلرِّزْقَ

the provision

لِمَن

for whom

يَشَآءُ

He wills

مِنْ

of

عِبَادِهِۦ

His slaves

وَيَقْدِرُ

and restricts

لَهُۥٓ

for him.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

بِكُلِّ

of every

شَىْءٍ

thing

عَلِيمٌ

(is) All-Knower.

٦٢

(62)

ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ وَيَقْدِرُ لَهُۥٓ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ٦٢

(62) Allah extends provision for whom He wills of His servants and restricts for him. Indeed Allah is, of all things, Knowing.

وَلَئِن

And if

سَأَلْتَهُم

you ask them,

مَّن

"Who

نَّزَّلَ

sends down

مِنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water

فَأَحْيَا

and gives life

بِهِ

thereby

ٱلْأَرْضَ

(to) the earth

مِن

after

بَعْدِ

مَوْتِهَا

its death?"

لَيَقُولُنَّ

Surely, they would say,

ٱللَّهُ

"Allah."

ج

قُلِ

Say,

ٱلْحَمْدُ

"All Praises

لِلَّهِ

(are) for Allah."

ج

بَلْ

But

أَكْثَرُهُمْ

most of them

لَا

(do) not

يَعْقِلُونَ

use reason.

٦٣

(63)

وَلَئِن سَأَلْتَهُم مَّن نَّزَّلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَحْيَا بِهِ ٱلْأَرْضَ مِن بَعْدِ مَوْتِهَا لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ٦٣

(63) And if you asked them, "Who sends down rain from the sky and gives life thereby to the earth after its lifelessness?" they would surely say " Allah." Say, "Praise to Allah "; but most of them do not reason.

وَمَا

And not

هَٰذِهِ

(is) this

ٱلْحَيَوٰةُ

life

ٱلدُّنْيَآ

(of) the world

إِلَّا

but

لَهْوٌ

amusement

وَلَعِبٌ

and play.

ۚ

وَإِنَّ

And indeed,

ٱلدَّارَ

the Home

ٱلْـَٔاخِرَةَ

(of) the Hereafter -

لَهِىَ

surely, it

ٱلْحَيَوَانُ

(is) the life,

ۚ

لَوْ

if only

كَانُوا۟

they

يَعْلَمُونَ

know.

٦٤

(64)

وَمَا هَـٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ ۚ وَإِنَّ ٱلدَّارَ ٱلْـَٔاخِرَةَ لَهِىَ ٱلْحَيَوَانُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ٦٤

(64) And this worldly life is not but diversion and amusement. And indeed, the home of the Hereafter - that is the [eternal] life, if only they knew.

فَإِذَا

And when

رَكِبُوا۟

they embark

فِى

[in]

ٱلْفُلْكِ

the ship,

دَعَوُاْ

they call

ٱللَّهَ

Allah

مُخْلِصِينَ

(being) sincere

لَهُ

to Him

ٱلدِّينَ

(in) the religion.

فَلَمَّا

But when

نَجَّىٰهُمْ

He delivers them

إِلَى

to

ٱلْبَرِّ

the land,

إِذَا

behold,

هُمْ

they

يُشْرِكُونَ

associate partners (with Him)

٦٥

(65)

فَإِذَا رَكِبُواْ فِى ٱلْفُلْكِ دَعَوُاْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ ٦٥

(65) And when they board a ship, they supplicate Allah, sincere to Him

in religion. But when He delivers them to the land, at once they associate others with Him

لِيَكْفُرُوا۟

So that they may deny

بِمَآ

[in] what

ءَاتَيْنَٰهُمْ

We have given them,

وَلِيَتَمَتَّعُوا۟

and they may enjoy (themselves).

صلے

فَسَوْفَ

But soon

يَعْلَمُونَ

they will know.

٦٦

(66)

لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ وَلِيَتَمَتَّعُوا۟ ۖ فَسَوْفَ يَعْلَمُونَ

٦٦

(66) So that they will deny what We have granted them, and they will enjoy themselves. But they are going to know.

أَوَلَمْ

Do not

يَرَوْا۟

they see

أَنَّا

that We

جَعَلْنَا

have made

حَرَمًا

a Sanctuary

ءَامِنًا

secure

وَيُتَخَطَّفُ

while are being taken away

ٱلنَّاسُ

the people

مِنْ

around them?

حَوْلِهِمْ ۚ

أَفَبِٱلْبَٰطِلِ

Then do in the falsehood

يُؤْمِنُونَ

they believe

وَبِنِعْمَةِ

and in (the) Favor

ٱللَّهِ

(of) Allah

يَكْفُرُونَ

they disbelieve?

٦٧

(67)

أَوَلَمْ يَرَوْا۟ أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ ۚ أَفَبِٱلْبَٰطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ ٱللَّهِ يَكْفُرُونَ ٦٧

(67) Have they not seen that We made [Makkah] a safe sanctuary,

while people are being taken away all around them? Then in falsehood do they believe, and in the favor of Allah they disbelieve?

وَمَنْ

And who

أَظْلَمُ

(is) more unjust

مِمَّنِ

than (he) who

ٱفْتَرَىٰ

invents

عَلَى

against

ٱللَّهِ

Allah

كَذِبًا

a lie

أَوْ

or

كَذَّبَ

denies

بِٱلْحَقِّ

the truth

لَمَّا

when

جَآءَهُۥٓ

it has come to him.

ج

أَلَيْسَ

Is there not

فِى
in
جَهَنَّمَ
Hell
مَثْوًى
an abode
لِّلْكَٰفِرِينَ
for the disbelievers?
٦٨
(68)
وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِٱلْحَقِّ لَمَّا جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ٦٨
(68) And who is more unjust than one who invents a lie about Allah or denies the truth when it has come to him? Is there not in Hell a [sufficient] residence for the disbelievers?
وَٱلَّذِينَ
And those who
جَٰهَدُوا۟
strive
فِينَا
for Us,
لَنَهْدِيَنَّهُمْ
We will surely, guide them
سُبُلَنَا
(to) Our ways.
ۚ
وَإِنَّ
And indeed,

ٱللَّهَ

Allah

لَمَعَ

surely (is) with

ٱلْمُحْسِنِينَ

the good-doers.

٦٩

(69)

وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ٦٩

(69) And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good.

ءَايَٰتُهَا ٦٠

Verses 60

سُورَةُ ٱلرُّومِ

Chapter 30 The Romans

رُكُوعَاتُهَا ٦

Rukus 6

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الٓمٓ

Alif Lam Meem.

١

(1)

الٓمٓ ١

(1) Alif, Lam, Meem.

غُلِبَتِ

Have been defeated

ٱلرُّومُ

the Romans

٢

(2)

غُلِبَتِ ٱلرُّومُ ٢

(2) The Byzantines have been defeated

فِىٓ

In

أَدْنَى

(the) nearest

ٱلْأَرْضِ

land.

وَهُم

But they,

مِّن

after

بَعْدِ

their defeat,

غَلَبِهِمْ

will overcome

سَيَغْلِبُونَ

٣

(3)

فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّن بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ

٣

(3) In the nearest land. But they, after their defeat, will overcome.

فِى

Within

بِضْعِ

a few

سِنِينَ

years.

قلے

لِلَّهِ

For Allah

ٱلْأَمْرُ

(is) the command

مِن

before

قَبْلُ

وَمِن

and after.

بَعْدُ

ج

وَيَوْمَئِذٍ
And that day
يَفْرَحُ
will rejoice
ٱلْمُؤْمِنُونَ
the believers
٤
(4)
فِى بِضْعِ سِنِينَ ۗ لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِن بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ٤
(4) Within three to nine years. To Allah belongs the command before and after. And that day the believers will rejoice
بِنَصْرِ
With (the) help
ٱللَّهِ
(of) Allah.
ج

يَنصُرُ
He helps
مَن
whom
يَشَآءُ
He wills.
صلے

وَهُوَ
And He
ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلرَّحِيمُ

the Most Merciful.

٥

(5)

بِنَصْرِ ٱللَّهِ ۚ يَنصُرُ مَن يَشَآءُ ۖ وَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ

٥

(5) In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.

وَعْدَ

(It is the) Promise

ٱللَّهِ

(of) Allah.

ۖ

لَا

(Does) not

يُخْلِفُ

fail

ٱللَّهُ

Allah

وَعْدَهُۥ

(in) His promise,

وَلَٰكِنَّ

but

أَكْثَرَ

most (of)

ٱلنَّاسِ

[the] people

لَا

(do) not

يَعْلَمُونَ

know.

٦

(6)

وَعْدَ ٱللَّهِ ۖ لَا يُخْلِفُ ٱللَّهُ وَعْدَهُۥ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٦

(6) [It is] the promise of Allah. Allah does not fail in His promise, but most of the people do not know.

يَعْلَمُونَ

They know

ظَٰهِرًا

(the) apparent

مِّنَ

of

ٱلْحَيَوٰةِ

the life

ٱلدُّنْيَا

(of) the world,

وَهُمْ

but they,

عَنِ

about

ٱلْءَاخِرَةِ

the Hereafter,

هُمْ

[they]

غَٰفِلُونَ

(are) heedless.

٧

(7)

يَعْلَمُونَ ظَٰهِرًا مِّنَ ٱلْحَيَوٰةِ ٱلدُّنْيَا وَهُمْ عَنِ ٱلْءَاخِرَةِ هُمْ غَٰفِلُونَ ٧

(7) They know what is apparent of the worldly life, but they, of the Hereafter, are unaware.

أَوَلَمْ

Do not

يَتَفَكَّرُوا۟

they ponder

فِىٓ

within

أَنفُسِهِم

themselves?

قلے

مَّا

Not

خَلَقَ

Allah (has) created

ٱللَّهُ

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth,

وَمَا

and what

بَيْنَهُمَآ

(is) between them

إِلَّا
except
بِٱلْحَقِّ
in truth
وَأَجَلٍ
and (for) a term
مُّسَمًّى
appointed.
قلے

وَإِنَّ
And indeed,
كَثِيرًا
many
مِّنَ
of
ٱلنَّاسِ
the people
بِلِقَآئِ
in (the) meeting
رَبِّهِمْ
(with) their Lord
لَكَٰفِرُونَ
surely (are) disbelievers.
٨
(8)
أَوَلَمْ يَتَفَكَّرُوا۟ فِىٓ أَنفُسِهِم ۗ مَّا خَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ بِلِقَآئِ رَبِّهِمْ

لَكَٰفِرُونَ ٨

(8) Do they not contemplate within themselves? Allah has not created the heavens and the earth and what is between them except in truth and for a specified term. And indeed, many of the people, in [the matter of] the meeting with their Lord, are disbelievers.

أَوَلَمْ

Have not

يَسِيرُوا۟

they traveled

فِى

in

ٱلْأَرْضِ

the earth

فَيَنظُرُوا۟

and observed

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

(the) end

ٱلَّذِينَ

(of) those

مِن

before them?

قَبْلِهِمْ ۚ

كَانُوٓا۟

They were

أَشَدَّ

mightier

مِنْهُمْ

than them

قُوَّةً

(in) strength,

وَأَثَارُوا۟

and they dug

ٱلْأَرْضَ

the earth

وَعَمَرُوهَآ

and built (on) it

أَكْثَرَ

more

مِمَّا

than what

عَمَرُوهَا

they have built (on) it.

وَجَآءَتْهُمْ

And came (to) them

رُسُلُهُم

their Messengers

بِٱلْبَيِّنَٰتِ

with clear proofs.

صلے

فَمَا

So not

كَانَ

was

ٱللَّهُ

Allah

لِيَظْلِمَهُمْ

to wrong them

وَلَٰكِن

but

كَانُوٓا۟

they were

أَنفُسَهُمْ

themselves

يَظْلِمُونَ

(doing) wrong.

٩

(9)

أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا۟ ٱلْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا وَجَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ ۖ فَمَا كَانَ ٱللَّهُ لِيَظْلِمَهُمْ وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ٩

(9) Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences. And Allah would not ever have wronged them, but they were wronging themselves.

ثُمَّ

Then

كَانَ

was

عَٰقِبَةَ

(the) end

ٱلَّذِينَ

(of) those who

أَسَٰٓـُٔواْ

did evil -

ٱلسُّوٓأَىٰٓ

the evil,

أَن

because

كَذَّبُواْ

they denied

بِـَٔايَٰتِ

(the) Signs

ٱللَّهِ

(of) Allah

وَكَانُواْ

and were

بِهَا

of them

يَسْتَهْزِءُونَ

making mockery.

١٠

(10)

ثُمَّ كَانَ عَٰقِبَةَ ٱلَّذِينَ أَسَٰٓـُٔواْ ٱلسُّوٓأَىٰٓ أَن كَذَّبُواْ بِـَٔايَٰتِ ٱللَّهِ وَكَانُواْ بِهَا يَسْتَهْزِءُونَ ١٠

(10) Then the end of those who did evil was the worst [consequence] because they denied the signs of Allah and used to ridicule them.

ٱللَّهُ

Allah

يَبْدَؤُا۟

originates

ٱلْخَلْقَ

the creation,

ثُمَّ

then

يُعِيدُهُۥ

He repeats it,

ثُمَّ

then

إِلَيْهِ

to Him

تُرْجَعُونَ

you will be returned.

١١

(11)

ٱللَّهُ يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ ثُمَّ إِلَيْهِ تُرْجَعُونَ ١١

(11) Allah begins creation; then He will repeat it; then to Him you will be returned.

وَيَوْمَ

And (the) Day

تَقُومُ

will (be) established

ٱلسَّاعَةُ

the Hour,

يُبْلِسُ

will (be in) despair

ٱلْمُجْرِمُونَ

the criminals.

١٢

(12)

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُبْلِسُ ٱلْمُجْرِمُونَ ١٢

(12) And the Day the Hour appears the criminals will be in despair.

وَلَمْ

And not

يَكُن

will be

لَّهُم

for them

مِّن

among

شُرَكَآئِهِمْ

theirs partners

شُفَعَٰٓؤُاْ

any intercessors

وَكَانُواْ

and they will be

بِشُرَكَآئِهِمْ

in their partners

كَٰفِرِينَ

disbelievers.

١٣

(13)

وَلَمْ يَكُن لَّهُم مِّن شُرَكَآئِهِمْ شُفَعَٰٓؤُاْ وَكَانُواْ بِشُرَكَآئِهِمْ كَٰفِرِينَ ١٣

(13) And there will not be for them among their [alleged] partners any intercessors, and they will [then] be disbelievers in their partners.

وَيَوْمَ

And (the) Day

تَقُومُ

will (be) established

ٱلسَّاعَةُ

the Hour,

يَوْمَئِذٍ

that Day

يَتَفَرَّقُونَ

they will become separated.

١٤

(14)

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ١٤

(14) And the Day the Hour appears - that Day they will become separated.

فَأَمَّا

Then as for

ٱلَّذِينَ

those who

ءَامَنُواْ

believed

وَعَمِلُواْ

and did

ٱلصَّٰلِحَٰتِ

righteous deeds,

فَهُمْ

so they

فِى

in

رَوْضَةٍ

a Garden

يُحْبَرُونَ

will be delighted.

١٥

(15)

فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَهُمْ فِى رَوْضَةٍ يُحْبَرُونَ ١٥

(15) And as for those who had believed and done righteous deeds, they will be in a garden [of Paradise], delighted.

وَأَمَّا

But as for

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

وَكَذَّبُوا۟

and denied

بِـَٔايَٰتِنَا

Our Signs

وَلِقَآئِ

and (the) meeting

ٱلْءَاخِرَةِ

(of) the Hereafter,

فَأُو۟لَٰٓئِكَ

then those

فِى

in

ٱلْعَذَابِ

the punishment

مُحْضَرُونَ

(will be) brought forth.

١٦

(16)

وَأَمَّا ٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَا وَلِقَآيِٕ ٱلْـَٔاخِرَةِ فَأُوْلَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ١٦

(16) But as for those who disbelieved and denied Our verses and the meeting of the Hereafter, those will be brought into the punishment [to remain].

فَسُبْحَٰنَ

So glory be to

ٱللَّهِ

Allah

حِينَ

when

تُمْسُونَ

you reach the evening

وَحِينَ

and when

تُصْبِحُونَ

you reach the morning.

١٧

(17)

فَسُبْحَٰنَ ٱللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ١٧

(17) So exalted is Allah when you reach the evening and when you reach the morning.

وَلَهُ

And for Him

ٱلْحَمْدُ

(are) all praises

فِى

in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth

وَعَشِيًّا

and (at) night

وَحِينَ

and when

تُظْهِرُونَ

you are at noon.

١٨

(18)

وَلَهُ ٱلْحَمْدُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ١٨

(18) And to Him is [due all] praise throughout the heavens and the earth. And [exalted is He] at night and when you are at noon.

يُخْرِجُ

He brings forth

ٱلْحَىَّ

the living

مِنَ

from

ٱلْمَيِّتِ

the dead

وَيُخْرِجُ

and He brings forth

ٱلْمَيِّتَ

the dead

مِنَ

from

ٱلْحَىِّ

the living,

وَيُحْىِ

and He gives life

ٱلْأَرْضَ

(to) the earth

بَعْدَ

after

مَوْتِهَا

its death,

ج

وَكَذَٰلِكَ

and thus

تُخْرَجُونَ

you will be brought forth.

١٩

(19)

يُخْرِجُ ٱلْحَىَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَىِّ وَيُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ ١٩

(19) He brings the living out of the dead and brings the dead out of the living and brings to life the earth after its lifelessness. And thus will you be brought out.

وَمِنْ

And among

ءَايَٰتِهِۦٓ

His Signs

أَنْ

(is) that

خَلَقَكُم

He created you

مِّن

from

تُرَابٍ

dust

ثُمَّ

then

إِذَآ

behold

أَنتُم

You

بَشَرٌ

(are) human beings

تَنتَشِرُونَ

dispersing.

٢٠

(20)

وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَكُم مِّن تُرَابٍ ثُمَّ إِذَآ أَنتُم بَشَرٌ تَنتَشِرُونَ ٢٠

(20) And of His signs is that He created you from dust; then, suddenly you were human beings dispersing [throughout the earth].

وَمِنْ

And among

ءَايَٰتِهِۦٓ

His Signs

أَنْ

(is) that

خَلَقَ

He created

لَكُم

for you

مِّنْ

from

أَنفُسِكُمْ

yourselves

أَزْوَٰجًا

mates

لِّتَسْكُنُوٓا۟

that you may find tranquility

إِلَيْهَا

in them;

وَجَعَلَ

and He placed

بَيْنَكُم

between you

مَّوَدَّةً

love

وَرَحْمَةً

and mercy.

ۚ

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَٰتٍ

surely (are) Signs

لِّقَوْمٍ

for a people

يَتَفَكَّرُونَ

who reflect.

٢١

(21)

وَمِنْ ءَايَٰتِهِۦٓ أَنْ خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓا۟ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ٢١

(21) And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

وَمِنْ

And among

ءَايَٰتِهِۦ

His Signs

خَلْقُ

(is the) creation

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

وَٱخْتِلَٰفُ

and the diversity

أَلْسِنَتِكُمْ

(of) your languages

وَأَلْوَٰنِكُمْ
and your colors.
ج

إِنَّ
Indeed,
فِى
in
ذَٰلِكَ
that
لَءَايَٰتٍ
surely (are) Signs
لِّلْعَٰلِمِينَ
for those of knowledge.
٢٢
(22)
وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّلْعَٰلِمِينَ
٢٢
(22) And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.
وَمِنْ
And among
ءَايَٰتِهِۦ
His Signs
مَنَامُكُم
(is) your sleep
بِٱلَّيْلِ
by night

وَٱلنَّهَارِ

and the day

وَٱبْتِغَآؤُكُم

[and] your seeking

مِّن

of

فَضْلِهِۦٓ

His Bounty.

ج

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَٰتٍ

surely (are) Signs

لِّقَوْمٍ

for a people

يَسْمَعُونَ

who listen.

٢٣

(23)

وَمِنْ ءَايَٰتِهِۦ مَنَامُكُم بِٱلَّيْلِ وَٱلنَّهَارِ وَٱبْتِغَآؤُكُم مِّن فَضْلِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَسْمَعُونَ

٢٣

(23) And of His signs is your sleep by night and day and your seeking of His bounty. Indeed in that are signs for a people who listen.

وَمِنْ

And among

ءَايَٰتِهِۦ

His Signs

يُرِيكُمُ

He shows you

ٱلْبَرْقَ

the lightning

خَوْفًا

(causing) fear

وَطَمَعًا

and hope,

وَيُنَزِّلُ

and He sends down

مِنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water

فَيُحْىِۦ

and gives life

بِهِ

therewith

ٱلْأَرْضَ

(to) the earth

بَعْدَ

after

مَوْتِهَآ

its death.
ج

إِنَّ
Indeed,

فِى
in

ذَٰلِكَ
that

لَءَايَٰتٍ
surely (are) Signs

لِّقَوْمٍ
for a people

يَعْقِلُونَ
who use intellect.

٢٤
(24)

وَمِنْ ءَايَٰتِهِۦ يُرِيكُمُ ٱلْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءً فَيُحْيِۦ بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ج إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَعْقِلُونَ ٢٤

(24) And of His signs is [that] He shows you the lightning [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason.

وَمِنْ
And among

ءَايَٰتِهِۦٓ
His Signs

أَن
(is) that

تَقُومَ

stands

ٱلسَّمَآءُ

the heavens

وَٱلْأَرْضُ

and the earth

بِأَمْرِهِۦ

by His Command.

ج

ثُمَّ

Then

إِذَا

when

دَعَاكُمْ

He calls you

دَعْوَةً

(with) a call,

مِّنَ

from

ٱلْأَرْضِ

the earth,

إِذَآ

behold

أَنتُمْ

You

تَخْرُجُونَ

will come forth.

٢٥

(25)

وَمِنْ ءَايَٰتِهِۦٓ أَن تَقُومَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرِهِۦ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ ٱلْأَرْضِ إِذَآ أَنتُمْ تَخْرُجُونَ ٢٥

(25) And of His signs is that the heaven and earth remain by His command. Then when He calls you with a [single] call from the earth, immediately you will come forth.

وَلَهُۥ

And to Him (belongs)

مَن

whoever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth.

ۖ

كُلٌّ

All

لَّهُۥ

to Him

قَٰنِتُونَ

(are) obedient.

٢٦

(26)

وَلَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ كُلٌّ لَّهُۥ قَٰنِتُونَ ٢٦

(26) And to Him belongs whoever is in the heavens and earth. All are to Him devoutly obedient.

وَهُوَ
And He
ٱلَّذِى
(is) the One Who
يَبْدَؤُا۟
originates
ٱلْخَلْقَ
the creation
ثُمَّ
then
يُعِيدُهُۥ
repeats it,
وَهُوَ
and it
أَهْوَنُ
(is) easier
عَلَيْهِ
for Him.
ج

وَلَهُ
And for Him
ٱلْمَثَلُ
(is) the description,
ٱلْأَعْلَىٰ
the highest
فِى
in
ٱلسَّمَٰوَٰتِ
the heavens

وَٱلْأَرْضِ

and the earth.

ج

وَهُوَ

And He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلْحَكِيمُ

the All-Wise.

٢٧

(27)

وَهُوَ ٱلَّذِى يَبْدَؤُا۟ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٢٧

(27) And it is He who begins creation; then He repeats it, and that is [even] easier for Him. To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise.

ضَرَبَ

He sets forth

لَكُم

to you

مَّثَلًا

an example

مِّنْ

from

أَنفُسِكُمْ

yourselves.

صلے

هَل
Is
لَّكُم
for you
مِّن
among
مَّا
what
مَلَكَتْ
possess
أَيْمَٰنُكُم
your right hands
مِّن
any
شُرَكَآءَ
partners
فِى
in
مَا
what
رَزَقْنَٰكُمْ
We have provided you
فَأَنتُمْ
so you
فِيهِ
in it
سَوَآءٌ
(are) equal,
تَخَافُونَهُمْ

you fear them

كَخِيفَتِكُمْ

as you fear

أَنفُسَكُمْ

yourselves?

ج

كَذَٰلِكَ

Thus

نُفَصِّلُ

We explain

ٱلْءَايَٰتِ

the Verses

لِقَوْمٍ

for a people

يَعْقِلُونَ

(who) use reason.

٢٨

(28)

ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَٰنُكُم مِّن شُرَكَآءَ فِى مَا رَزَقْنَٰكُمْ فَأَنتُمْ فِيهِ سَوَآءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْقِلُونَ ٢٨

(28) He presents to you an example from yourselves. Do you have among those whom your right hands possess any partners in what We have provided for you so that you are equal therein [and] would fear them as your fear of one another [within a partnership]? Thus do We detail the verses for a people who use reason.

بَل

Nay,

ٱتَّبَعَ
follow
ٱلَّذِينَ
those who
ظَلَمُوٓا۟
do wrong,
أَهْوَآءَهُم
their desires,
بِغَيْرِ
without
عِلْمٍ
knowledge.
صلے

فَمَن
Then who
يَهْدِى
(can) guide
مَنْ
(one) whom
أَضَلَّ
Allah has let go astray?
ٱللَّهُ
صلے

وَمَا
And not
لَهُم
for them
مِّن

any

نَّٰصِرِينَ

helpers.

٢٩

(29)

بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا۟ أَهْوَآءَهُم بِغَيْرِ عِلْمٍ ۖ فَمَن يَهْدِى مَنْ أَضَلَّ ٱللَّهُ ۖ وَمَا لَهُم مِّن نَّٰصِرِينَ ٢٩

(29) But those who wrong follow their [own] desires without knowledge. Then who can guide one whom Allah has sent astray? And for them there are no helpers.

فَأَقِمْ

So set

وَجْهَكَ

your face

لِلدِّينِ

to the religion

حَنِيفًا

upright.

ج

فِطْرَتَ

Nature

ٱللَّهِ

(made by) Allah

ٱلَّتِى

(upon) which

فَطَرَ

He has created

ٱلنَّاسَ

mankind

عَلَيْهَا

[on it].

ج

لَا

No

تَبْدِيلَ

change

لِخَلْقِ

(should there be) in the creation

ٱللَّهِ

(of) Allah.

ج

ذَٰلِكَ

That

ٱلدِّينُ

(is) the religion

ٱلْقَيِّمُ

the correct,

وَلَٰكِنَّ

but

أَكْثَرَ

most

ٱلنَّاسِ

men

لَا

(do) not

يَعْلَمُونَ

know.

٣٠

(30)

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٣٠

(30) So direct your face toward the religion, inclining to truth. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know.

مُنِيبِينَ

Turning

إِلَيْهِ

to Him,

وَٱتَّقُوهُ

and fear Him

وَأَقِيمُوا۟

and establish

ٱلصَّلَوٰةَ

the prayer

وَلَا

and (do) not

تَكُونُوا۟

be

مِنَ

of

ٱلْمُشْرِكِينَ

the polytheists

٣١

مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُواْ ٱلصَّلَوٰةَ وَلَا ۞ تَكُونُواْ مِنَ ٱلْمُشْرِكِينَ ٣١

(31) [Adhere to it], turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah

مِنَ
Of

ٱلَّذِينَ
those who

فَرَّقُواْ
divide

دِينَهُمْ
their religion

وَكَانُواْ
and become

شِيَعًا
sects,

صلے

كُلُّ
each

حِزْبٍ
party

بِمَا
in what

لَدَيْهِمْ
they have

فَرِحُونَ
rejoicing.

٣٢

(32)

مِنَ ٱلَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيَعًاۖ كُلُّ حِزْبِۭ بِمَا لَدَيْهِمْ فَرِحُونَ ٣٢

(32) [Or] of those who have divided their religion and become sects, every faction rejoicing in what it has.

وَإِذَا

And when

مَسَّ

touches

ٱلنَّاسَ

people

ضُرٌّ

hardship,

دَعَوْاْ

they call

رَبَّهُم

their Lord

مُّنِيبِينَ

turning

إِلَيْهِ

to Him.

ثُمَّ

Then

إِذَآ

when

أَذَاقَهُم

He causes them to taste

مِّنْهُ

from Him

رَحْمَةً

Mercy

إِذَا

behold

فَرِيقٌ

A party

مِّنْهُم

of them

بِرَبِّهِمْ

with their Lord

يُشْرِكُونَ

associate partners

٣٣

(33)

وَإِذَا مَسَّ ٱلنَّاسَ ضُرٌّ دَعَوْا۟ رَبَّهُم مُّنِيبِينَ إِلَيْهِ ثُمَّ إِذَآ أَذَاقَهُم مِّنْهُ رَحْمَةً إِذَا فَرِيقٌ مِّنْهُم بِرَبِّهِمْ يُشْرِكُونَ ٣٣

(33) And when adversity touches the people, they call upon their Lord, turning in repentance to Him. Then when He lets them taste mercy from Him, at once a party of them associate others with their Lord,

لِيَكْفُرُوا۟

So as to deny

بِمَآ

[in] what,

ءَاتَيْنَٰهُمْ

We have granted them.

ج

فَتَمَتَّعُوا۟

Then enjoy,

فَسَوْفَ

but soon

تَعْلَمُونَ

you will know.

٣٤

(34)

لِيَكْفُرُوا۟ بِمَآ ءَاتَيْنَٰهُمْ ۚ فَتَمَتَّعُوا۟ فَسَوْفَ تَعْلَمُونَ

٣٤

(34) So that they will deny what We have granted them. Then enjoy yourselves, for you are going to know.

أَمْ

Or

أَنزَلْنَا

have We sent

عَلَيْهِمْ

to them

سُلْطَٰنًا

an authority

فَهُوَ

and it

يَتَكَلَّمُ

speaks

بِمَا

of what

كَانُوا۟

they were

بِهِۦ

with Him

يُشْرِكُونَ

associating?

٣٥

(35)

أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا۟ بِهِۦ يُشْرِكُونَ ٣٥

(35) Or have We sent down to them an authority, and it speaks of what they were associating with Him?

وَإِذَآ

And when

أَذَقْنَا

We cause people to taste

ٱلنَّاسَ

رَحْمَةً

mercy,

فَرِحُوا۟

they rejoice

بِهَا

therein.

صلے

وَإِن

But if

تُصِبْهُمْ

afflicts them

سَيِّئَةٌۢ

an evil

بِمَا

for what

قَدَّمَتْ

have sent forth

أَيْدِيهِمْ
their hands,

إِذَا
behold

هُمْ
They

يَقْنَطُونَ
despair.

٣٦

(36)

وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً فَرِحُواْ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ٣٦

(36) And when We let the people taste mercy, they rejoice therein, but if evil afflicts them for what their hands have put forth, immediately they despair.

أَوَلَمْ
Do not

يَرَوْاْ
they see

أَنَّ
that

ٱللَّهَ
Allah

يَبْسُطُ
extends

ٱلرِّزْقَ
the provision

لِمَن
for whom

يَشَآءُ

He wills

وَيَقْدِرُ

and straitens (it).

ج

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَٰتٍ

surely (are) Signs

لِّقَوْمٍ

for a people

يُؤْمِنُونَ

who believe.

٣٧

(37)

أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ٣٧

(37) Do they not see that Allah extends provision for whom He wills and restricts [it]? Indeed, in that are signs for a people who believe.

فَـَٔاتِ

So give

ذَا

the relative

ٱلْقُرْبَىٰ

حَقَّهُۥ

his right

وَٱلْمِسْكِينَ

and the poor

وَٱبْنَ

and the wayfarer.

ٱلسَّبِيلِ ۚ

ذَٰلِكَ

That

خَيْرٌ

(is) best

لِّلَّذِينَ

for those who

يُرِيدُونَ

desire

وَجْهَ

(the) Countenance

ٱللَّهِ

(of) Allah.

ۖ

وَأُو۟لَٰٓئِكَ

And those,

هُمُ

they

ٱلْمُفْلِحُونَ

(are) the successful ones.

٣٨

(38)

فَـَٔاتِ ذَا ٱلْقُرْبَىٰ حَقَّهُۥ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ ۖ وَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٣٨

(38) So give the relative his right, as well as the needy and the traveler. That is best for those who desire the countenance of Allah, and it is they who will be the successful.

وَمَآ

And what

ءَاتَيْتُم

you give

مِّن

for

رِّبًا

usury

لِّيَرْبُوَا۟

to increase

فِىٓ

in

أَمْوَٰلِ

(the) wealth

ٱلنَّاسِ

(of) people,

فَلَا

not

يَرْبُوا۟

(will) increase

عِندَ

with

ٱللَّهِ

Allah.

صلے

وَمَآ

But what

ءَاتَيْتُم

you give

مِّن

of

زَكَوٰةٍ

zakah

تُرِيدُونَ

desiring

وَجْهَ

(the) Countenance

ٱللَّهِ

(of) Allah,

فَأُو۟لَٰٓئِكَ

then those

هُمُ

[they]

ٱلْمُضْعِفُونَ

(will) get manifold.

٣٩

(39)

وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ ۖ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ ٣٩

(39) And whatever you give for interest to increase within the wealth of people will not increase with Allah. But what you give in zakah, desiring the countenance of Allah - those are the multipliers.

ٱللَّهُ

Allah

ٱلَّذِى

(is) the One Who

خَلَقَكُمْ

created you,

ثُمَّ

then

رَزَقَكُمْ

He provided (for) you,

ثُمَّ

then

يُمِيتُكُمْ

He will cause you to die

ثُمَّ

then

يُحْيِيكُمْ

He will give you life.

صلے

هَلْ

Is (there)

مِن

any

شُرَكَآئِكُم

(of) your partners

مَّن

who

يَفْعَلُ
does

مِن
of

ذَٰلِكُم
that

مِّن
any

شَىْءٍ
thing?
ج

سُبْحَٰنَهُۥ
Glory be to Him

وَتَعَٰلَىٰ
and exalted is He

عَمَّا
above what

يُشْرِكُونَ
they associate.

٤٠

(40)

ٱللَّهُ ٱلَّذِى خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۖ هَلْ مِن شُرَكَآئِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَىْءٍ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ٤٠

(40) Allah is the one who created you, then provided for you, then will cause you to die, and then will give you life. Are there any of your "partners" who does anything of that? Exalted is He and high above what they associate with Him.

ظَهَرَ

Has appeared

ٱلْفَسَادُ

the corruption

فِى

in

ٱلْبَرِّ

the land

وَٱلْبَحْرِ

and the sea

بِمَا

for what

كَسَبَتْ

have earned

أَيْدِى

(the) hands

ٱلنَّاسِ

(of) people,

لِيُذِيقَهُم

so that He may let them taste

بَعْضَ

a part

ٱلَّذِى

(of) that which

عَمِلُوا۟

they have done

لَعَلَّهُمْ

so that they may

يَرْجِعُونَ

return.

٤١

(41)

ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ ٤١

(41) Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness].

قُلْ

Say,

سِيرُوا۟

"Travel

فِى

in

ٱلْأَرْضِ

the earth

فَٱنظُرُوا۟

and see

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

(the) end

ٱلَّذِينَ

(of) those who

مِن

(were) before.

قَبْلُ ۚ

كَانَ

Most of them were

أَكْثَرُهُم

مُّشْرِكِينَ

polytheists."

٤٢

(42)

قُلْ سِيرُوا۟ فِى ٱلْأَرْضِ فَٱنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلُ ۚ كَانَ أَكْثَرُهُم مُّشْرِكِينَ ٤٢

(42) Say, [O Muhammad], "Travel through the land and observe how was the end of those before. Most of them were associators [of others with Allah].

فَأَقِمْ

So set

وَجْهَكَ

your face

لِلدِّينِ

to the religion

ٱلْقَيِّمِ

right,

مِن

before

قَبْلِ

أَن

[that]

يَأْتِىَ

comes

يَوْمٌ

a Day

لَّا

not

مَرَدَّ

(can be) averted

لَهُۥ

[it]

مِنَ

from

ٱللَّهِ

Allah.

صلے

يَوْمَئِذٍ

That Day,

يَصَّدَّعُونَ

they will be divided.

٤٣

(43)

فَأَقِمْ وَجْهَكَ لِلدِّينِ ٱلْقَيِّمِ مِن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۖ يَوْمَئِذٍ يَصَّدَّعُونَ ٤٣

(43) So direct your face toward the correct religion before a Day comes from Allah of which there is no repelling. That Day, they will be divided.

مَن

Whoever

كَفَرَ

disbelieves,

فَعَلَيْهِ
then against him
كُفْرُهُۥ
(is) his disbelief.
صلے

وَمَنْ
And whoever
عَمِلَ
does
صَٰلِحًا
righteousness,
فَلِأَنفُسِهِمْ
then for themselves
يَمْهَدُونَ
they are preparing,
٤٤
(44)
مَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَمَنْ عَمِلَ صَٰلِحًا فَلِأَنفُسِهِمْ يَمْهَدُونَ ٤٤
(44) Whoever disbelieves - upon him is [the consequence of] his disbelief. And whoever does righteousness - they are for themselves preparing,
لِيَجْزِىَ
That He may reward
ٱلَّذِينَ
those who
ءَامَنُوا۟
believe
وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous deeds

مِن

(out) of

فَضْلِهِۦٓ

His Bounty.

ج

إِنَّهُۥ

Indeed, He

لَا

(does) not

يُحِبُّ

like

ٱلْكَٰفِرِينَ

the disbelievers.

٤٥

(45)

لِيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِن فَضْلِهِۦٓ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْكَٰفِرِينَ ٤٥

(45) That He may reward those who have believed and done righteous deeds out of His bounty. Indeed, He does not like the disbelievers.

وَمِنْ

And among

ءَايَٰتِهِۦٓ

His Signs

أَن

(is) that

يُرْسِلَ

He sends

ٱلرِّيَاحَ

the winds

مُبَشِّرَٰتٍ

(as) bearers of glad tidings

وَلِيُذِيقَكُم

and to let you taste

مِّن

of

رَّحْمَتِهِۦ

His Mercy,

وَلِتَجْرِىَ

and that may sail

ٱلْفُلْكُ

the ships

بِأَمْرِهِۦ

at His Command,

وَلِتَبْتَغُوا۟

and that you may seek

مِن

of

فَضْلِهِۦ

His Bounty,

وَلَعَلَّكُمْ

and that you may

تَشْكُرُونَ

be grateful.

٤٦

(46)

وَمِنْ ءَايَٰتِهِۦٓ أَن يُرْسِلَ ٱلرِّيَاحَ مُبَشِّرَٰتٍ وَلِيُذِيقَكُم مِّن رَّحْمَتِهِۦ وَلِتَجْرِىَ ٱلْفُلْكُ بِأَمْرِهِۦ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ٤٦

(46) And of His signs is that He sends the winds as bringers of good tidings and to let you taste His mercy and so the ships may sail at His command and so you may seek of His bounty, and perhaps you will be grateful.

وَلَقَدْ

And verily,

أَرْسَلْنَا

We sent

مِن

before you

قَبْلِكَ

رُسُلًا

Messengers

إِلَىٰ

to

قَوْمِهِمْ

their people,

فَجَآءُوهُم

and they came to them

بِٱلْبَيِّنَٰتِ

with clear proofs;

فَٱنتَقَمْنَا

then We took retribution

مِنَ

from

ٱلَّذِينَ

those who

أَجْرَمُوا۟

committed crimes.

صلے

وَكَانَ

And it was

حَقًّا

incumbent

عَلَيْنَا

upon Us

نَصْرُ

(to) help

ٱلْمُؤْمِنِينَ

the believers.

٤٧

(47)

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَآءُوهُم بِٱلْبَيِّنَٰتِ فَٱنتَقَمْنَا مِنَ ٱلَّذِينَ أَجْرَمُوا۟ ۖ وَكَانَ حَقًّا عَلَيْنَا نَصْرُ ٱلْمُؤْمِنِينَ ٤٧

(47) And We have already sent messengers before you to their peoples, and they came to them with clear evidences; then We took retribution from those who committed crimes, and incumbent upon Us was support of the believers.

ٱللَّهُ

Allah

ٱلَّذِى

(is) the One Who

يُرْسِلُ

sends

ٱلرِّيَٰحَ

the winds,

فَتُثِيرُ

so they raise

سَحَابًا

(the) clouds,

فَيَبْسُطُهُۥ

then He spreads them

فِى

in

ٱلسَّمَآءِ

the sky,

كَيْفَ

how

يَشَآءُ

He wills,

وَيَجْعَلُهُۥ

and He makes them

كِسَفًا

fragments

فَتَرَى

so you see

ٱلْوَدْقَ

the rain

يَخْرُجُ

coming forth

مِنْ

from

خِلَٰلِهِۦ

their midst.
صلے

فَإِذَآ
Then when
أَصَابَ
He causes it to fall on
بِهِۦ
مَن
whom
يَشَآءُ
He wills
مِنْ
of
عِبَادِهِۦٓ
His slaves,
إِذَا
behold
هُمْ
They
يَسْتَبْشِرُونَ
rejoice.
٤٨
(48)

ٱللَّهُ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُۥ فِى ٱلسَّمَآءِ كَيْفَ يَشَآءُ وَيَجْعَلُهُۥ كِسَفًا فَتَرَى ٱلْوَدْقَ يَخْرُجُ مِنْ خِلَٰلِهِۦ ۖ فَإِذَآ أَصَابَ بِهِۦ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ٤٨

(48) It is Allah who sends the winds, and they stir the clouds and

spread them in the sky however He wills, and He makes them fragments so you see the rain emerge from within them. And when He causes it to fall upon whom He wills of His servants, immediately they rejoice

وَإِن

And certainly

كَانُواْ

they were,

مِن

before

قَبْلِ

أَن

[that]

يُنَزَّلَ

it was sent down

عَلَيْهِم

upon them,

مِّن

[before it],

قَبْلِهِۦ

surely in despair.

لَمُبْلِسِينَ

٤٩

(49)

وَإِن كَانُواْ مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِۦ لَمُبْلِسِينَ ٤٩

(49) Although they were, before it was sent down upon them - before that, in despair.

فَٱنظُرْ

So look

إِلَىٰٓ
at
ءَاثَٰرِ
(the) effects
رَحْمَتِ
(of the) Mercy
ٱللَّهِ
(of) Allah,
كَيْفَ
how
يُحْىِ
He gives life
ٱلْأَرْضَ
(to) the earth
بَعْدَ
after
مَوْتِهَآ
its death.
ج

إِنَّ
Indeed,
ذَٰلِكَ
that
لَمُحْىِ
surely He (will) give life
ٱلْمَوْتَىٰ
(to) the dead.
صلى

وَهُوَ

And He

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful.

٥٠

(50)

فَٱنظُرْ إِلَىٰٓ ءَاثَٰرِ رَحْمَتِ ٱللَّهِ كَيْفَ يُحْىِ ٱلْأَرْضَ بَعْدَ مَوْتِهَآ ۚ إِنَّ ذَٰلِكَ لَمُحْىِ ٱلْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٥٠

(50) So observe the effects of the mercy of Allah - how He gives life to the earth after its lifelessness. Indeed, that [same one] will give life to the dead, and He is over all things competent.

وَلَئِنْ

But if

أَرْسَلْنَا

We sent

رِيحًا

a wind

فَرَأَوْهُ

and they see it

مُصْفَرًّا

turn yellow,

لَّظَلُّوا۟

certainly they continue

مِنۢ

after it

بَعْدِهِۦ

يَكْفُرُونَ

(in) disbelief.

٥١

(51)

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا۟ مِنۢ بَعْدِهِۦ يَكْفُرُونَ ٥١

(51) But if We should send a [bad] wind and they saw [their crops] turned yellow, they would remain thereafter disbelievers.

فَإِنَّكَ

So indeed, you

لَا

(can) not

تُسْمِعُ

make the dead hear

ٱلْمَوْتَىٰ

وَلَا

and not

تُسْمِعُ

make the deaf hear

ٱلصُّمَّ

ٱلدُّعَآءَ

the call

إِذَا

when

وَلَّوْا۟

they turn,

مُدْبِرِينَ

retreating.

٥٢

(52)

فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْتَىٰ وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَّوْا۟ مُدْبِرِينَ ٥٢

(52) So indeed, you will not make the dead hear, nor will you make the deaf hear the call when they turn their backs, retreating.

وَمَآ

And not

أَنتَ

you

بِهَـٰدِ

can guide

ٱلْعُمْىِ

the blind

عَن

from

ضَلَـٰلَتِهِمْ

their error.

صلے

إِن

Not

تُسْمِعُ

you can make hear

إِلَّا

except

مَن

(those) who

يُؤْمِنُ

believe

بِـَٔايَٰتِنَا

in Our Verses

فَهُم

so they

مُّسْلِمُونَ

surrender.

٥٣

(53)

وَمَآ أَنتَ بِهَٰدِ ٱلْعُمْىِ عَن ضَلَٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِـَٔايَٰتِنَا فَهُم مُّسْلِمُونَ ٥٣

(53) And you cannot guide the blind away from their error. You will only make hear those who believe in Our verses so they are Muslims [in submission to Allah].

ٱللَّهُ

Allah

ٱلَّذِى

(is) the One Who

خَلَقَكُم

created you

مِّن

from

ضَعْفٍ

weakness,

ثُمَّ

then

جَعَلَ

made

مِن

after

بَعْدِ

ضَعْفٍ

weakness

قُوَّةً

strength,

ثُمَّ

then

جَعَلَ

made

مِن

after

بَعْدِ

قُوَّةٍ

strength

ضَعْفًا

weakness

وَشَيْبَةً

and gray hair.

ج

يَخْلُقُ

He creates

مَا

what

يَشَآءُ

He wills,

صلے

وَهُوَ

and He

ٱلْعَلِيمُ

(is) the All-Knower

ٱلْقَدِيرُ

the All-Powerful.

٥٤

(54)

ٱللَّهُ ٱلَّذِى خَلَقَكُم مِّن ضَعْفٍ ثُمَّ جَعَلَ مِن ۞
بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضَعْفًا
وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْقَدِيرُ ٥٤

(54) Allah is the one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates what He wills, and He is the Knowing, the Competent.

وَيَوْمَ

And (the) Day

تَقُومُ

will (be) established

ٱلسَّاعَةُ

the Hour

يُقْسِمُ

will swear

ٱلْمُجْرِمُونَ

the criminals

مَا

not

لَبِثُواْ

they remained

غَيْرَ

but

سَاعَةٍ

an hour.

ج

كَذَٰلِكَ

Thus

كَانُواْ

they were

يُؤْفَكُونَ

deluded.

٥٥

(55)

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُقْسِمُ ٱلْمُجْرِمُونَ مَا لَبِثُواْ غَيْرَ سَاعَةٍ ۚ كَذَٰلِكَ كَانُواْ يُؤْفَكُونَ ٥٥

(55) And the Day the Hour appears the criminals will swear they had remained but an hour. Thus they were deluded.

وَقَالَ

But will say

ٱلَّذِينَ

those who

أُوتُواْ

were given

ٱلْعِلْمَ

the knowledge

وَٱلْإِيمَٰنَ

and the faith,

لَقَدْ

"Verily,

لَبِثْتُمْ

you remained

فِى

by

كِتَٰبِ

(the) Decree

ٱللَّهِ

(of) Allah

إِلَىٰ

until

يَوْمِ

(the) Day

ٱلْبَعْثِ

(of) Resurrection.

صلے

فَهَٰذَا

And this

يَوْمُ

(is the) Day

ٱلْبَعْثِ

(of) the Resurrection

وَلَٰكِنَّكُمْ

but you

كُنتُمْ

were

لَا

not

تَعْلَمُونَ

knowing.

٥٦

(56)

وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَٱلْإِيمَـٰنَ لَقَدْ لَبِثْتُمْ فِى كِتَـٰبِ ٱللَّهِ إِلَىٰ يَوْمِ ٱلْبَعْثِ ۖ فَهَـٰذَا يَوْمُ ٱلْبَعْثِ وَلَـٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ٥٦

(56) But those who were given knowledge and faith will say, "You remained the extent of Allah 's decree until the Day of Resurrection, and this is the Day of Resurrection, but you did not used to know."

فَيَوْمَئِذٍ

So that Day,

لَّا

not

يَنفَعُ

will profit

ٱلَّذِينَ

those who

ظَلَمُوا۟

wronged

مَعْذِرَتُهُمْ

their excuses

وَلَا

and not

هُمْ

they

يُسْتَعْتَبُونَ

will be allowed to make amends.

٥٧

(57)

فَيَوْمَئِذٍ لَّا يَنفَعُ ٱلَّذِينَ ظَلَمُوا۟ مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ٥٧

(57) So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allah].

وَلَقَدْ

And verily,

ضَرَبْنَا

We (have) set forth

لِلنَّاسِ

for mankind

فِى

in

هَٰذَا

this -

ٱلْقُرْءَانِ

[the] Quran

مِن

of

كُلِّ

every

مَثَلٍ

example.

ۚ

وَلَئِن

But if

جِئْتَهُم

you bring them

بِـَٔايَةٍ

a sign,

لَّيَقُولَنَّ

surely will say

ٱلَّذِينَ

those who

كَفَرُوٓاْ

disbelieve,

إِنْ

"Not

أَنتُمْ

you

إِلَّا

(are) except

مُبْطِلُونَ

falsifiers."

٥٨

(58)

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِـَٔايَةٍ لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓاْ إِنْ أَنتُمْ إِلَّا مُبْطِلُونَ ٥٨

(58) And We have certainly presented to the people in this Qur'an from every [kind of] example. But, [O Muhammad], if you should bring them a sign, the disbelievers will surely say, "You [believers] are but falsifiers."

كَذَٰلِكَ

Thus

يَطْبَعُ

Allah seals

ٱللَّهُ

عَلَىٰ

[on]

قُلُوبِ

(the) hearts

ٱلَّذِينَ

(of) those who

لَا

(do) not

يَعْلَمُونَ

know.

٥٩

(59)

كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلَّذِينَ لَا يَعْلَمُونَ ٥٩

(59) Thus does Allah seal the hearts of those who do not know.

فَٱصْبِرْ

So be patient.

إِنَّ

Indeed,

وَعْدَ

(the) Promise

ٱللَّهِ

(of) Allah

حَقٌّ

(is) true.

صلى

وَلَا

And (let) not

يَسْتَخِفَّنَّكَ

take you in light estimation

ٱلَّذِينَ

those who

لَا

(are) not

يُوقِنُونَ

certain in faith.

٦٠

(60)

فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنَّكَ ٱلَّذِينَ لَا يُوقِنُونَ ٦٠

(60) So be patient. Indeed, the promise of Allah is truth. And let them not disquiet you who are not certain [in faith].

ءَايَٰتُهَا ٣٤

Verses 34

سُورَةُ لُقْمَٰنَ

Chapter 31 Luqman

رُكُوعَاتُهَا ٣

Rukus 3

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الٓمٓ

Alif Lam Meem.

١

(1)

الٓمٓ ١

(1) Alif, Lam, Meem.

تِلْكَ

These

ءَايَٰتُ

(are) Verses

ٱلْكِتَٰبِ

(of) the Book

ٱلْحَكِيمِ

the Wise,

٢

(2)

تِلْكَ ءَايَٰتُ ٱلْكِتَٰبِ ٱلْحَكِيمِ ٢

(2) These are verses of the wise Book,

هُدًى

A guidance

وَرَحْمَةً

and a mercy

لِّلْمُحْسِنِينَ

for the good-doers,

٣

(3)

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ٣

(3) As guidance and mercy for the doers of good

ٱلَّذِينَ

Those who

يُقِيمُونَ

establish

ٱلصَّلَوٰةَ

the prayer

وَيُؤْتُونَ

and give

ٱلزَّكَوٰةَ

zakah

وَهُم

and they,

بِٱلْءَاخِرَةِ

in the Hereafter,

هُمْ

[they]

يُوقِنُونَ

believe firmly.

٤

(4)

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ ٤

(4) Who establish prayer and give zakah, and they, of the Hereafter, are certain [in faith].

أُو۟لَٰٓئِكَ

Those

عَلَىٰ

(are) on

هُدًى

guidance

مِّن

from

رَّبِّهِمْ

their Lord,

صلے

وَأُو۟لَٰٓئِكَ

and those

هُمُ

[they]

ٱلْمُفْلِحُونَ

(are) the successful.

٥

(5)

أُو۟لَٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٥

(5) Those are on [right] guidance from their Lord, and it is those who are the successful.

وَمِنَ

And of

ٱلنَّاسِ

the mankind

مَن

(is he) who

يَشْتَرِى

purchases,

لَهْوَ

idle tales

ٱلْحَدِيثِ

to mislead

لِيُضِلَّ

from

عَن

(the) path

سَبِيلِ

(of) Allah

ٱللَّهِ

without

بِغَيْرِ

knowledge,

عِلْمٍ

and takes it

وَيَتَّخِذَهَا

(in) ridicule.

هُزُوًا

Those

ج

أُو۟لَٰٓئِكَ

for them

لَهُمْ

(is) a punishment

عَذَابٌ

humiliating.

مُّهِينٌ

٦

(6)

وَمِنَ ٱلنَّاسِ مَن يَشْتَرِى لَهْوَ ٱلْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ ٱللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ٦

(6) And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment.

وَإِذَا

And when

تُتْلَىٰ

are recited

عَلَيْهِ

to him

ءَايَـٰتُنَا

Our Verses,

وَلَّىٰ

he turns away

مُسْتَكْبِرًا

arrogantly

كَأَن

as if

لَّمْ

not

يَسْمَعْهَا

he (had) heard them,

كَأَنَّ

as if

فِىٓ
in
أُذُنَيْهِ
his ears
وَقْرًا
(is) deafness.
صلى

فَبَشِّرْهُ
So give him tidings
بِعَذَابٍ
of a punishment
أَلِيمٍ
painful.
٧
(7)
وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِىٓ أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ
٧
(7) And when our verses are recited to him, he turns away arrogantly as if he had not heard them, as if there was in his ears deafness. So give him tidings of a painful punishment.
إِنَّ
Indeed,
ٱلَّذِينَ
those who
ءَامَنُوا۟
believe
وَعَمِلُوا۟
and do

ٱلصَّٰلِحَٰتِ
righteous deeds,
لَهُمْ
for them
جَنَّٰتُ
(are) Gardens
ٱلنَّعِيمِ
(of) Delight,
٨
(8)
إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتُ ٱلنَّعِيمِ ٨
(8) Indeed, those who believe and do righteous deeds - for them are the Gardens of Pleasure.
خَٰلِدِينَ
(To) abide forever
فِيهَا
in it.
صلى

وَعْدَ
(The) Promise of Allah
ٱللَّهِ
حَقًّا
(is) true.
ج

وَهُوَ
And He
ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلْحَكِيمُ

the All-Wise.

٩

(9)

خَٰلِدِينَ فِيهَا ۖ وَعْدَ ٱللَّهِ حَقًّا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

٩

(9) Wherein they abide eternally; [it is] the promise of Allah [which is] truth. And He is the Exalted in Might, the Wise.

خَلَقَ

He created

ٱلسَّمَٰوَٰتِ

the heavens

بِغَيْرِ

without

عَمَدٍ

pillars

تَرَوْنَهَا

that you see

ۖ

وَأَلْقَىٰ

and has cast

فِى

in

ٱلْأَرْضِ

the earth

رَوَٰسِىَ

firm mountains

أَن

lest

تَمِيدَ

it (might) shake

بِكُمْ

with you,

وَبَثَّ

and He dispersed

فِيهَا

in it

مِن

from

كُلِّ

every

دَآبَّةٍ

creature.

ج

وَأَنزَلْنَا

And We sent down

مِنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water

فَأَنۢبَتْنَا

then We caused to grow

فِيهَا

therein

مِن

of

كُلِّ

every

زَوْجٍ

kind

كَرِيمٍ

noble.

١٠

(10)

خَلَقَ ٱلسَّمَٰوَٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِى ٱلْأَرْضِ رَوَٰسِىَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَآبَّةٍ ۚ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ ١٠

(10) He created the heavens without pillars that you see and has cast into the earth firmly set mountains, lest it should shift with you, and dispersed therein from every creature. And We sent down rain from the sky and made grow therein [plants] of every noble kind.

هَٰذَا

This

خَلْقُ

(is the) creation

ٱللَّهِ

(of) Allah.

فَأَرُونِى

So show Me

مَاذَا

what

خَلَقَ

have created

ٱلَّذِينَ

those

مِن

besides Him.

دُونِهِۦ ۚ

بَلِ

Nay,

ٱلظَّٰلِمُونَ

the wrongdoers

فِى

(are) in

ضَلَٰلٍ

error

مُّبِينٍ

clear.

١١

(11)

هَٰذَا خَلْقُ ٱللَّهِ فَأَرُونِى مَاذَا خَلَقَ ٱلَّذِينَ مِن دُونِهِۦ ۚ بَلِ ٱلظَّٰلِمُونَ فِى ضَلَٰلٍ مُّبِينٍ ١١

(11) This is the creation of Allah. So show Me what those other than Him have created. Rather, the wrongdoers are in clear error.

وَلَقَدْ

And verily,

ءَاتَيْنَا

We gave

لُقْمَٰنَ

Luqman

ٱلْحِكْمَةَ
the wisdom
أَنِ
that,
ٱشْكُرْ
"Be grateful
لِلَّهِ
to Allah."
ج

وَمَن
And whoever
يَشْكُرْ
(is) grateful
فَإِنَّمَا
then only
يَشْكُرُ
he is grateful
لِنَفْسِهِۦ
for himself.
صلے

وَمَن
And whoever
كَفَرَ
(is) ungrateful,
فَإِنَّ
then indeed,
ٱللَّهَ
Allah

غَنِىٌّ

(is) Free of need,

حَمِيدٌ

Praiseworthy.

١٢

(12)

وَلَقَدْ ءَاتَيْنَا لُقْمَٰنَ ٱلْحِكْمَةَ أَنِ ٱشْكُرْ لِلَّهِ ۚ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِۦ ۖ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِىٌّ حَمِيدٌ ١٢

(12) And We had certainly given Luqman wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy.

وَإِذْ

And when

قَالَ

said

لُقْمَٰنُ

Luqman

لِٱبْنِهِۦ

to his son

وَهُوَ

while he

يَعِظُهُۥ

(was) instructing him,

يَٰبُنَىَّ

"O my son

لَا

(Do) not

تُشْرِكْ

associate partners

بِٱللَّهِ

with Allah.

صلے

إِنَّ

Indeed,

ٱلشِّرْكَ

associating partners

لَظُلْمٌ

(is) surely an injustice

عَظِيمٌ

great."

١٣

(13)

وَإِذْ قَالَ لُقْمَٰنُ لِٱبْنِهِۦ وَهُوَ يَعِظُهُۥ يَٰبُنَىَّ لَا تُشْرِكْ بِٱللَّهِ ۖ إِنَّ ٱلشِّرْكَ لَظُلْمٌ عَظِيمٌ ١٣

(13) And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice."

وَوَصَّيْنَا

And We have enjoined

ٱلْإِنسَٰنَ

(upon) man

بِوَٰلِدَيْهِ

for his parents -

حَمَلَتْهُ

carried him

أُمُّهُۥ

his mother

وَهْنًا

(in) weakness

عَلَىٰ

upon

وَهْنٍ

weakness,

وَفِصَٰلُهُۥ

and his weaning

فِى

(is) in

عَامَيْنِ

two years

أَنِ

that

ٱشْكُرْ

"Be grateful

لِى

to Me

وَلِوَٰلِدَيْكَ

and to your parents;

إِلَىَّ

towards Me

ٱلْمَصِيرُ

(is) the destination.

١٤

(14)

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ
وَهْنٍ وَفِصَٰلُهُۥ فِى عَامَيْنِ أَنِ ٱشْكُرْ لِى وَلِوَٰلِدَيْكَ

إِلَىَّ ٱلْمَصِيرُ ١٤

(14) And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.

وَإِن
But if

جَٰهَدَاكَ
they strive against you

عَلَىٰٓ
on

أَن
that

تُشْرِكَ
you associate partners

بِى
with Me

مَا
what

لَيْسَ
not

لَكَ
you have

بِهِۦ
of it

عِلْمٌ
any knowledge,

فَلَا
then (do) not

تُطِعْهُمَا

obey both of them.
صلى

وَصَاحِبْهُمَا
But accompany them
فِى
in
ٱلدُّنْيَا
the world
مَعْرُوفًا
(with) kindness,
صلى

وَٱتَّبِعْ
and follow
سَبِيلَ
(the) path
مَنْ
(of him) who
أَنَابَ
turns
إِلَىَّ
to Me.
ج

ثُمَّ
Then
إِلَىَّ
towards Me
مَرْجِعُكُمْ
(is) your return,

فَأُنَبِّئُكُم

then I will inform you

بِمَا

of what

كُنتُمْ

you used (to)

تَعْمَلُونَ

do."

١٥

(15)

وَإِن جَٰهَدَاكَ عَلَىٰٓ أَن تُشْرِكَ بِى مَا لَيْسَ لَكَ بِهِۦ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِى ٱلدُّنْيَا مَعْرُوفًا ۖ وَٱتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّ ۚ ثُمَّ إِلَىَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ١٥

(15) But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

يَٰبُنَىَّ

"O my son

إِنَّهَآ

Indeed it,

إِن

if

تَكُ

it be

مِثْقَالَ

(the) weight

حَبَّةٍ
(of) a grain
مِّنْ
of
خَرْدَلٍ
a mustard seed,
فَتَكُن
and it be
فِى
in
صَخْرَةٍ
a rock
أَوْ
or
فِى
in
ٱلسَّمَٰوَٰتِ
the heavens
أَوْ
or
فِى
in
ٱلْأَرْضِ
the earth
يَأْتِ
Allah will bring it forth.
بِهَا
ٱللَّهُ

إِنَّ
Indeed,
ٱللَّهَ
Allah
لَطِيفٌ
(is) All-Subtle,
خَبِيرٌ
All-Aware.
١٦
(16)

يَٰبُنَىَّ إِنَّهَآ إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِى صَخْرَةٍ أَوْ فِى ٱلسَّمَٰوَٰتِ أَوْ فِى ٱلْأَرْضِ يَأْتِ بِهَا ٱللَّهُ ۚ إِنَّ ٱللَّهَ لَطِيفٌ خَبِيرٌ ١٦

(16) [And Luqman said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

يَٰبُنَىَّ
O my son
أَقِمِ
Establish
ٱلصَّلَوٰةَ
the prayer
وَأْمُرْ
and enjoin
بِٱلْمَعْرُوفِ
[with] the right
وَٱنْهَ

and forbid

عَنِ

from

ٱلْمُنكَرِ

the wrong,

وَٱصْبِرْ

and be patient

عَلَىٰ

over

مَآ

what

أَصَابَكَ

befalls you.

صلے

إِنَّ

Indeed,

ذَٰلِكَ

that

مِنْ

(is) of

عَزْمِ

the matters requiring determination.

ٱلْأُمُورِ

١٧

(17)

يَٰبُنَىَّ أَقِمِ ٱلصَّلَوٰةَ وَأْمُرْ بِٱلْمَعْرُوفِ وَٱنْهَ عَنِ ٱلْمُنكَرِ وَٱصْبِرْ عَلَىٰ مَآ أَصَابَكَ صلے إِنَّ ذَٰلِكَ مِنْ عَزْمِ ٱلْأُمُورِ ١٧

(17) O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.

وَلَا

And (do) not

تُصَعِّرْ

turn

خَدَّكَ

your cheek

لِلنَّاسِ

from men

وَلَا

and (do) not

تَمْشِ

walk

فِى

in

ٱلْأَرْضِ

the earth

مَرَحًا

exultantly.

صلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يُحِبُّ

like

كُلَّ

every

مُخْتَالٍ

self-conceited

فَخُورٍ

boaster.

١٨

(18)

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى ٱلْأَرْضِ مَرَحًا ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ١٨

(18) And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.

وَٱقْصِدْ

And be moderate

فِى

in

مَشْيِكَ

your pace

وَٱغْضُضْ

and lower

مِن

[of]

صَوْتِكَ

your voice.

ج

إِنَّ

Indeed,

أَنكَرَ

(the) harshest

ٱلْأَصْوَٰتِ

(of all) sounds

لَصَوْتُ

(is) surely (the) voice

ٱلْحَمِيرِ

(of) the donkeys."

١٩

(19)

وَٱقْصِدْ فِى مَشْيِكَ وَٱغْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَ ٱلْأَصْوَٰتِ لَصَوْتُ ٱلْحَمِيرِ ١٩

(19) And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

أَلَمْ

Do not

تَرَوْا۟

you see

أَنَّ

that

ٱللَّهَ

Allah

سَخَّرَ

has subjected

لَكُم

to you

مَّا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ
the heavens
وَمَا
and whatever
فِى
(is) in
ٱلْأَرْضِ
the earth
وَأَسْبَغَ
and amply bestowed
عَلَيْكُمْ
upon you
نِعَمَهُۥ
His Bounties
ظَٰهِرَةً
apparent
وَبَاطِنَةً
and hidden?
قلے

وَمِنَ
But of
ٱلنَّاسِ
the people
مَن
(is he) who
يُجَٰدِلُ
disputes
فِى
about

ٱللَّهِ
Allah
بِغَيْرِ
without
عِلْمٍ
knowledge,
وَلَا
and not
هُدًى
guidance
وَلَا
and not
كِتَٰبٍ
a book
مُّنِيرٍ
enlightening.
٢٠
(20)
أَلَمْ تَرَوْا۟ أَنَّ ٱللَّهَ سَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُۥ ظَٰهِرَةً وَبَاطِنَةً ۗ وَمِنَ ٱلنَّاسِ مَن يُجَٰدِلُ فِى ٱللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَٰبٍ مُّنِيرٍ ٢٠
(20) Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him].
وَإِذَا
And when

قِيلَ
it is said
لَهُمُ
to them,
ٱتَّبِعُواْ
"Follow
مَآ
what
أَنزَلَ
Allah (has) revealed,"
ٱللَّهُ
قَالُواْ
they say,
بَلْ
"Nay,
نَتَّبِعُ
we will follow
مَا
what
وَجَدْنَا
we found
عَلَيْهِ
on it
ءَابَآءَنَآ
our forefathers."
ج

أَوَلَوْ
Even if

كَانَ

Shaitaan was

ٱلشَّيْطَٰنُ

يَدْعُوهُمْ

(to) call them

إِلَىٰ

to

عَذَابِ

(the) punishment

ٱلسَّعِيرِ

(of) the Blaze

٢١

(21)

وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُوا۟ مَآ أَنزَلَ ٱللَّهُ قَالُوا۟ بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ ءَابَآءَنَآ ۚ أَوَلَوْ كَانَ ٱلشَّيْطَٰنُ يَدْعُوهُمْ إِلَىٰ عَذَابِ ٱلسَّعِيرِ ٢١

(21) And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that upon which we found our fathers." Even if Satan was inviting them to the punishment of the Blaze?

وَمَن

And whoever

يُسْلِمْ

submits

وَجْهَهُۥٓ

his face

إِلَى

to

ٱللَّهِ

Allah

وَهُوَ

while he

مُحْسِنٌ

(is) a good-doer,

فَقَدِ

then indeed,

ٱسْتَمْسَكَ

he has grasped

بِٱلْعُرْوَةِ

the handhold

ٱلْوُثْقَىٰ

the most trustworthy.

قلے

وَإِلَى

And to

ٱللَّهِ

Allah

عَٰقِبَةُ

(is the) end

ٱلْأُمُورِ

(of) the matters.

٢٢

(22)

۞ وَمَن يُسْلِمْ وَجْهَهُۥٓ إِلَى ٱللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ ۗ وَإِلَى ٱللَّهِ عَٰقِبَةُ ٱلْأُمُورِ ٢٢

(22) And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold. And to Allah will be the outcome of [all] matters.

وَمَن

And whoever

كَفَرَ

disbelieves,

فَلَا

let not

يَحْزُنكَ

grieve you

كُفْرُهُۥٓ

his disbelief.

ج

إِلَيْنَا

To Us

مَرْجِعُهُمْ

(is) their return,

فَنُنَبِّئُهُم

then We will inform them

بِمَا

of what

عَمِلُوٓا۟

they did.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

عَلِيمٌۢ

(is) the All-Knower

بِذَاتِ

of what

ٱلصُّدُورِ

(is in) the breasts.

٢٣

(23)

وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُۥٓ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ

٢٣

(23) And whoever has disbelieved - let not his disbelief grieve you. To Us is their return, and We will inform them of what they did. Indeed, Allah is Knowing of that within the breasts.

نُمَتِّعُهُمْ

We grant them enjoyment

قَلِيلًا

(for) a little,

ثُمَّ

then

نَضْطَرُّهُمْ

We will force them

إِلَىٰ

to

عَذَابٍ

a punishment

غَلِيظٍ

severe.

٢٤

(24)

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ٢٤

(24) We grant them enjoyment for a little; then We will force them to a massive punishment.

وَلَئِن

And if

سَأَلْتَهُم

you ask them,

مَّنْ

"Who

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth?"

لَيَقُولُنَّ

They will surely say,

ٱللَّهُ

"Allah."

ج

قُلِ

Say,

ٱلْحَمْدُ

"All praises

لِلَّهِ

(are) for Allah."

ج

بَلْ

But

أَكْثَرُهُمْ

most of them

لَا

(do) not

يَعْلَمُونَ

know.

٢٥

(25)

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلِ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٢٥

(25) And if you asked them, "Who created the heavens and earth?" they would surely say, "Allah." Say, "[All] praise is [due] to Allah "; but most of them do not know.

لِلَّهِ

To Allah (belongs)

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth.

ۚ

إِنَّ

Indeed,

ٱللَّهَ

Allah,

هُوَ

He

ٱلْغَنِىُّ

(is) Free of need,

ٱلْحَمِيدُ

the Praiseworthy.

٢٦

(26)

لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ٢٦

(26) To Allah belongs whatever is in the heavens and earth. Indeed, Allah is the Free of need, the Praiseworthy.

وَلَوْ

And if

أَنَّمَا

whatever

فِى

(is) in

ٱلْأَرْضِ

the earth

مِن

of

شَجَرَةٍ

(the) trees

أَقْلَٰمٌ

(were) pens

وَٱلْبَحْرُ

and the sea,

يَمُدُّهُۥ

(to) add to it

مِنۢ

after it

بَعْدِهِۦ

سَبْعَةُ

seven

أَبْحُرٍ

seas,

مَّا

not

نَفِدَتْ

would be exhausted

كَلِمَٰتُ

(the) Words

ٱللَّهِ

(of) Allah.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

عَزِيزٌ

(is) All-Mighty,

حَكِيمٌ

All-Wise.

٢٧

(27)

وَلَوْ أَنَّمَا فِى ٱلْأَرْضِ مِن شَجَرَةٍ أَقْلَٰمٌ وَٱلْبَحْرُ

يَمُدُّهُۥ مِنۢ بَعْدِهِۦ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَٰتُ
ٱللَّهِ ۗ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ٢٧

(27) And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise.

مَّا
Not
خَلْقُكُمْ
(is) your creation
وَلَا
and not
بَعْثُكُمْ
your resurrection
إِلَّا
but
كَنَفْسٍ
as a soul
وَٰحِدَةٍ
single.
ۗ

إِنَّ
Indeed,
ٱللَّهَ
Allah
سَمِيعٌ
(is) All-Hearer,
بَصِيرٌ
All-Seer.
٢٨

(28)

مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَٰحِدَةٍ ۗ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ٢٨

(28) Your creation and your resurrection will not be but as that of a single soul. Indeed, Allah is Hearing and Seeing.

أَلَمْ

Do not

تَرَ

you see

أَنَّ

that

ٱللَّهَ

Allah

يُولِجُ

causes to enter

ٱلَّيْلَ

the night

فِى

into

ٱلنَّهَارِ

the day,

وَيُولِجُ

and causes to enter

ٱلنَّهَارَ

the day

فِى

into

ٱلَّيْلِ

the night

وَسَخَّرَ
and has subjected
ٱلشَّمْسَ
the sun
وَٱلْقَمَرَ
and the moon,
كُلٌّ
each
يَجْرِىٓ
moving
إِلَىٰٓ
for
أَجَلٍ
a term
مُّسَمًّى
appointed,
وَأَنَّ
and that
ٱللَّهَ
Allah
بِمَا
of what
تَعْمَلُونَ
you do
خَبِيرٌ
(is) All-Aware.
٢٩
(29)
أَلَمْ تَرَ أَنَّ ٱللَّهَ يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ

فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِىٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى وَأَنَّ ٱللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ٢٩

(29) Do you not see that Allah causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running [its course] for a specified term, and that Allah, with whatever you do, is Acquainted?

ذَٰلِكَ

That

بِأَنَّ

(is) because

ٱللَّهَ

Allah,

هُوَ

He

ٱلْحَقُّ

(is) the Truth,

وَأَنَّ

and that

مَا

what

يَدْعُونَ

they call

مِن

besides Him

دُونِهِ

ٱلْبَٰطِلُ

(is) [the] falsehood,

وَأَنَّ

and that

ٱللَّهَ

Allah,

هُوَ

He

ٱلْعَلِىُّ

(is) the Most High,

ٱلْكَبِيرُ

the Most Great.

٣٠

(30)

ذَٰلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَٰطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ٣٠

(30) That is because Allah is the Truth, and that what they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.

أَلَمْ

Do not

تَرَ

you see

أَنَّ

that

ٱلْفُلْكَ

the ships

تَجْرِى

sail

فِى

through

ٱلْبَحْرِ

the sea

بِنِعْمَتِ
by (the) Grace
ٱللَّهِ
(of) Allah
لِيُرِيَكُم
that He may show you
مِّنْ
of
ءَايَٰتِهِۦٓ
His Signs?
ج

إِنَّ
Indeed,
فِى
in
ذَٰلِكَ
that
لَءَايَٰتٍ
surely (are) Signs
لِّكُلِّ
for everyone
صَبَّارٍ
(who is) patient,
شَكُورٍ
grateful.
٣١
(31)
أَلَمْ تَرَ أَنَّ ٱلْفُلْكَ تَجْرِى فِى ٱلْبَحْرِ بِنِعْمَتِ ٱللَّهِ

لِيُرِيَكُم مِّنْ ءَايَٰتِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ٣١

(31) Do you not see that ships sail through the sea by the favor of Allah that He may show you of His signs? Indeed in that are signs for everyone patient and grateful.

وَإِذَا

And when

غَشِيَهُم

covers them

مَّوْجٌ

a wave

كَٱلظُّلَلِ

like canopies,

دَعَوُا۟

they call

ٱللَّهَ

Allah,

مُخْلِصِينَ

(being) sincere

لَهُ

to Him

ٱلدِّينَ

(in) religion.

فَلَمَّا

But when

نَجَّىٰهُمْ

He delivers them

إِلَى

to

ٱلْبَرِّ
the land
فَمِنْهُم
then among them
مُّقْتَصِدٌ
(some are) moderate.
ج

وَمَا
And not
يَجْحَدُ
deny
بِـَٔايَٰتِنَآ
Our Signs
إِلَّا
except
كُلُّ
every
خَتَّارٍ
traitor
كَفُورٍ
ungrateful.
٣٢
(32)
وَإِذَا غَشِيَهُم مَّوْجٌ كَٱلظُّلَلِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ فَمِنْهُم مُّقْتَصِدٌ ۚ وَمَا يَجْحَدُ بِـَٔايَٰتِنَآ إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ٣٢
(32) And when waves come over them like canopies, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, there are [some] of them who are moderate [in faith]. And none

rejects Our signs except everyone treacherous and ungrateful.

يَٰٓأَيُّهَا

O

ٱلنَّاسُ

mankind

ٱتَّقُواْ

Fear

رَبَّكُمْ

your Lord

وَٱخْشَوْاْ

and fear

يَوْمًا

a Day

لَّا

not

يَجْزِى

can avail

وَالِدٌ

a father

عَن

[for]

وَلَدِهِۦ

his son

وَلَا

and not

مَوْلُودٌ

a son,

هُوَ

he

جَازٍ
(can) avail
عَن
[for]
وَالِدِهِۦ
his father
شَيْـًٔا
anything.
ج

إِنَّ
Indeed,
وَعْدَ
(the) Promise
ٱللَّهِ
(of) Allah
حَقٌّ
(is) True,
صلے

فَلَا
so let not deceive you
تَغُرَّنَّكُمُ
ٱلْحَيَوٰةُ
the life
ٱلدُّنْيَا
(of) the world
وَلَا
and let not deceive you
يَغُرَّنَّكُم

بِٱللَّهِ

about Allah

ٱلْغَرُورُ

the deceiver.

٣٣

(33)

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمْ وَٱخْشَوْا۟ يَوْمًا لَّا يَجْزِى وَالِدٌ عَن وَلَدِهِۦ وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِۦ شَيْـًٔا ۚ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ٣٣

(33) O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver.

إِنَّ

Indeed,

ٱللَّهَ

Allah,

عِندَهُۥ

with Him

عِلْمُ

(is the) knowledge

ٱلسَّاعَةِ

(of) the Hour

وَيُنَزِّلُ

and He sends down

ٱلْغَيْثَ

the rain,

وَيَعْلَمُ

and knows

مَا

what

فِى

(is) in

ٱلْأَرْحَامِ

the wombs.

صلے

وَمَا

And not

تَدْرِى

knows

نَفْسٌ

any soul

مَّاذَا

what

تَكْسِبُ

it will earn

غَدًا

tomorrow,

صلے

وَمَا

and not

تَدْرِى

knows

نَفْسٌ

any soul

بِأَىِّ

in what

أَرْضٍ
land
تَمُوتُ
it will die.
ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
عَلِيمٌ
(is) All-Knower
خَبِيرٌ
All-Aware.
٣٤
(34)

إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَمُ مَا فِى ٱلْأَرْحَامِ ۖ وَمَا تَدْرِى نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِى نَفْسٌ بِأَىِّ أَرْضٍ تَمُوتُ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ٣٤

(34) Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.

ءَايَٰتُهَا ٣٠

Verses 30

سُورَةُ ٱلسَّجْدَةِ

Chapter 32 The Prostration

رُكُوعَاتُهَا ٣

Rukus 3

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الٓمٓ

Alif Lam Meem.

١

(1)

الٓمٓ ١

(1) Alif, Lam, Meem.

تَنزِيلُ

(The) revelation

ٱلْكِتَٰبِ

(of) the Book,

لَا

(there is) no

رَيْبَ

doubt

فِيهِ

about it,

مِن

from

رَّبِّ

(the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

٢

(2)

تَنزِيلُ ٱلْكِتَٰبِ لَا رَيْبَ فِيهِ مِن رَّبِّ ٱلْعَٰلَمِينَ ٢

(2) [This is] the revelation of the Book about which there is no doubt from the Lord of the worlds.

أَمْ

Or

يَقُولُونَ

(do) they say,

ٱفْتَرَىٰهُ

"He invented it"?

ج

بَلْ

Nay,

هُوَ

it

ٱلْحَقُّ

(is) the truth

مِن

from

رَّبِّكَ

your Lord

لِتُنذِرَ

that you may warn

قَوْمًا

a people

مَّآ

not

أَتَىٰهُم

has come to them

مِّن

any

نَّذِيرٍ

warner

مِّن

before you

قَبْلِكَ

so that they may

لَعَلَّهُمْ

be guided.

يَهْتَدُونَ

٣

(3)

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۚ بَلْ هُوَ ٱلْحَقُّ مِن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ

٣

(3) Or do they say, "He invented it"? Rather, it is the truth from your Lord, [O Muhammad], that you may warn a people to whom no warner has come before you [so] perhaps they will be guided.

ٱللَّهُ

Allah

ٱلَّذِى

(is) the One Who

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

وَمَا

and whatever

بَيْنَهُمَا

(is) between them

فِى

in

سِتَّةِ

six

أَيَّامٍ

periods.

ثُمَّ

Then

ٱسْتَوَىٰ

established Himself

عَلَى

on

ٱلْعَرْشِ

the Throne.

صلے

مَا

Not

لَكُم

for you

مِّن

besides Him

دُونِهِۦ

any

مِن

protector

وَلِىٍّ

and not

وَلَا

any intercessor.

شَفِيعٍ

Then will not

ج

أَفَلَا

you take heed?

تَتَذَكَّرُونَ

٤

(4)

ٱللَّهُ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۖ مَا لَكُم مِّن دُونِهِۦ مِن وَلِىٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ٤

(4) It is Allah who created the heavens and the earth and whatever is between them in six days; then He established Himself above the Throne. You have not besides Him any protector or any intercessor; so will you not be reminded?

يُدَبِّرُ

He regulates

ٱلْأَمْرَ

the affair

مِنَ

of

ٱلسَّمَآءِ

the heaven

إِلَى

to

ٱلْأَرْضِ
the earth;
ثُمَّ
then
يَعْرُجُ
it will ascend
إِلَيْهِ
to Him
فِى
in
يَوْمٍ
a Day,
كَانَ
(the) measure of which is
مِقْدَارُهُۥٓ
أَلْفَ
a thousand
سَنَةٍ
years
مِّمَّا
of what
تَعُدُّونَ
you count.
٥
(5)

يُدَبِّرُ ٱلْأَمْرَ مِنَ ٱلسَّمَآءِ إِلَى ٱلْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥٓ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ ٥

(5) He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of

those which you count.

ذَٰلِكَ

That

عَٰلِمُ

(is the) Knower

ٱلْغَيْبِ

(of) the hidden

وَٱلشَّهَٰدَةِ

and the witnessed,

ٱلْعَزِيزُ

the All-Mighty,

ٱلرَّحِيمُ

the Most Merciful,

٦

(6)

ذَٰلِكَ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلرَّحِيمُ ٦

(6) That is the Knower of the unseen and the witnessed, the Exalted in Might, the Merciful,

ٱلَّذِىٓ

The One Who

أَحْسَنَ

made good

كُلَّ

every

شَىْءٍ

thing

خَلَقَهُۥ

He created,

صلے

وَبَدَأَ

and He began

خَلْقَ

(the) creation

ٱلْإِنسَٰنِ

(of) man

مِن

from

طِينٍ

clay.

٧

(7)

ٱلَّذِىٓ أَحْسَنَ كُلَّ شَىْءٍ خَلَقَهُۥ ۖ وَبَدَأَ خَلْقَ ٱلْإِنسَٰنِ مِن طِينٍ ٧

(7) Who perfected everything which He created and began the creation of man from clay.

ثُمَّ

Then

جَعَلَ

He made

نَسْلَهُۥ

his progeny

مِن

from

سُلَٰلَةٍ

an extract

مِّن

of

مَّآءٍ

water

مَّهِينٍ

despised.

٨

(8)

ثُمَّ جَعَلَ نَسْلَهُۥ مِن سُلَٰلَةٍ مِّن مَّآءٍ مَّهِينٍ ٨

(8) Then He made his posterity out of the extract of a liquid disdained.

ثُمَّ

Then

سَوَّىٰهُ

He fashioned him

وَنَفَخَ

and breathed

فِيهِ

into him

مِن

from

رُّوحِهِۦ

His spirit

صلے

وَجَعَلَ

and made

لَكُمُ

for you

ٱلسَّمْعَ

the hearing

وَٱلْأَبْصَٰرَ

and the sight

وَٱلْأَفْـِٔدَةَ

and feelings;
ج

قَلِيلًا
little
مَّا
[what]
تَشْكُرُونَ
thanks you give.
٩
(9)
ثُمَّ سَوَّىٰهُ وَنَفَخَ فِيهِ مِن رُّوحِهِۦ ۖ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ وَٱلْأَفْـِٔدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ٩
(9) Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful.
وَقَالُوٓا۟
And they say,
أَءِذَا
"Is (it) when
ضَلَلْنَا
we are lost
فِى
in
ٱلْأَرْضِ
the earth,
أَءِنَّا
will we
لَفِى
certainly be in

خَلْقٍ
a creation
جَدِيدٍ
new?"
ج

بَلْ
Nay,
هُم
they
بِلِقَآءِ
in (the) meeting
رَبِّهِمْ
(of) their Lord
كَٰفِرُونَ
(are) disbelievers.
١٠
(10)
وَقَالُوٓا۟ أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ ۚ بَلْ هُم بِلِقَآءِ رَبِّهِمْ كَٰفِرُونَ ١٠
(10) And they say, "When we are lost within the earth, will we indeed be [recreated] in a new creation?" Rather, they are, in [the matter of] the meeting with their Lord, disbelievers.

قُلْ
Say,
يَتَوَفَّىٰكُم
"Will take your soul
مَّلَكُ
(the) Angel

ٱلْمَوْتِ

(of) the death

ٱلَّذِى

the one who

وُكِّلَ

has been put in charge

بِكُمْ

of you.

ثُمَّ

Then

إِلَىٰ

to

رَبِّكُمْ

your Lord

تُرْجَعُونَ

you will be returned."

١١

(11)

قُلْ يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ ۞ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ١١

(11) Say, "The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned."

وَلَوْ

And if

تَرَىٰٓ

you (could) see

إِذِ

when

ٱلْمُجْرِمُونَ

the criminals

نَاكِسُواْ

(will) hang

رُءُوسِهِمْ

their heads

عِندَ

before

رَبِّهِمْ

their Lord,

رَبَّنَآ

"Our Lord

أَبْصَرْنَا

we have seen

وَسَمِعْنَا

and we have heard,

فَٱرْجِعْنَا

so return us,

نَعْمَلْ

we will do

صَٰلِحًا

righteous (deeds).

إِنَّا

Indeed, we

مُوقِنُونَ

(are now) certain."

١٢

(12)

وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُواْ رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا

إِنَّا مُوقِنُونَ ١٢

(12) If you could but see when the criminals are hanging their heads before their Lord, [saying], "Our Lord, we have seen and heard, so return us [to the world]; we will work righteousness. Indeed, we are [now] certain."

وَلَوْ

And if

شِئْنَا

We (had) willed,

لَءَاتَيْنَا

surely We (would) have given

كُلَّ

every

نَفْسٍ

soul

هُدَىٰهَا

its guidance,

وَلَٰكِنْ

but

حَقَّ

(is) true

ٱلْقَوْلُ

the Word

مِنِّى

from Me

لَأَمْلَأَنَّ

that, "I will surely fill

جَهَنَّمَ

Hell

مِنَ

with

ٱلْجِنَّةِ

the jinn

وَٱلنَّاسِ

and the men

أَجْمَعِينَ

together.

١٣

(13)

وَلَوْ شِئْنَا لَـَٔاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَـٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ١٣

(13) And if We had willed, We could have given every soul its guidance, but the word from Me will come into effect [that] "I will surely fill Hell with jinn and people all together.

فَذُوقُوا۟

So taste

بِمَا

because

نَسِيتُمْ

you forgot

لِقَآءَ

(the) meeting,

يَوْمِكُمْ

(of) this Day of yours.

هَـٰذَآ

إِنَّا

Indeed, We

نَسِينَـٰكُمْ

have forgotten you.
صلے

وَذُوقُواْ
And taste
عَذَابَ
(the) punishment
ٱلْخُلْدِ
(of) eternity
بِمَا
for what
كُنتُمْ
you used (to)
تَعْمَلُونَ
do."
١٤
(14)

فَذُوقُواْ بِمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَآ إِنَّا نَسِينَٰكُمْ ۖ وَذُوقُواْ عَذَابَ ٱلْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ١٤

(14) So taste [punishment] because you forgot the meeting of this, your Day; indeed, We have [accordingly] forgotten you. And taste the punishment of eternity for what you used to do."

إِنَّمَا
Only
يُؤْمِنُ
believe
بِـَٔايَٰتِنَا
in Our Verses
ٱلَّذِينَ
those who

إِذَا

when

ذُكِّرُواْ

they are reminded

بِهَا

of them

خَرُّواْ

fall down

سُجَّدًا

prostrating

وَسَبَّحُواْ

and glorify

بِحَمْدِ

(the) praises

رَبِّهِمْ

(of) their Lord,

وَهُمْ

and they

لَا

are not arrogant.

يَسْتَكْبِرُونَ

۩

١٥

(15)

إِنَّمَا يُؤْمِنُ بِـَٔايَٰتِنَا ٱلَّذِينَ إِذَا ذُكِّرُواْ بِهَا خَرُّواْ سُجَّدًا وَسَبَّحُواْ بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ١٥

(15) Only those believe in Our verses who, when they are reminded by

them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant.

تَتَجَافَىٰ

Forsake

جُنُوبُهُمْ

their sides

عَنِ

from

ٱلْمَضَاجِعِ

(their) beds;

يَدْعُونَ

they call

رَبَّهُمْ

their Lord

خَوْفًا

(in) fear

وَطَمَعًا

and hope,

وَمِمَّا

and out of what

رَزَقْنَٰهُمْ

We have provided them

يُنفِقُونَ

they spend.

١٦

(16)

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ١٦

(16) They arise from [their] beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend.

فَلَا

And not

تَعْلَمُ

knows

نَفْسٌ

a soul

مَّآ

what

أُخْفِىَ

is hidden

لَهُم

for them

مِّن

of

قُرَّةِ

(the) comfort

أَعْيُنٍ

(for) the eyes

جَزَآءًۢ

(as) a reward

بِمَا

for what

كَانُوا۟

they used (to)

يَعْمَلُونَ

do.

١٧

(17)

فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِىَ لَهُم مِّن قُرَّةِ أَعْيُنٍ

جَزَآءًۢ بِمَا كَانُواْ يَعْمَلُونَ ١٧

(17) And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.

أَفَمَن

Then is one who

كَانَ

is

مُؤْمِنًا

a believer

كَمَن

like (him) who

كَانَ

is

فَاسِقًا

defiantly disobedient?

ۚ

لَّا

Not

يَسْتَوُۥنَ

they are equal.

١٨

(18)

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا ۚ لَّا يَسْتَوُۥنَ ١٨

(18) Then is one who was a believer like one who was defiantly disobedient? They are not equal.

أَمَّا

As for

ٱلَّذِينَ

those who

ءَامَنُواْ

believe

وَعَمِلُواْ

and do

ٱلصَّٰلِحَٰتِ

righteous deeds,

فَلَهُمْ

then for them

جَنَّٰتُ

(are) Gardens

ٱلْمَأْوَىٰ

(of) Refuge

نُزُلًۢا

(as) hospitality

بِمَا

for what

كَانُواْ

they used (to)

يَعْمَلُونَ

do.

١٩

(19)

أَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَلَهُمْ جَنَّٰتُ ٱلْمَأْوَىٰ نُزُلًۢا بِمَا كَانُواْ يَعْمَلُونَ ١٩

(19) As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do.

وَأَمَّا

But as for

ٱلَّذِينَ

those who

فَسَقُوا۟

are defiantly disobedient

فَمَأْوَىٰهُمُ

then their refuge

ٱلنَّارُ

(is) the Fire.

صلے

كُلَّمَآ

Every time

أَرَادُوٓا۟

they wish

أَن

to

يَخْرُجُوا۟

come out

مِنْهَآ

from it,

أُعِيدُوا۟

they (will) be returned

فِيهَا

in it,

وَقِيلَ

and it (will) be said

لَهُمْ

to them,

ذُوقُوا۟

"Taste

عَذَابَ

(the) punishment

ٱلنَّارِ

(of) the Fire

ٱلَّذِى

which

كُنتُم

you used (to)

بِهِۦ

[in it]

تُكَذِّبُونَ

deny."

٢٠

(20)

وَأَمَّا ٱلَّذِينَ فَسَقُوا۟ فَمَأْوَىٰهُمُ ٱلنَّارُ ۖ كُلَّمَآ أَرَادُوٓا۟ أَن يَخْرُجُوا۟ مِنْهَآ أُعِيدُوا۟ فِيهَا وَقِيلَ لَهُمْ ذُوقُوا۟ عَذَابَ ٱلنَّارِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ٢٠

(20) But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, "Taste the punishment of the Fire which you used to deny."

وَلَنُذِيقَنَّهُم

And surely, We will let them taste

مِّنَ

of

ٱلْعَذَابِ

the punishment

ٱلْأَدْنَىٰ

the nearer

دُونَ

before

ٱلْعَذَابِ

the punishment

ٱلْأَكْبَرِ

the greater,

لَعَلَّهُمْ

so that they may

يَرْجِعُونَ

return.

٢١

(21)

وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ٢١

(21) And we will surely let them taste the nearer punishment short of the greater punishment that perhaps they will repent.

وَمَنْ

And who

أَظْلَمُ

(is) more unjust

مِمَّن

than (he) who

ذُكِّرَ

is reminded

بِـَٔايَٰتِ

of (the) Verses

رَبِّهِۦ

(of) his Lord,

ثُمَّ

then

أَعْرَضَ

he turns away

عَنْهَآ

from them?

ج

إِنَّا

Indeed, We

مِنَ

from

ٱلْمُجْرِمِينَ

the criminals,

مُنتَقِمُونَ

(will) take retribution.

٢٢

(22)

وَمَنْ أَظْلَمُ مِمَّن ذُكِّرَ بِـَٔايَٰتِ رَبِّهِۦ ثُمَّ أَعْرَضَ عَنْهَآ ۚ إِنَّا مِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ٢٢

(22) And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution.

وَلَقَدْ

And certainly

ءَاتَيْنَا

We gave

مُوسَى

Musa

ٱلْكِتَٰبَ

the Scripture,

فَلَا

so (do) not

تَكُن

be

فِى

in

مِرْيَةٍ

doubt

مِّن

about

لِّقَآئِهِۦ

receiving it.

ۖ

وَجَعَلْنَٰهُ

And We made it

هُدًى

a guide

لِّبَنِىٓ

for the Children of Israel.

إِسْرَٰٓءِيلَ

٢٣

(23)

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَلَا تَكُن فِى مِرْيَةٍ مِّن لِّقَآئِهِۦ ۖ وَجَعَلْنَٰهُ هُدًى لِّبَنِىٓ إِسْرَٰٓءِيلَ ٢٣

(23) And We certainly gave Moses the Scripture, so do not be in doubt over his meeting. And we made the Torah guidance for the Children of Israel.

وَجَعَلْنَا

And We made

مِنْهُمْ

from them

أَئِمَّةً
leaders
يَهْدُونَ
guiding
بِأَمْرِنَا
by Our Command
لَمَّا
when
صَبَرُواْ
they were patient
صلے

وَكَانُواْ
and they were
بِـَٔايَٰتِنَا
of Our Verses
يُوقِنُونَ
certain.
٢٤
(24)
وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُواْ صلے
وَكَانُواْ بِـَٔايَٰتِنَا يُوقِنُونَ ٢٤
(24) And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs.
إِنَّ
Indeed,
رَبَّكَ
your Lord
هُوَ

[He]

يَفْصِلُ

will judge

بَيْنَهُمْ

between them

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) Resurrection

فِيمَا

in what

كَانُوا۟

they used (to)

فِيهِ

[in it]

يَخْتَلِفُونَ

differ.

٢٥

(25)

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ٢٥

(25) Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

أَوَلَمْ

Does it not

يَهْدِ

guide

لَهُمْ

[for] them,

كَمْ

(that) how many

أَهْلَكْنَا

We have destroyed

مِن

before them

قَبْلِهِم

مِّنَ

of

ٱلْقُرُونِ

the generations,

يَمْشُونَ

they walk about

فِى

in

مَسَٰكِنِهِمْ

their dwellings.

ج

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَٰتٍ

surely, are Signs.

صلى

أَفَلَا

Then do not

يَسْمَعُونَ

they hear?

٢٦

(26)

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَٰكِنِهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ ۖ أَفَلَا يَسْمَعُونَ ٢٦

(26) Has it not become clear to them how many generations We destroyed before them, [as] they walk among their dwellings? Indeed in that are signs; then do they not hear?

أَوَلَمْ

Do not

يَرَوْا۟

they see

أَنَّا

that We

نَسُوقُ

drive

ٱلْمَآءَ

water

إِلَى

to

ٱلْأَرْضِ

the land

ٱلْجُرُزِ

[the] barren,

فَنُخْرِجُ

then We bring forth

بِهِۦ

thereby

زَرْعًا

crops,

تَأْكُلُ

eat

مِنْهُ

from it

أَنْعَٰمُهُمْ

their cattle

وَأَنفُسُهُمْ

and they themselves?

صلى

أَفَلَا

Then do not

يُبْصِرُونَ

they see?

٢٧

(27)

أَوَلَمْ يَرَوْا۟ أَنَّا نَسُوقُ ٱلْمَآءَ إِلَى ٱلْأَرْضِ ٱلْجُرُزِ فَنُخْرِجُ بِهِۦ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَٰمُهُمْ وَأَنفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ٢٧

(27) Have they not seen that We drive the water [in clouds] to barren land and bring forth thereby crops from which their livestock eat and [they] themselves? Then do they not see?

وَيَقُولُونَ

And they say,

مَتَىٰ

"When (will be)

هَٰذَا

this

ٱلْفَتْحُ

decision,

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful?"

٢٨

(28)

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْفَتْحُ إِن كُنتُمْ صَٰدِقِينَ ٢٨

(28) And they say, "When will be this conquest, if you should be truthful?"

قُلْ

Say,

يَوْمَ

"(On the) Day

ٱلْفَتْحِ

(of) the Decision,

لَا

not

يَنفَعُ

will benefit

ٱلَّذِينَ

those who

كَفَرُوٓا۟

disbelieve

إِيمَٰنُهُمْ
their belief
وَلَا
and not
هُمْ
they
يُنظَرُونَ
will be granted respite."
٢٩
(29)
قُلْ يَوْمَ ٱلْفَتْحِ لَا يَنفَعُ ٱلَّذِينَ كَفَرُوٓا۟ إِيمَٰنُهُمْ وَلَا هُمْ يُنظَرُونَ ٢٩
(29) Say, [O Muhammad], "On the Day of Conquest the belief of those who had disbelieved will not benefit them, nor will they be reprieved."
فَأَعْرِضْ
So turn away
عَنْهُمْ
from them
وَٱنتَظِرْ
and wait.
إِنَّهُم
Indeed, they
مُّنتَظِرُونَ
(are) waiting.
٣٠
(30)
فَأَعْرِضْ عَنْهُمْ وَٱنتَظِرْ إِنَّهُم مُّنتَظِرُونَ ٣٠
(30) So turn away from them and wait. Indeed, they are waiting.

ءَايَٰتُهَا ٧٣

Verses 73

سُورَةُ ٱلْأَحْزَابِ

Chapter 33 The Clans

رُكُوعَاتُهَا ٩

Rukus 9

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

يَٰٓأَيُّهَا

O Prophet

ٱلنَّبِىُّ

ٱتَّقِ

Fear

ٱللَّهَ

Allah

وَلَا

and (do) not

تُطِعِ

obey

ٱلْكَٰفِرِينَ

the disbelievers

وَٱلْمُنَٰفِقِينَ

and the hypocrites.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

عَلِيمًا

All-Knower,

حَكِيمًا

All-Wise.

١

(1)

يَٰٓأَيُّهَا ٱلنَّبِيُّ ٱتَّقِ ٱللَّهَ وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ ۗ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ١

(1) O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise.

وَٱتَّبِعْ

And follow

مَا

what

يُوحَىٰٓ

is inspired

إِلَيْكَ

to you

مِن

from

رَّبِّكَ

your Lord.

ۚ

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

بِمَا

of what

تَعْمَلُونَ

you do

خَبِيرًا

All-Aware.

٢

(2)

وَٱتَّبِعْ مَا يُوحَىٰٓ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ ٱللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ٢

(2) And follow that which is revealed to you from your Lord. Indeed Allah is ever, with what you do, Acquainted.

وَتَوَكَّلْ

And put your trust

عَلَى

in

ٱللَّهِ

Allah.

ۚ

وَكَفَىٰ

And Allah is sufficient

بِٱللَّهِ

وَكِيلًا

(as) Disposer of affairs.

٣

(3)

وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ٣

(3) And rely upon Allah; and sufficient is Allah as Disposer of affairs.

مَّا

Not

جَعَلَ

Allah (has) made

ٱللَّهُ

لِرَجُلٍ

for any man

مِّن

[of]

قَلْبَيْنِ

two hearts

فِى

in

جَوْفِهِۦ

his interior.

ج

وَمَا

And not

جَعَلَ

He (has) made

أَزْوَٰجَكُمُ

your wives

ٱلَّٰٓـِٔى

whom

تُظَٰهِرُونَ

you declare unlawful

مِنْهُنَّ

[of them]

أُمَّهَٰتِكُمْ
(as) your mothers.
ج

وَمَا
And not
جَعَلَ
He has made
أَدْعِيَآءَكُمْ
your adopted sons
أَبْنَآءَكُمْ
your sons.
ج

ذَٰلِكُمْ
That
قَوْلُكُم
(is) your saying
بِأَفْوَٰهِكُمْ
by your mouths,
صلى

وَٱللَّهُ
but Allah
يَقُولُ
says
ٱلْحَقَّ
the truth,
وَهُوَ
and He
يَهْدِى

guides

ٱلسَّبِيلَ

(to) the Way.

٤

(4)

مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ ۚ وَمَا جَعَلَ أَزْوَٰجَكُمُ ٱلَّٰٓـِٔى تُظَٰهِرُونَ مِنْهُنَّ أُمَّهَٰتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ ۖ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِى ٱلسَّبِيلَ ٤

(4) Allah has not made for a man two hearts in his interior. And He has not made your wives whom you declare unlawful your mothers. And he has not made your adopted sons your [true] sons. That is [merely] your saying by your mouths, but Allah says the truth, and He guides to the [right] way.

ٱدْعُوهُمْ

Call them

لِءَابَآئِهِمْ

by their fathers;

هُوَ

it

أَقْسَطُ

(is) more just

عِندَ

near

ٱللَّهِ

Allah.

ج

فَإِن

But if

لَّمْ

not

تَعْلَمُوٓاْ

you know

ءَابَآءَهُمْ

their fathers -

فَإِخْوَٰنُكُمْ

then (they are) your brothers

فِى

in

ٱلدِّينِ

[the] religion

وَمَوَٰلِيكُمْ

and your friends.

ۚ

وَلَيْسَ

But not is

عَلَيْكُمْ

upon you

جُنَاحٌ

any blame

فِيمَآ

in what

أَخْطَأْتُم

you made a mistake

بِهِۦ

in it,

وَلَٰكِن

but

مَّا

what

تَعَمَّدَتْ

intended

قُلُوبُكُمْ

your hearts.

ج

وَكَانَ

And Allah

ٱللَّهُ

غَفُورًا

(is) Oft-Forgiving,

رَّحِيمًا

Most Merciful.

٥

(5)

ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوٓا۟ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِى ٱلدِّينِ وَمَوَٰلِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَآ أَخْطَأْتُم بِهِۦ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ٥

(5) Call them by [the names of] their fathers; it is more just in the sight of Allah. But if you do not know their fathers - then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allah Forgiving and Merciful.

ٱلنَّبِىُّ

The Prophet

أَوْلَىٰ

(is) closer

بِٱلْمُؤْمِنِينَ
to the believers
مِنْ
than
أَنفُسِهِمْ
their own selves,
صلے

وَأَزْوَٰجُهُۥٓ
and his wives
أُمَّهَٰتُهُمْ
(are) their mothers.
قلے

وَأُو۟لُوا۟
And possessors
ٱلْأَرْحَامِ
(of) relationships,
بَعْضُهُمْ
some of them
أَوْلَىٰ
(are) closer
بِبَعْضٍ
to another
فِى
in
كِتَٰبِ
(the) Decree
ٱللَّهِ
(of) Allah

مِنَ

than

ٱلْمُؤْمِنِينَ

the believers

وَٱلْمُهَٰجِرِينَ

and the emigrants,

إِلَّآ

except

أَن

that

تَفْعَلُوٓا۟

you do

إِلَىٰٓ

to

أَوْلِيَآئِكُم

your friends

مَّعْرُوفًا

a kindness.

ج

كَانَ

That is

ذَٰلِكَ

فِى

in

ٱلْكِتَٰبِ

the Book

مَسْطُورًا

written.

٦

(6)

ٱلنَّبِىُّ أَوْلَىٰ بِٱلْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ ۖ وَأَزْوَٰجُهُۥٓ أُمَّهَٰتُهُمْ ۗ وَأُو۟لُوا۟ ٱلْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِى كِتَٰبِ ٱللَّهِ مِنَ ٱلْمُؤْمِنِينَ وَٱلْمُهَٰجِرِينَ إِلَّآ أَن تَفْعَلُوٓا۟ إِلَىٰٓ أَوْلِيَآئِكُم مَّعْرُوفًا ۚ كَانَ ذَٰلِكَ فِى ٱلْكِتَٰبِ مَسْطُورًا ٦

(6) The Prophet is more worthy of the believers than themselves, and his wives are [in the position of] their mothers. And those of [blood] relationship are more entitled [to inheritance] in the decree of Allah than the [other] believers and the emigrants, except that you may do to your close associates a kindness [through bequest]. That was in the Book inscribed.

وَإِذْ

And when

أَخَذْنَا

We took

مِنَ

from

ٱلنَّبِيِّـۧنَ

the Prophets

مِيثَٰقَهُمْ

their Covenant

وَمِنكَ

and from you

وَمِن

and from

نُّوحٍ

Nuh

وَإِبْرَٰهِيمَ

and Ibrahim

وَمُوسَىٰ

and Musa

وَعِيسَى

and Isa,

ٱبْنِ

son

مَرْيَمَ

(of) Maryam.

صلے

وَأَخَذْنَا

And We took

مِنْهُم

from them

مِّيثَٰقًا

a covenant

غَلِيظًا

strong

٧

(7)

وَإِذْ أَخَذْنَا مِنَ ٱلنَّبِيِّـۧنَ مِيثَٰقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَى ٱبْنِ مَرْيَمَ صلے وَأَخَذْنَا مِنْهُم مِّيثَٰقًا غَلِيظًا ٧

(7) And [mention, O Muhammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them a solemn covenant.

لِّيَسْـَٔلَ

That He may ask

ٱلصَّٰدِقِينَ

the truthful

عَن

about

صِدْقِهِمْ

their truth.

ج

وَأَعَدَّ

And He has prepared

لِلْكَٰفِرِينَ

for the disbelievers

عَذَابًا

a punishment

أَلِيمًا

painful.

٨

(8)

لِّيَسْـَٔلَ ٱلصَّٰدِقِينَ عَن صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَٰفِرِينَ عَذَابًا أَلِيمًا ٨

(8) That He may question the truthful about their truth. And He has prepared for the disbelievers a painful punishment.

يَٰٓأَيُّهَا

O you

ٱلَّذِينَ

who

ءَامَنُوا۟

believe

ٱذْكُرُوا۟

Remember

نِعْمَةَ

(the) Favor

ٱللَّهِ

(of) Allah

عَلَيْكُمْ

upon you

إِذْ

when

جَآءَتْكُمْ

came to you

جُنُودٌ

(the) hosts

فَأَرْسَلْنَا

and We sent

عَلَيْهِمْ

upon them

رِيحًا

a wind

وَجُنُودًا

and hosts

لَّمْ

not

تَرَوْهَا

you (could) see them.

ج

وَكَانَ

And Allah is

ٱللَّهُ

بِمَا

of what

تَعْمَلُونَ

you do

بَصِيرًا

All-Seer.

٩

(9)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ٩

(9) O you who have believed, remember the favor of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing.

إِذْ

When

جَآءُوكُم

they came upon you

مِّن

from

فَوْقِكُمْ

above you

وَمِنْ

and from

أَسْفَلَ

below

مِنكُمْ

you,

وَإِذْ

and when

زَاغَتِ

grew wild

ٱلْأَبْصَٰرُ

the eyes

وَبَلَغَتِ

and reached

ٱلْقُلُوبُ

the hearts

ٱلْحَنَاجِرَ

the throats,

وَتَظُنُّونَ

and you assumed

بِٱللَّهِ

about Allah

ٱلظُّنُونَا۠

the assumptions.

١٠

(10)

إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ١٠

(10) [Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats and you assumed about Allah [various] assumptions.

هُنَالِكَ

There -

ٱبْتُلِىَ

were tried

ٱلْمُؤْمِنُونَ

the believers

وَزُلْزِلُوا۟

and shaken

زِلْزَالًا

(with a) shake

شَدِيدًا

severe.

١١

(11)

هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا شَدِيدًا ١١

(11) There the believers were tested and shaken with a severe shaking.

وَإِذْ

And when

يَقُولُ

said

ٱلْمُنَٰفِقُونَ

the hypocrites

وَٱلَّذِينَ

and those

فِى

in

قُلُوبِهِم

their hearts

مَّرَضٌ

(was) a disease,

مَّا

"Not

وَعَدَنَا

Allah promised us

ٱللَّهُ

وَرَسُولُهُۥٓ

and His messenger

إِلَّا

except

غُرُورًا

delusion."

١٢

(12)

وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ١٢

(12) And [remember] when the hypocrites and those in whose hearts is disease said, "Allah and His Messenger did not promise us except delusion,"

وَإِذْ

And when

قَالَت

said

طَّآئِفَةٌ

a party

مِّنْهُمْ

of them,

يَٰٓأَهْلَ

"O People

يَثْرِبَ

(of) Yathrib

لَا

No

مُقَامَ

stand

لَكُمْ

for you,

فَٱرْجِعُوا۟

so return."

ج

وَيَسْتَـْٔذِنُ

And asked permission

فَرِيقٌ

a group

مِّنْهُمُ

of them

ٱلنَّبِىَّ

(from) the Prophet,

يَقُولُونَ

saying,

إِنَّ

"Indeed,

بُيُوتَنَا

our houses

عَوْرَةٌ

(are) exposed,"

وَمَا

and not

هِىَ

they

بِعَوْرَةٍ

(were) exposed.
صلے

إِن
Not
يُرِيدُونَ
they wished
إِلَّا
but
فِرَارًا
to flee.
١٣
(13)
وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا ١٣
(13) And when a faction of them said, "O people of Yathrib, there is no stability for you [here], so return [home]." And a party of them asked permission of the Prophet, saying, "Indeed, our houses are unprotected," while they were not exposed. They did not intend except to flee.
وَلَوْ
And if
دُخِلَتْ
had been entered
عَلَيْهِم
upon them
مِّنْ
from

أَقْطَارِهَا

all its sides

ثُمَّ

then

سُئِلُوا۟

they had been asked

ٱلْفِتْنَةَ

the treachery,

لَـَٔاتَوْهَا

they (would) have certainly done it

وَمَا

and not

تَلَبَّثُوا۟

they (would) have hesitated

بِهَآ

over it

إِلَّا

except

يَسِيرًا

a little.

١٤

(14)

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَـَٔاتَوْهَا وَمَا تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا ١٤

(14) And if they had been entered upon from all its [surrounding] regions and fitnah had been demanded of them, they would have done it and not hesitated over it except briefly.

وَلَقَدْ

And certainly

كَانُوا۟
they had
عَٰهَدُوا۟
promised
ٱللَّهَ
Allah
مِن
before,
قَبْلُ
لَا
not
يُوَلُّونَ
they would turn
ٱلْأَدْبَٰرَ
their backs.
ج

وَكَانَ
And is
عَهْدُ
(the) promise
ٱللَّهِ
(to) Allah
مَسْـُٔولًا
to be questioned.
١٥
(15)

وَلَقَدْ كَانُوا۟ عَٰهَدُوا۟ ٱللَّهَ مِن قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَٰرَ ۚ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا ١٥

(15) And they had already promised Allah before not to turn their backs and flee. And ever is the promise to Allah [that about which one will be] questioned.

قُل

Say,

لَّن

"Never

يَنفَعَكُمُ

will benefit you

ٱلْفِرَارُ

the fleeing,

إِن

if

فَرَرْتُم

you flee

مِّنَ

from

ٱلْمَوْتِ

death

أَوِ

or

ٱلْقَتْلِ

killing,

وَإِذًا

and then

لَّا

not

تُمَتَّعُونَ

you will be allowed to enjoy

إِلَّا

except

قَلِيلًا

a little."

١٦

(16)

قُل لَّن يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ١٦

(16) Say, [O Muhammad], "Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little."

قُلْ

Say,

مَن

"Who

ذَا

(is) it that

ٱلَّذِى

يَعْصِمُكُم

(can) protect you

مِّنَ

from

ٱللَّهِ

Allah

إِنْ

If

أَرَادَ

He intends

بِكُمْ

for you

سُوٓءًا

any harm

أَوْ

or

أَرَادَ

He intends

بِكُمْ

for you

رَحْمَةً

a mercy?"

ج

وَلَا

And not

يَجِدُونَ

they will find

لَهُم

for them

مِّن

besides

دُونِ

Allah

ٱللَّهِ

any protector

وَلِيًّا

and not

وَلَا

any helper.

نَصِيرًا

١٧

(17)

قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ١٧

(17) Say, "Who is it that can protect you from Allah if He intends for you an ill or intends for you a mercy?" And they will not find for themselves besides Allah any protector or any helper.

قَدْ

Verily,

يَعْلَمُ

Allah knows

ٱللَّهُ

ٱلْمُعَوِّقِينَ

those who hinder

مِنكُمْ

among you

وَٱلْقَآئِلِينَ

and those who say

لِإِخْوَٰنِهِمْ

to their brothers,

هَلُمَّ

"Come

إِلَيْنَا

to us,"

صلى

وَلَا

and not

يَأْتُونَ

they come

ٱلْبَأْسَ

(to) the battle

إِلَّا

except

قَلِيلًا

a few,

١٨

(18)

قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ ۞ لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ١٨

(18) Already Allah knows the hinderers among you and those [hypocrites] who say to their brothers, "Come to us," and do not go to battle, except for a few,

أَشِحَّةً

Miserly

عَلَيْكُمْ

towards you.

ۖ

فَإِذَا

But when

جَآءَ

comes

ٱلْخَوْفُ

the fear,

رَأَيْتَهُمْ

you see them

يَنظُرُونَ
looking
إِلَيْكَ
at you,
تَدُورُ
revolving
أَعْيُنُهُمْ
their eyes
كَٱلَّذِى
like one who
يُغْشَىٰ
faints
عَلَيْهِ
مِنَ
from
ٱلْمَوْتِ
[the] death.
صلے

فَإِذَا
But when
ذَهَبَ
departs
ٱلْخَوْفُ
the fear,
سَلَقُوكُم
they smite you
بِأَلْسِنَةٍ
with tongues

حِدَادٍ

sharp

أَشِحَّةً

miserly

عَلَى

towards

ٱلْخَيْرِ

the good.

ج

أُو۟لَٰٓئِكَ

Those -

لَمْ

not

يُؤْمِنُوا۟

they have believed,

فَأَحْبَطَ

so Allah made worthless

ٱللَّهُ

أَعْمَٰلَهُمْ

their deeds.

ج

وَكَانَ

And is

ذَٰلِكَ

that

عَلَى

for

ٱللَّهِ

Allah

يَسِيرًا

easy.

١٩

(19)

أَشِحَّةً عَلَيْكُمْ ۚ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُو۟لَـٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ أَعْمَـٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا

١٩

(19) Indisposed toward you. And when fear comes, you see them looking at you, their eyes revolving like one being overcome by death. But when fear departs, they lash you with sharp tongues, indisposed toward [any] good. Those have not believed, so Allah has rendered their deeds worthless, and ever is that, for Allah, easy.

يَحْسَبُونَ

They think

ٱلْأَحْزَابَ

the confederates

لَمْ

(have) not

يَذْهَبُوا۟

withdrawn.

ۖ

وَإِن

And if

يَأْتِ

(should) come

ٱلْأَحْزَابُ
the confederates
يَوَدُّوا۟
they would wish
لَوْ
if
أَنَّهُم
that they (were)
بَادُونَ
living in (the) desert
فِى
among
ٱلْأَعْرَابِ
the Bedouins,
يَسْـَٔلُونَ
asking
عَنْ
about
أَنۢبَآئِكُمْ
your news.
صلے

وَلَوْ
And if
كَانُوا۟
they were
فِيكُم
among you
مَّا
not

قَٰتَلُوٓاْ

they would fight

إِلَّا

except

قَلِيلًا

a little.

٢٠

(20)

يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُواْ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّواْ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ كَانُواْ فِيكُم مَّا قَٰتَلُوٓاْ إِلَّا قَلِيلًا ٢٠

(20) They think the companies have not [yet] withdrawn. And if the companies should come [again], they would wish they were in the desert among the bedouins, inquiring [from afar] about your news. And if they should be among you, they would not fight except for a little.

لَّقَدْ

Certainly,

كَانَ

is

لَكُمْ

for you

فِى

in

رَسُولِ

(the) Messenger

ٱللَّهِ

(of) Allah

أُسْوَةٌ
an excellent example
حَسَنَةٌ
لِّمَن
for (one) who
كَانَ
has
يَرْجُوا۟
hope
ٱللَّهَ
(in) Allah
وَٱلْيَوْمَ
and the Day
ٱلْءَاخِرَ
the Last,
وَذَكَرَ
and remembers
ٱللَّهَ
Allah
كَثِيرًا
much.
٢١
(21)

لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا
٢١

(21) There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

وَلَمَّا

And when

رَءَا

saw

ٱلْمُؤْمِنُونَ

the believers

ٱلْأَحْزَابَ

the confederates,

قَالُوا۟

they said,

هَٰذَا

"This

مَا

(is) what

وَعَدَنَا

Allah promised us

ٱللَّهُ

وَرَسُولُهُۥ

and His Messenger,

وَصَدَقَ

and Allah spoke the truth

ٱللَّهُ

وَرَسُولُهُۥ

and His Messenger."

ج

وَمَا

And not

زَادَهُمْ

it increased them

إِلَّآ

except

إِيمَٰنًا

(in) faith

وَتَسْلِيمًا

and submission.

٢٢

(22)

وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ٢٢

(22) And when the believers saw the companies, they said, "This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth." And it increased them only in faith and acceptance.

مِّنَ

Among

ٱلْمُؤْمِنِينَ

the believers

رِجَالٌ

(are) men

صَدَقُوا۟

(who) have been true

مَا

(to) what

عَٰهَدُوا۟

they promised Allah

ٱللَّهَ

عَلَيْهِ

[on it].

صلى

فَمِنْهُم

And among them

مَّن

(is he) who

قَضَىٰ

has fulfilled

نَحْبَهُۥ

his vow

وَمِنْهُم

and among them

مَّن

(is he) who

يَنتَظِرُ

awaits.

صلى

وَمَا

And not

بَدَّلُوا۟

they alter

تَبْدِيلًا

(by) any alteration -

٢٣

(23)

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا

بَدَّلُواْ تَبْدِيلًا ٢٣

(23) Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration -

لِّيَجْزِىَ

That Allah may reward

ٱللَّهُ

ٱلصَّٰدِقِينَ

the truthful

بِصِدْقِهِمْ

for their truth

وَيُعَذِّبَ

and punish

ٱلْمُنَٰفِقِينَ

the hypocrites

إِن

if

شَآءَ

He wills

أَوْ

or

يَتُوبَ

turn in mercy

عَلَيْهِمْ

to them.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

غَفُورًا

Oft-Forgiving,

رَّحِيمًا

Most Merciful.

٢٤

(24)

لِّيَجْزِيَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ٢٤

(24) That Allah may reward the truthful for their truth and punish the hypocrites if He wills or accept their repentance. Indeed, Allah is ever Forgiving and Merciful.

وَرَدَّ

And Allah turned back

ٱللَّهُ

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved,

بِغَيْظِهِمْ

in their rage,

لَمْ

not

يَنَالُوا۟

they obtained

خَيْرًا
any good.
ج

وَكَفَى
And sufficient is
ٱللَّهُ
Allah
ٱلْمُؤْمِنِينَ
(for) the believers
ٱلْقِتَالَ
(in) the battle,
ج

وَكَانَ
and Allah is
ٱللَّهُ
قَوِيًّا
All-Strong,
عَزِيزًا
All-Mighty.
٢٥
(25)
وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ٢٥
(25) And Allah repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allah for the believers in battle, and ever is Allah Powerful and Exalted in Might.
وَأَنزَلَ

And He brought down

ٱلَّذِينَ

those who

ظَٰهَرُوهُم

backed them

مِّنْ

among

أَهْلِ

(the) People

ٱلْكِتَٰبِ

(of) the Scripture

مِن

from

صَيَاصِيهِمْ

their fortresses

وَقَذَفَ

and cast

فِى

into

قُلُوبِهِمُ

their hearts

ٱلرُّعْبَ

[the] terror,

فَرِيقًا

a group

تَقْتُلُونَ

you killed

وَتَأْسِرُونَ

and you took captive

فَرِيقًا

a group.

٢٦

(26)

وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنْ أَهْلِ ٱلْكِتَٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ٢٦

(26) And He brought down those who supported them among the People of the Scripture from their fortresses and cast terror into their hearts [so that] a party you killed, and you took captive a party.

وَأَوْرَثَكُمْ

And He caused you to inherit

أَرْضَهُمْ

their land,

وَدِيَٰرَهُمْ

and their houses,

وَأَمْوَٰلَهُمْ

and their properties

وَأَرْضًا

and a land

لَّمْ

not

تَطَـُٔوهَا

you (had) trodden.

ج

وَكَانَ

And Allah is

ٱللَّهُ

عَلَىٰ
on
كُلِّ
every
شَىْءٍ
thing
قَدِيرًا
All-Powerful.
٢٧
(27)
وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ٢٧

(27) And He caused you to inherit their land and their homes and their properties and a land which you have not trodden. And ever is Allah, over all things, competent.

يَٰٓأَيُّهَا
O Prophet
ٱلنَّبِىُّ
قُل
Say
لِّأَزْوَٰجِكَ
to your wives,
إِن
"If
كُنتُنَّ
you
تُرِدْنَ
desire
ٱلْحَيَوٰةَ

the life

ٱلدُّنْيَا

(of) the world

وَزِينَتَهَا

and its adornment,

فَتَعَالَيْنَ

then come,

أُمَتِّعْكُنَّ

I will provide for you

وَأُسَرِّحْكُنَّ

and release you

سَرَاحًا

(with) a release

جَمِيلًا

good.

٢٨

(28)

يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ٢٨

(28) O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release.

وَإِن

But if

كُنتُنَّ

you

تُرِدْنَ

desire

ٱللَّهَ

Allah

وَرَسُولَهُۥ

and His Messenger

وَٱلدَّارَ

and the Home

ٱلْءَاخِرَةَ

(of) the Hereafter,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

أَعَدَّ

has prepared

لِلْمُحْسِنَٰتِ

for the good-doers

مِنكُنَّ

among you

أَجْرًا

a reward

عَظِيمًا

great."

٢٩

(29)

وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلْءَاخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلْمُحْسِنَٰتِ مِنكُنَّ أَجْرًا عَظِيمًا ٢٩

(29) But if you should desire Allah and His Messenger and the home of the Hereafter - then indeed, Allah has prepared for the doers of good among you a great reward."

يَٰنِسَآءَ
O wives
ٱلنَّبِىِّ
(of) the Prophet
مَن
Whoever
يَأْتِ
commits
مِنكُنَّ
from you
بِفَٰحِشَةٍ
immorality
مُّبَيِّنَةٍ
clear,
يُضَٰعَفْ
will be doubled
لَهَا
for her
ٱلْعَذَابُ
the punishment
ضِعْفَيْنِ
two fold.
ج

وَكَانَ
And that is
ذَٰلِكَ
عَلَى
for

ٱللَّهِ
Allah
يَسِيرًا
easy.
٣٠
(30)
يَٰنِسَآءَ ٱلنَّبِىِّ مَن يَأْتِ مِنكُنَّ بِفَٰحِشَةٍ مُّبَيِّنَةٍ يُضَٰعَفْ لَهَا ٱلْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ٣٠
(30) O wives of the Prophet, whoever of you should commit a clear immorality - for her the punishment would be doubled two fold, and ever is that, for Allah, easy.

۞

وَمَن
And whoever
يَقْنُتْ
is obedient
مِنكُنَّ
among you
لِلَّهِ
to Allah
وَرَسُولِهِۦ
and His Messenger
وَتَعْمَلْ
and does
صَٰلِحًا
righteousness,
نُّؤْتِهَآ
We will give her

أَجْرَهَا

her reward

مَرَّتَيْنِ

twice;

وَأَعْتَدْنَا

and We have prepared

لَهَا

for her

رِزْقًا

a provision

كَرِيمًا

noble.

٣١

(31)

وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِۦ وَتَعْمَلْ صَٰلِحًا نُّؤْتِهَآ أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ٣١

(31) And whoever of you devoutly obeys Allah and His Messenger and does righteousness - We will give her her reward twice; and We have prepared for her a noble provision.

يَٰنِسَآءَ

O wives

ٱلنَّبِيِّ

(of) the Prophet

لَسْتُنَّ

You are not

كَأَحَدٍ

like anyone

مِّنَ

among

ٱلنِّسَآءِ

the women.

ج

إِنِ

If

ٱتَّقَيْتُنَّ

you fear (Allah),

فَلَا

then (do) not

تَخْضَعْنَ

be soft

بِٱلْقَوْلِ

in speech,

فَيَطْمَعَ

lest should be moved with desire

ٱلَّذِى

he who,

فِى

in

قَلْبِهِۦ

his heart

مَرَضٌ

(is) a disease,

وَقُلْنَ

but say

قَوْلًا

a word

مَّعْرُوفًا

appropriate.

٣٢

(32)

يَٰنِسَآءَ ٱلنَّبِىِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ ۚ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِى فِى قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ٣٢

(32) O wives of the Prophet, you are not like anyone among women. If you fear Allah, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.

وَقَرْنَ

And stay

فِى

in

بُيُوتِكُنَّ

your houses

وَلَا

and (do) not

تَبَرَّجْنَ

display yourselves

تَبَرُّجَ

(as was the) display

ٱلْجَٰهِلِيَّةِ

(of the times of) ignorance

ٱلْأُولَىٰ

the former.

صلے

وَأَقِمْنَ

And establish

ٱلصَّلَوٰةَ

the prayer

وَءَاتِينَ

and give

ٱلزَّكَوٰةَ

zakah

وَأَطِعْنَ

and obey

ٱللَّهَ

Allah

وَرَسُولَهُۥٓ

and His Messenger.

ج

إِنَّمَا

Only

يُرِيدُ

Allah wishes

ٱللَّهُ

لِيُذْهِبَ

to remove

عَنكُمُ

from you

ٱلرِّجْسَ

the impurity,

أَهْلَ

(O) People

ٱلْبَيْتِ

(of) the House

وَيُطَهِّرَكُمْ

And to purify you

تَطْهِيرًا

(with thorough) purification.

٣٣

(33)

وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ ٱلْجَٰهِلِيَّةِ ٱلْأُولَىٰ ۖ وَأَقِمْنَ ٱلصَّلَوٰةَ وَءَاتِينَ ٱلزَّكَوٰةَ وَأَطِعْنَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ٣٣

(33) And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allah and His Messenger. Allah intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.

وَٱذْكُرْنَ

And remember

مَا

what

يُتْلَىٰ

is recited

فِى

in

بُيُوتِكُنَّ

your houses

مِنْ

of

ءَايَٰتِ

(the) Verses

ٱللَّهِ

(of) Allah

وَٱلْحِكْمَةِ

and the wisdom.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

لَطِيفًا

All-Subtle,

خَبِيرًا

All-Aware.

٣٤

(34)

وَٱذْكُرْنَ مَا يُتْلَىٰ فِى بُيُوتِكُنَّ مِنْ ءَايَٰتِ ٱللَّهِ وَٱلْحِكْمَةِ ۚ إِنَّ ٱللَّهَ كَانَ لَطِيفًا خَبِيرًا ٣٤

(34) And remember what is recited in your houses of the verses of Allah and wisdom. Indeed, Allah is ever Subtle and Acquainted [with all things].

إِنَّ

Indeed,

ٱلْمُسْلِمِينَ

the Muslim men

وَٱلْمُسْلِمَٰتِ

and the Muslim women,

وَٱلْمُؤْمِنِينَ

and the believing men

وَٱلْمُؤْمِنَٰتِ

and the believing women,

وَٱلْقَٰنِتِينَ

and the obedient men

وَٱلْقَٰنِتَٰتِ

and the obedient women,

وَٱلصَّٰدِقِينَ

and the truthful men

وَٱلصَّٰدِقَٰتِ

and the truthful women,

وَٱلصَّٰبِرِينَ

and the patient men

وَٱلصَّٰبِرَٰتِ

and the patient women,

وَٱلْخَٰشِعِينَ

and the humble men

وَٱلْخَٰشِعَٰتِ

and the humble women,

وَٱلْمُتَصَدِّقِينَ

and the men who give charity

وَٱلْمُتَصَدِّقَٰتِ

and the women who give charity,

وَٱلصَّٰٓئِمِينَ

and the men who fast

وَٱلصَّٰٓئِمَٰتِ

and the women who fast,

وَٱلْحَٰفِظِينَ

and the men who guard

فُرُوجَهُمْ

their chastity

وَٱلْحَـٰفِظَـٰتِ

and the women who guard (it),

وَٱلذَّٰكِرِينَ

and the men who remember

ٱللَّهَ

Allah

كَثِيرًا

much

وَٱلذَّٰكِرَٰتِ

and the women who remember

أَعَدَّ

Allah has prepared

ٱللَّهُ

لَهُم

for them

مَّغْفِرَةً

forgiveness

وَأَجْرًا

and a reward

عَظِيمًا

great.

٣٥

(35)

إِنَّ ٱلْمُسْلِمِينَ وَٱلْمُسْلِمَـٰتِ وَٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَـٰتِ
وَٱلْقَـٰنِتِينَ وَٱلْقَـٰنِتَـٰتِ وَٱلصَّـٰدِقِينَ وَٱلصَّـٰدِقَـٰتِ
وَٱلصَّـٰبِرِينَ وَٱلصَّـٰبِرَٰتِ وَٱلْخَـٰشِعِينَ وَٱلْخَـٰشِعَـٰتِ
وَٱلْمُتَصَدِّقِينَ وَٱلْمُتَصَدِّقَـٰتِ وَٱلصَّـٰٓئِمِينَ

وَٱلصَّٰٓئِمَٰتِ وَٱلْحَٰفِظِينَ فُرُوجَهُمْ وَٱلْحَٰفِظَٰتِ وَٱلذَّٰكِرِينَ ٱللَّهَ كَثِيرًا وَٱلذَّٰكِرَٰتِ أَعَدَّ ٱللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ٣٥

(35) Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.

وَمَا

And not

كَانَ

(it) is

لِمُؤْمِنٍ

for a believing man

وَلَا

and not

مُؤْمِنَةٍ

(for) a believing woman,

إِذَا

when

قَضَى

Allah has decided

ٱللَّهُ

وَرَسُولُهُۥٓ

and His Messenger

أَمْرًا

a matter

أَن
that
يَكُونَ
(there) should be
لَهُمُ
for them
ٱلْخِيَرَةُ
(any) choice
مِنْ
about
أَمْرِهِمْ
their affair.
قلے

وَمَن
And whoever
يَعْصِ
disobeys
ٱللَّهَ
Allah
وَرَسُولَهُۥ
and His Messenger
فَقَدْ
certainly,
ضَلَّ
he (has) strayed
ضَلَٰلًا
(into) error
مُّبِينًا
clear.

٣٦

(36)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ ضَلَّ ضَلَٰلًا مُّبِينًا

٣٦

(36) It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error.

وَإِذْ

And when

تَقُولُ

you said

لِلَّذِىٓ

to the one,

أَنْعَمَ

Allah bestowed favor

ٱللَّهُ

عَلَيْهِ

on him

وَأَنْعَمْتَ

and you bestowed favor

عَلَيْهِ

on him,

أَمْسِكْ

"Keep

عَلَيْكَ

to yourself

زَوْجَكَ

your wife

وَٱتَّقِ

and fear

ٱللَّهَ

Allah."

وَتُخْفِى

But you concealed

فِى

within

نَفْسِكَ

yourself

مَا

what

ٱللَّهُ

Allah

مُبْدِيهِ

(was to) disclose.

وَتَخْشَى

And you fear

ٱلنَّاسَ

the people,

وَٱللَّهُ

while Allah

أَحَقُّ

has more right

أَن

that

تَخْشَىٰهُ

you (should) fear Him.

صلے

فَلَمَّا

So when

قَضَىٰ

ended

زَيْدٌ

Zaid

مِّنْهَا

from her

وَطَرًا

necessary (formalities),

زَوَّجْنَٰكَهَا

We married her to you

لِكَىْ

so that

لَا

not

يَكُونَ

there be

عَلَى

on

ٱلْمُؤْمِنِينَ

the believers

حَرَجٌ

any discomfort

فِىٓ

concerning

أَزْوَٰجِ

the wives

أَدْعِيَآئِهِمْ

(of) their adopted sons

إِذَا

when

قَضَوْا۟

they have ended

مِنْهُنَّ

from them

وَطَرًا

necessary (formalities).

ج

وَكَانَ

And is

أَمْرُ

(the) Command

ٱللَّهِ

(of) Allah

مَفْعُولًا

accomplished.

٣٧

(37)

وَإِذْ تَقُولُ لِلَّذِىٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ
أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِى فِى
نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ
أَن تَخْشَىٰهُ ۖ فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا
لِكَىْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِىٓ أَزْوَٰجِ

أَدْعِيَآئِهِمْ إِذَا قَضَوْا۟ مِنْهُنَّ وَطَرًا ۚ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ٣٧

(37) And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor and you bestowed favor, "Keep your wife and fear Allah," while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they no longer have need of them. And ever is the command of Allah accomplished.

مَّا

Not

كَانَ

(there can) be

عَلَى

upon

ٱلنَّبِىِّ

the Prophet

مِنْ

any

حَرَجٍ

discomfort

فِيمَا

in what

فَرَضَ

Allah has imposed

ٱللَّهُ

لَهُۥ

on him.

صلے

سُنَّةَ
(That is the) Way
ٱللَّهِ
(of) Allah
فِى
concerning
ٱلَّذِينَ
those who
خَلَوْا۟
passed away
مِن
before.
قَبْلُ ۚ

وَكَانَ
And is
أَمْرُ
(the) Command
ٱللَّهِ
(of) Allah
قَدَرًا
a decree
مَّقْدُورًا
destined.
٣٨
(38)

مَّا كَانَ عَلَى ٱلنَّبِىِّ مِنْ حَرَجٍ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ ۖ سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۚ وَكَانَ أَمْرُ

ٱللَّهِ قَدَرًا مَّقْدُورًا ٣٨

(38) There is not to be upon the Prophet any discomfort concerning that which Allah has imposed upon him. [This is] the established way of Allah with those [prophets] who have passed on before. And ever is the command of Allah a destiny decreed.

ٱلَّذِينَ

Those who

يُبَلِّغُونَ

convey

رِسَٰلَٰتِ

(the) Messages

ٱللَّهِ

(of) Allah

وَيَخْشَوْنَهُۥ

and fear Him

وَلَا

and (do) not

يَخْشَوْنَ

fear

أَحَدًا

anyone

إِلَّا

except

ٱللَّهَ

Allah.

قلے

وَكَفَىٰ

And sufficient is Allah

بِٱللَّهِ

حَسِيبًا

(as) a Reckoner.

٣٩

(39)

ٱلَّذِينَ يُبَلِّغُونَ رِسَٰلَٰتِ ٱللَّهِ وَيَخْشَوْنَهُۥ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا ٱللَّهَ ۗ وَكَفَىٰ بِٱللَّهِ حَسِيبًا ٣٩

(39) [Allah praises] those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah as Accountant.

مَّا

Not

كَانَ

is

مُحَمَّدٌ

Muhammad

أَبَآ

(the) father

أَحَدٍ

(of) anyone

مِّن

of

رِّجَالِكُمْ

your men

وَلَٰكِن

but

رَّسُولَ

(he is the) Messenger

ٱللَّهِ

(of) Allah

وَخَاتَمَ

and Seal

ٱلنَّبِيِّـۧنَ

(of) the Prophets.

قلے

وَكَانَ

And Allah is

ٱللَّهُ

بِكُلِّ

of every

شَىْءٍ

thing

عَلِيمًا

All-Knower.

٤٠

(40)

مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ ۗ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا

٤٠

(40) Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

ٱذْكُرُوا۟

Remember

ٱللَّهَ

Allah

ذِكْرًا

(with) remembrance

كَثِيرًا

much

٤١

(41)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ ٱللَّهَ ذِكْرًا كَثِيرًا ٤١

(41) O you who have believed, remember Allah with much remembrance

وَسَبِّحُوهُ

And glorify Him

بُكْرَةً

morning

وَأَصِيلًا

and evening.

٤٢

(42)

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ٤٢

(42) And exalt Him morning and afternoon.

هُوَ

He

ٱلَّذِى

(is) the One Who

يُصَلِّى

sends His blessings

عَلَيْكُمْ

upon you

وَمَلَٰٓئِكَتُهُۥ

and His Angels

لِيُخْرِجَكُم

so that He may bring you out

مِّنَ

from

ٱلظُّلُمَٰتِ

the darkness[es]

إِلَى

to

ٱلنُّورِ

the light.

ج

وَكَانَ

And He is

بِٱلْمُؤْمِنِينَ

to the believers

رَحِيمًا

Merciful.

٤٣

(43)

هُوَ ٱلَّذِى يُصَلِّى عَلَيْكُمْ وَمَلَٰٓئِكَتُهُۥ لِيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَكَانَ بِٱلْمُؤْمِنِينَ رَحِيمًا ٤٣

(43) It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful.

تَحِيَّتُهُمْ

Their greetings

يَوْمَ

(on the) Day

يَلْقَوْنَهُۥ

they will meet Him

سَلَٰمٌ

(will be), "Peace."
ۚ

وَأَعَدَّ

and He has prepared

لَهُمْ

for them

أَجْرًا

a reward

كَرِيمًا

noble.

٤٤

(44)

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُۥ سَلَٰمٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ٤٤

(44) Their greeting the Day they meet Him will be, "Peace." And He has prepared for them a noble reward.

يَٰٓأَيُّهَا

O Prophet

ٱلنَّبِىُّ

إِنَّآ

Indeed, We

أَرْسَلْنَٰكَ

have sent you

شَٰهِدًا

(as) a witness

وَمُبَشِّرًا

and a bearer of glad tidings

وَنَذِيرًا

and (as) a warner

٤٥

(45)

يَٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ٤٥

(45) O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner.

وَدَاعِيًا

And as one who invites

إِلَى

to

ٱللَّهِ

Allah

بِإِذْنِهِۦ

by His permission,

وَسِرَاجًا

and (as) a lamp

مُّنِيرًا

illuminating.

٤٦

(46)

وَدَاعِيًا إِلَى ٱللَّهِ بِإِذْنِهِۦ وَسِرَاجًا مُّنِيرًا ٤٦

(46) And one who invites to Allah, by His permission, and an illuminating lamp.

وَبَشِّرِ

And give glad tidings

ٱلْمُؤْمِنِينَ

(to) the believers

بِأَنَّ

that

لَهُم

for them

مِّنَ

(is) from

ٱللَّهِ

Allah

فَضْلًا

a Bounty

كَبِيرًا

great.

٤٧

(47)

وَبَشِّرِ ٱلْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ ٱللَّهِ فَضْلًا كَبِيرًا ٤٧

(47) And give good tidings to the believers that they will have from Allah great bounty.

وَلَا

And (do) not

تُطِعِ

obey

ٱلْكَٰفِرِينَ

the disbelievers

وَٱلْمُنَٰفِقِينَ

and the hypocrites,

وَدَعْ

and disregard

أَذَىٰهُمْ

their harm,

وَتَوَكَّلْ

and put your trust

عَلَى

in

ٱللَّهِ

Allah.

ج

وَكَفَىٰ

And sufficient is Allah

بِٱللَّهِ

وَكِيلًا

(as) a Trustee.

٤٨

(48)

وَلَا تُطِعِ ٱلْكَٰفِرِينَ وَٱلْمُنَٰفِقِينَ وَدَعْ أَذَىٰهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ ۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ٤٨

(48) And do not obey the disbelievers and the hypocrites but do not harm them, and rely upon Allah. And sufficient is Allah as Disposer of affairs.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوٓا۟

إِذَا

When

نَكَحْتُمُ

you marry

ٱلْمُؤْمِنَٰتِ

believing women

ثُمَّ

and then,

طَلَّقْتُمُوهُنَّ

divorce them

مِن

before

قَبْلِ

أَن

[that]

تَمَسُّوهُنَّ

you have touched them,

فَمَا

then not

لَكُمْ

for you

عَلَيْهِنَّ

on them

مِنْ

any

عِدَّةٍ

waiting period

تَعْتَدُّونَهَا

(to) count concerning them.

صلے

فَمَتِّعُوهُنَّ

So provide for them

وَسَرِّحُوهُنَّ

and release them

سَرَاحًا

(with) a release

جَمِيلًا

good.

٤٩

(49)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا نَكَحْتُمُ ٱلْمُؤْمِنَٰتِ ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا ۖ فَمَتِّعُوهُنَّ وَسَرِّحُوهُنَّ سَرَاحًا جَمِيلًا ٤٩

(49) O You who have believed, when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to count concerning them. So provide for them and give them a gracious release.

يَٰٓأَيُّهَا

O Prophet

ٱلنَّبِىُّ

إِنَّآ

Indeed, We

أَحْلَلْنَا

[We] have made lawful

لَكَ

to you

أَزْوَٰجَكَ

your wives

ٱلَّٰتِىٓ

(to) whom

ءَاتَيْتَ

you have given

أُجُورَهُنَّ
their bridal money
وَمَا
and whom
مَلَكَتْ
you rightfully possess
يَمِينُكَ
مِمَّآ
from those (whom)
أَفَآءَ
Allah has given
ٱللَّهُ
عَلَيْكَ
to you,
وَبَنَاتِ
and (the) daughters
عَمِّكَ
(of) your paternal uncles
وَبَنَاتِ
and (the) daughters
عَمَّٰتِكَ
(of) your paternal aunts
وَبَنَاتِ
and (the) daughters
خَالِكَ
(of) your maternal uncles
وَبَنَاتِ
and (the) daughters

خَٰلَٰتِكَ
(of) your maternal aunts
ٱلَّٰتِى
who
هَاجَرْنَ
emigrated
مَعَكَ
with you,
وَٱمْرَأَةً
and a woman
مُّؤْمِنَةً
believing
إِن
if
وَهَبَتْ
she gives
نَفْسَهَا
herself
لِلنَّبِىِّ
to the Prophet
إِنْ
if
أَرَادَ
wishes
ٱلنَّبِىُّ
the Prophet
أَن
to
يَسْتَنكِحَهَا

marry her -

خَالِصَةً

only

لَّكَ

for you,

مِن

excluding

دُونِ

ٱلْمُؤْمِنِينَ

the believers.

قلے

قَدْ

Certainly,

عَلِمْنَا

We know

مَا

what

فَرَضْنَا

We have made obligatory

عَلَيْهِمْ

upon them

فِىٓ

concerning

أَزْوَٰجِهِمْ

their wives

وَمَا

and whom

مَلَكَتْ

they rightfully possess,

أَيْمَٰنُهُمْ

لِكَيْلَا

that not

يَكُونَ

should be

عَلَيْكَ

on you

حَرَجٌ

any discomfort.

قلے

وَكَانَ

And Allah is

ٱللَّهُ

غَفُورًا

Oft-Forgiving,

رَّحِيمًا

Most Merciful

٥٠

(50)

يَٰٓأَيُّهَا ٱلنَّبِىُّ إِنَّآ أَحْلَلْنَا لَكَ أَزْوَٰجَكَ ٱلَّٰتِىٓ ءَاتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِى هَاجَرْنَ مَعَكَ وَٱمْرَأَةً مُّؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ إِنْ أَرَادَ ٱلنَّبِىُّ أَن يَسْتَنكِحَهَا خَالِصَةً لَّكَ مِن دُونِ ٱلْمُؤْمِنِينَ ۗ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِىٓ أَزْوَٰجِهِمْ وَمَا مَلَكَتْ أَيْمَٰنُهُمْ

لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ٥٠

(50) O Prophet, indeed We have made lawful to you your wives to whom you have given their due compensation and those your right hand possesses from what Allah has returned to you [of captives] and the daughters of your paternal uncles and the daughters of your paternal aunts and the daughters of your maternal uncles and the daughters of your maternal aunts who emigrated with you and a believing woman if she gives herself to the Prophet [and] if the Prophet wishes to marry her, [this is] only for you, excluding the [other] believers. We certainly know what We have made obligatory upon them concerning their wives and those their right hands possess, [but this is for you] in order that there will be upon you no discomfort. And ever is Allah Forgiving and Merciful.

تُرْجِى

You may defer

مَن

whom

تَشَآءُ

you will

مِنْهُنَّ

of them

وَتُـْٔوِىٓ

or you may take

إِلَيْكَ

to yourself

مَن

whom

تَشَآءُ

you will.

ۖ

وَمَنِ

And whoever

ٱبْتَغَيْتَ

you desire

مِمَّنْ

of those whom

عَزَلْتَ

you (had) set aside-

فَلَا

then (there is) no

جُنَاحَ

blame

عَلَيْكَ

upon you.

ج

ذَٰلِكَ

That

أَدْنَىٰٓ

(is) more suitable

أَن

that

تَقَرَّ

may be cooled

أَعْيُنُهُنَّ

their eyes

وَلَا

and not

يَحْزَنَّ

they grieve

وَيَرْضَيْنَ
and they may be pleased
بِمَآ
with what
ءَاتَيْتَهُنَّ
you have given them -
كُلُّهُنَّ
all of them.
ج

وَٱللَّهُ
And Allah
يَعْلَمُ
knows
مَا
what
فِى
(is) in
قُلُوبِكُمْ
your hearts.
ج

وَكَانَ
And Allah is
ٱللَّهُ
عَلِيمًا
All-Knower,
حَلِيمًا
Most Forbearing.
٥١

تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ ۖ وَمَنِ ٱبْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ ءَاتَيْتَهُنَّ كُلُّهُنَّ ۚ وَٱللَّهُ يَعْلَمُ مَا فِى قُلُوبِكُمْ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا ٥١

(51) You, [O Muhammad], may put aside whom you will of them or take to yourself whom you will. And any that you desire of those [wives] from whom you had [temporarily] separated - there is no blame upon you [in returning her]. That is more suitable that they should be content and not grieve and that they should be satisfied with what you have given them - all of them. And Allah knows what is in your hearts. And ever is Allah Knowing and Forbearing.

لَّا

(It is) not

يَحِلُّ

lawful

لَكَ

for you

ٱلنِّسَآءُ

(to marry) women

مِنۢ

after (this)

بَعْدُ

وَلَآ

and not

أَن

to

تَبَدَّلَ

exchange

بِهِنَّ
them
مِنْ
for
أَزْوَٰجٍ
(other) wives
وَلَوْ
even if
أَعْجَبَكَ
pleases you
حُسْنُهُنَّ
their beauty,
إِلَّا
except
مَا
whom
مَلَكَتْ
you rightfully possess
يَمِينُكَ
قلے

وَكَانَ
And Allah is
ٱللَّهُ
عَلَىٰ
over
كُلِّ
all
شَىْءٍ

things

رَّقِيبًا

an Observer.

٥٢

(52)

لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعْدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنْ أَزْوَٰجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ رَّقِيبًا ٥٢

(52) Not lawful to you, [O Muhammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses. And ever is Allah, over all things, an Observer.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

لَا

(Do) not

تَدْخُلُوا۟

enter

بُيُوتَ

(the) houses

ٱلنَّبِىِّ

(of) the Prophet

إِلَّآ

except

أَن

when

يُؤْذَنَ

permission is given

لَكُمْ

to you

إِلَىٰ

for

طَعَامٍ

a meal,

غَيْرَ

without

نَٰظِرِينَ

awaiting

إِنَىٰهُ

its preparation.

وَلَٰكِنْ

But

إِذَا

when

دُعِيتُمْ

you are invited,

فَٱدْخُلُوا۟

then enter;

فَإِذَا

and when

طَعِمْتُمْ

you have eaten,

فَٱنتَشِرُوا۟

then disperse

وَلَا

and not

مُسْتَـْٔنِسِينَ

seeking to remain

لِحَدِيثٍ

for a conversation.

ج

إِنَّ

Indeed,

ذَٰلِكُمْ

that

كَانَ

was

يُؤْذِى

troubling

ٱلنَّبِىَّ

the Prophet,

فَيَسْتَحْىِۦ

and he is shy

مِنكُمْ

of (dismissing) you.

صلے

وَٱللَّهُ

But Allah

لَا

is not shy

يَسْتَحْىِۦ

مِنَ

of

ٱلْحَقِّ

the truth.
ج

وَإِذَا
And when
سَأَلْتُمُوهُنَّ
you ask them
مَتَٰعًا
(for) anything
فَسْـَٔلُوهُنَّ
then ask them
مِن
from
وَرَآءِ
behind
حِجَابٍ
a screen.
ج

ذَٰلِكُمْ
That
أَطْهَرُ
(is) purer
لِقُلُوبِكُمْ
for your hearts
وَقُلُوبِهِنَّ
and their hearts.
ج

وَمَا
And not

كَانَ

is

لَكُمْ

for you

أَن

that

تُؤْذُوا۟

you trouble

رَسُولَ

(the) Messenger

ٱللَّهِ

(of) Allah

وَلَآ

and not

أَن

that

تَنكِحُوٓا۟

you should marry

أَزْوَٰجَهُۥ

his wives

مِنۢ

after him,

بَعْدِهِۦٓ

أَبَدًا

ever.

ج

إِنَّ

Indeed,

ذَٰلِكُمْ

that

كَانَ

is

عِندَ

near

ٱللَّهِ

Allah

عَظِيمًا

an enormity.

٥٣

(53)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَدْخُلُوا۟ بُيُوتَ ٱلنَّبِىِّ إِلَّآ أَن يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنْ إِذَا دُعِيتُمْ فَٱدْخُلُوا۟ فَإِذَا طَعِمْتُمْ فَٱنتَشِرُوا۟ وَلَا مُسْتَـْٔنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِى ٱلنَّبِىَّ فَيَسْتَحْىِۦ مِنكُمْ ۖ وَٱللَّهُ لَا يَسْتَحْىِۦ مِنَ ٱلْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَن تُؤْذُوا۟ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓا۟ أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا

٥٣

(53) O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allah is not shy of the truth. And when you ask [his wives] for

something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever. Indeed, that would be in the sight of Allah an enormity.

إِن
Whether
تُبْدُوا۟
you reveal
شَيْـًٔا
a thing
أَوْ
or
تُخْفُوهُ
conceal it,
فَإِنَّ
indeed,
ٱللَّهَ
Allah
كَانَ
is
بِكُلِّ
of all
شَىْءٍ
things
عَلِيمًا
All-Knower.
٥٤
(54)

إِن تُبْدُوا۟ شَيْـًٔا أَوْ تُخْفُوهُ فَإِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ عَلِيمًا ٥٤

(54) Whether you reveal a thing or conceal it, indeed Allah is ever, of all things, Knowing.

لَّا

(There is) no

جُنَاحَ

blame

عَلَيْهِنَّ

upon them

فِىٓ

concerning

ءَابَآئِهِنَّ

their fathers

وَلَآ

and not

أَبْنَآئِهِنَّ

their sons

وَلَآ

and not

إِخْوَٰنِهِنَّ

their brothers

وَلَآ

and not

أَبْنَآءِ

sons

إِخْوَٰنِهِنَّ

(of) their brothers

وَلَآ

and not

أَبْنَآءِ

sons

أَخَوَٰتِهِنَّ
(of) their sisters
وَلَا
and not
نِسَآئِهِنَّ
their women
وَلَا
and not
مَا
what
مَلَكَتْ
they rightfully possess.
أَيْمَٰنُهُنَّ
قلے

وَٱتَّقِينَ
And fear
ٱللَّهَ
Allah.
ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
كَانَ
is
عَلَىٰ
over
كُلِّ

all

شَىْءٍ

things

شَهِيدًا

a Witness.

٥٥

(55)

لَّا جُنَاحَ عَلَيْهِنَّ فِىٓ ءَابَآئِهِنَّ وَلَآ أَبْنَآئِهِنَّ وَلَآ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ إِخْوَٰنِهِنَّ وَلَآ أَبْنَآءِ أَخَوَٰتِهِنَّ وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَٰنُهُنَّ ۗ وَٱتَّقِينَ ٱللَّهَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ٥٥

(55) There is no blame upon women concerning their fathers or their sons or their brothers or their brothers' sons or their sisters' sons or their women or those their right hands possess. And fear Allah. Indeed Allah is ever, over all things, Witness.

إِنَّ

Indeed,

ٱللَّهَ

Allah

وَمَلَٰٓئِكَتَهُۥ

and His Angels

يُصَلُّونَ

send blessings

عَلَى

upon

ٱلنَّبِىِّ

the Prophet.

ج

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُواْ

صَلُّواْ

Send blessings

عَلَيْهِ

on him

وَسَلِّمُواْ

and greet him

تَسْلِيمًا

(with) greetings.

٥٦

(56)

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيمًا ٥٦

(56) Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يُؤْذُونَ

annoy

ٱللَّهَ

Allah

وَرَسُولَهُۥ

and His Messenger,

لَعَنَهُمُ

Allah has cursed them

ٱللَّهُ

فِى

in

ٱلدُّنْيَا

the world

وَٱلْءَاخِرَةِ

and the Hereafter

وَأَعَدَّ

and prepared

لَهُمْ

for them

عَذَابًا

a punishment

مُّهِينًا

humiliating.

٥٧

(57)

إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ٥٧

(57) Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.

وَٱلَّذِينَ

And those who

يُؤْذُونَ

harm

ٱلْمُؤْمِنِينَ

the believing men

وَٱلْمُؤْمِنَٰتِ
and the believing women
بِغَيْرِ
for other than
مَا
what
ٱكْتَسَبُوا۟
they have earned,
فَقَدِ
then certainly,
ٱحْتَمَلُوا۟
they bear
بُهْتَٰنًا
false accusation
وَإِثْمًا
and sin
مُّبِينًا
manifest.
٥٨
(58)
وَٱلَّذِينَ يُؤْذُونَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ بِغَيْرِ مَا ٱكْتَسَبُوا۟ فَقَدِ ٱحْتَمَلُوا۟ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ٥٨
(58) And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.
يَٰٓأَيُّهَا
O Prophet
ٱلنَّبِىُّ
قُل

Say

لِّأَزْوَٰجِكَ

to your wives

وَبَنَاتِكَ

and your daughters

وَنِسَآءِ

and (the) women

ٱلْمُؤْمِنِينَ

(of) the believers

يُدْنِينَ

to draw

عَلَيْهِنَّ

over themselves

مِن

[of]

جَلَٰبِيبِهِنَّ

their outer garments.

ج

ذَٰلِكَ

That

أَدْنَىٰٓ

(is) more suitable

أَن

that

يُعْرَفْنَ

they should be known

فَلَا

and not

يُؤْذَيْنَ

harmed.

ۚ

وَكَانَ

And is

ٱللَّهُ

Allah

غَفُورًا

Oft-Forgiving,

رَّحِيمًا

Most Merciful.

٥٩

(59)

يَٰٓأَيُّهَا ٱلنَّبِىُّ قُل لِّأَزْوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَٰبِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰٓ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا

٥٩

(59) O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.

۞

لَّئِن

If

لَّمْ

(do) not

يَنتَهِ

cease

ٱلْمُنَٰفِقُونَ

the hypocrites

وَٱلَّذِينَ
and those who
فِى
in
قُلُوبِهِم
their hearts
مَّرَضٌ
(is) a disease
وَٱلْمُرْجِفُونَ
and those who spread rumors
فِى
in
ٱلْمَدِينَةِ
the city,
لَنُغْرِيَنَّكَ
We will let you overpower them,
بِهِمْ
ثُمَّ
then
لَا
not
يُجَاوِرُونَكَ
they will remain your neighbors
فِيهَآ
therein
إِلَّا
except
قَلِيلًا
(for) a little,

٦٠

(60)

لَّئِن لَّمْ يَنتَهِ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم ۞ مَّرَضٌ وَٱلْمُرْجِفُونَ فِى ٱلْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَآ إِلَّا قَلِيلًا ٦٠

(60) If the hypocrites and those in whose hearts is disease and those who spread rumors in al-Madinah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little.

مَّلْعُونِينَ

Accursed,

صلے

أَيْنَمَا

wherever

ثُقِفُوٓا۟

they are found,

أُخِذُوا۟

they are seized

وَقُتِّلُوا۟

and massacred completely.

تَقْتِيلًا

٦١

(61)

مَّلْعُونِينَ ۖ أَيْنَمَا ثُقِفُوٓا۟ أُخِذُوا۟ وَقُتِّلُوا۟ تَقْتِيلًا ٦١

(61) Accursed wherever they are found, [being] seized and massacred completely.

سُنَّةَ

(Such is the) Way

ٱللَّهِ

(of) Allah

فِى

with

ٱلَّذِينَ

those who

خَلَوْا۟

passed away

مِن

before

قَبْلُ ۖ

وَلَن

and never

تَجِدَ

you will find

لِسُنَّةِ

in (the) Way

ٱللَّهِ

(of) Allah

تَبْدِيلًا

any change.

٦٢

(62)

سُنَّةَ ٱللَّهِ فِى ٱلَّذِينَ خَلَوْا۟ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ٦٢

(62) [This is] the established way of Allah with those who passed on before; and you will not find in the way of Allah any change.

يَسْـَٔلُكَ

Ask you

ٱلنَّاسُ
the people
عَنِ
about
ٱلسَّاعَةِ
the Hour.
صلے

قُلْ
Say,
إِنَّمَا
"Only
عِلْمُهَا
its knowledge
عِندَ
(is) with
ٱللَّهِ
Allah.
ج

وَمَا
And what
يُدْرِيكَ
will make you know?
لَعَلَّ
Perhaps
ٱلسَّاعَةَ
the Hour
تَكُونُ
is

قَرِيبًا

near."

٦٣

(63)

يَسْـَٔلُكَ ٱلنَّاسُ عَنِ ٱلسَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ ٱللَّهِ ۚ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ تَكُونُ قَرِيبًا ٦٣

(63) People ask you concerning the Hour. Say," Knowledge of it is only with Allah. And what may make you perceive? Perhaps the Hour is near."

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَعَنَ

has cursed

ٱلْكَٰفِرِينَ

the disbelievers

وَأَعَدَّ

and has prepared

لَهُمْ

for them

سَعِيرًا

a Blaze,

٦٤

(64)

إِنَّ ٱللَّهَ لَعَنَ ٱلْكَٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ٦٤

(64) Indeed, Allah has cursed the disbelievers and prepared for them a Blaze.

خَٰلِدِينَ

Abiding

فِيهَآ

therein

أَبَدًا

forever,

صلے

لَّا

not

يَجِدُونَ

they will find

وَلِيًّا

any protector

وَلَا

and not

نَصِيرًا

any helper.

٦٥

(65)

خَٰلِدِينَ فِيهَآ أَبَدًاۖ لَّا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ٦٥

(65) Abiding therein forever, they will not find a protector or a helper.

يَوْمَ

(The) Day

تُقَلَّبُ

will be turned about

وُجُوهُهُمْ

their faces

فِى

in

ٱلنَّارِ

the Fire

يَقُولُونَ

they will say,

يَٰلَيْتَنَآ

"O we wish

أَطَعْنَا

we (had) obeyed

ٱللَّهَ

Allah

وَأَطَعْنَا

and obeyed

ٱلرَّسُولَاْ

the Messenger "

٦٦

(66)

يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَاْ ٦٦

(66) The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allah and obeyed the Messenger."

وَقَالُواْ

And they will say,

رَبَّنَآ

"Our Lord

إِنَّآ

Indeed, we

أَطَعْنَا

[we] obeyed

سَادَتَنَا

our chiefs

وَكُبَرَآءَنَا

and our great men,

فَأَضَلُّونَا

and they misled us

ٱلسَّبِيلَا۠

(from) the Way.

٦٧

(67)

وَقَالُوا۟ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا ٱلسَّبِيلَا۠ ٦٧

(67) And they will say, "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the [right] way.

رَبَّنَآ

Our Lord

ءَاتِهِمْ

Give them

ضِعْفَيْنِ

double

مِنَ

[of]

ٱلْعَذَابِ

punishment

وَٱلْعَنْهُمْ

and curse them

لَعْنًا

(with) a curse

كَبِيرًا

great."

٦٨

(68)

رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمْ لَعْنًا كَبِيرًا ٦٨

(68) Our Lord, give them double the punishment and curse them with a great curse."

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

لَا

(Do) not

تَكُونُوا۟

be

كَٱلَّذِينَ

like those who

ءَاذَوْا۟

abused

مُوسَىٰ

Musa

فَبَرَّأَهُ

then Allah cleared him

ٱللَّهُ

مِمَّا

of what

قَالُوا۟

they said.

ج

وَكَانَ

And he was

عِندَ

near

ٱللَّهِ

Allah

وَجِيهًا

honorable.

٦٩

(69)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَكُونُوا۟ كَٱلَّذِينَ ءَاذَوْا۟ مُوسَىٰ فَبَرَّأَهُ ٱللَّهُ مِمَّا قَالُوا۟ ۚ وَكَانَ عِندَ ٱللَّهِ وَجِيهًا ٦٩

(69) O you who have believed, be not like those who abused Moses; then Allah cleared him of what they said. And he, in the sight of Allah, was distinguished.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

ٱتَّقُوا۟

Fear

ٱللَّهَ

Allah

وَقُولُوا۟

and speak

قَوْلًا

a word

سَدِيدًا

right.

٧٠

(70)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا ٧٠

(70) O you who have believed, fear Allah and speak words of appropriate justice.

يُصْلِحْ

He will amend

لَكُمْ

for you

أَعْمَٰلَكُمْ

your deeds

وَيَغْفِرْ

and forgive

لَكُمْ

for you

ذُنُوبَكُمْ

your sins.

قلے

وَمَن

And whoever

يُطِعِ

obeys

ٱللَّهَ

Allah

وَرَسُولَهُۥ

and His Messenger

فَقَدْ

certainly

فَازَ

has attained

فَوْزًا

an attainment

عَظِيمًا

great.

٧١

(71)

يُصْلِحْ لَكُمْ أَعْمَٰلَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ فَقَدْ فَازَ فَوْزًا عَظِيمًا ٧١

(71) He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.

إِنَّا

Indeed, We

عَرَضْنَا

[We] offered

ٱلْأَمَانَةَ

the Trust

عَلَى

to

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth

وَٱلْجِبَالِ

and the mountains,

فَأَبَيْنَ

but they refused

أَن
to
يَحْمِلْنَهَا
bear it
وَأَشْفَقْنَ
and they feared
مِنْهَا
from it;
وَحَمَلَهَا
but bore it
ٱلْإِنسَٰنُ
the man.
صلے

إِنَّهُۥ
Indeed, he
كَانَ
was
ظَلُومًا
unjust
جَهُولًا
ignorant.
٧٢
(72)

إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَٰنُ ۖ إِنَّهُۥ كَانَ ظَلُومًا جَهُولًا ٧٢

(72) Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. Indeed, he was unjust and ignorant.

لِّيُعَذِّبَ

So that Allah may punish

ٱللَّهُ

ٱلْمُنَٰفِقِينَ

the hypocrite men

وَٱلْمُنَٰفِقَٰتِ

and the hypocrite women

وَٱلْمُشْرِكِينَ

and the polytheist men

وَٱلْمُشْرِكَٰتِ

and the polytheist women

وَيَتُوبَ

and Allah will turn (in Mercy)

ٱللَّهُ

عَلَى

to

ٱلْمُؤْمِنِينَ

the believing men

وَٱلْمُؤْمِنَٰتِ

and the believing women.

قلے

وَكَانَ

And Allah is

ٱللَّهُ

غَفُورًا

Oft-Forgiving,

رَّحِيمًا

Most Merciful.

٧٣

(73)

لِّيُعَذِّبَ ٱللَّهُ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ وَيَتُوبَ ٱللَّهُ عَلَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ٧٣

(73) [It was] so that Allah may punish the hypocrite men and hypocrite women and the men and women who associate others with Him and that Allah may accept repentance from the believing men and believing women. And ever is Allah Forgiving and Merciful.

ءَايَٰتُهَا ٥٤

Verses 54

سُورَةُ سَبَإٍ

Chapter 34 Sheba

رُكُوعَاتُهَا ٦

Rukus 6

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

ٱلْحَمْدُ

All praises

لِلَّهِ

(be) to Allah

ٱلَّذِى

the One to Whom belongs

لَهُۥ

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth,

وَلَهُ

and for Him

ٱلْحَمْدُ

(are) all praises

فِى
In
ٱلْءَاخِرَةِ
the Hereafter.
ج

وَهُوَ
And He
ٱلْحَكِيمُ
(is) the All-Wise,
ٱلْخَبِيرُ
the All-Aware.
١
(1)
ٱلْحَمْدُ لِلَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ وَلَهُ ٱلْحَمْدُ فِى ٱلْءَاخِرَةِ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْخَبِيرُ ١
(1) [All] praise is [due] to Allah, to whom belongs whatever is in the heavens and whatever is in the earth, and to Him belongs [all] praise in the Hereafter. And He is the Wise, the Acquainted.
يَعْلَمُ
He knows
مَا
what
يَلِجُ
penetrates
فِى
in
ٱلْأَرْضِ
the earth

وَمَا

and what

يَخْرُجُ

comes out

مِنْهَا

from it,

وَمَا

and what

يَنزِلُ

descends

مِنَ

from

ٱلسَّمَآءِ

the heaven

وَمَا

and what

يَعْرُجُ

ascends

فِيهَا

therein.

ج

وَهُوَ

And He

ٱلرَّحِيمُ

(is) the Most Merciful,

ٱلْغَفُورُ

the Oft-Forgiving.

٢

(2)

يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۚ وَهُوَ ٱلرَّحِيمُ ٱلْغَفُورُ ٢

(2) He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein. And He is the Merciful, the Forgiving.

وَقَالَ

But say

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve,

لَا

"Not

تَأْتِينَا

will come to us

ٱلسَّاعَةُ

the Hour."

صلے

قُلْ

Say,

بَلَىٰ

"Nay,

وَرَبِّى

by my Lord

لَتَأْتِيَنَّكُمْ

surely it will come to you.

عَٰلِمِ

(He is the) Knower

ٱلْغَيْبِ
(of) the unseen."
صلے

لَا
Not
يَعْزُبُ
escapes
عَنْهُ
from Him
مِثْقَالُ
(the) weight
ذَرَّةٍ
(of) an atom
فِى
in
ٱلسَّمَٰوَٰتِ
the heavens
وَلَا
and not
فِى
in
ٱلْأَرْضِ
the earth
وَلَآ
and not
أَصْغَرُ
smaller
مِن
than

ذَٰلِكَ

that

وَلَآ

and not

أَكْبَرُ

greater,

إِلَّا

but

فِى

(is) in

كِتَٰبٍ

a Record

مُّبِينٍ

Clear.

٣

(3)

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَأْتِينَا ٱلسَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّى لَتَأْتِيَنَّكُمْ عَٰلِمِ ٱلْغَيْبِ ۖ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَلَآ أَصْغَرُ مِن ذَٰلِكَ وَلَآ أَكْبَرُ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ٣

(3) But those who disbelieve say, "The Hour will not come to us." Say, "Yes, by my Lord, it will surely come to you. [Allah is] the Knower of the unseen." Not absent from Him is an atom's weight within the heavens or within the earth or [what is] smaller than that or greater, except that it is in a clear register -

لِّيَجْزِىَ

That He may reward

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous deeds.

ۚ

أُو۟لَٰٓئِكَ

Those -

لَهُم

for them

مَّغْفِرَةٌ

(will be) forgiveness

وَرِزْقٌ

and a provision

كَرِيمٌ

noble.

٤

(4)

لِّيَجْزِىَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۚ أُو۟لَٰٓئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٤

(4) That He may reward those who believe and do righteous deeds. Those will have forgiveness and noble provision.

وَٱلَّذِينَ

But those who

سَعَوْ

strive

فِىٓ

against

ءَايَٰتِنَا

Our Verses

مُعَٰجِزِينَ

(to) cause failure -

أُو۟لَٰٓئِكَ

those -

لَهُمْ

for them

عَذَابٌ

(is) a punishment

مِّن

of

رِّجْزٍ

foul nature,

أَلِيمٌ

painful.

٥

(5)

وَٱلَّذِينَ سَعَوْ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ٥

(5) But those who strive against Our verses [seeking] to cause failure - for them will be a painful punishment of foul nature.

وَيَرَى

And see

ٱلَّذِينَ

those who

أُوتُوا۟

have been given

ٱلْعِلْمَ

the knowledge,

ٱلَّذِىٓ

(that) what

أُنزِلَ

is revealed

إِلَيْكَ

to you

مِن

from

رَّبِّكَ

your Lord

هُوَ

[it]

ٱلْحَقَّ

(is) the Truth,

وَيَهْدِىٓ

and it guides

إِلَىٰ

to

صِرَٰطِ

(the) Path

ٱلْعَزِيزِ

(of) the All-Mighty,

ٱلْحَمِيدِ

the Praiseworthy.

٦

(6)

وَيَرَى ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ ٱلَّذِىٓ أُنزِلَ إِلَيْكَ مِن رَّبِّكَ هُوَ ٱلْحَقَّ وَيَهْدِىٓ إِلَىٰ صِرَٰطِ ٱلْعَزِيزِ ٱلْحَمِيدِ

(6) And those who have been given knowledge see that what is revealed to you from your Lord is the truth, and it guides to the path of the Exalted in Might, the Praiseworthy.

وَقَالَ

But say

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve,

هَلْ

"Shall

نَدُلُّكُمْ

we direct you

عَلَىٰ

to

رَجُلٍ

a man

يُنَبِّئُكُمْ

who informs you

إِذَا

when

مُزِّقْتُمْ

you have disintegrated

كُلَّ

(in) total

مُمَزَّقٍ

disintegration,

إِنَّكُمْ

indeed you

لَفِى

surely (will be) in

خَلْقٍ

a creation

جَدِيدٍ

new?

٧

(7)

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِى خَلْقٍ جَدِيدٍ ٧

(7) But those who disbelieve say, "Shall we direct you to a man who will inform you [that] when you have disintegrated in complete disintegration, you will [then] be [recreated] in a new creation?

أَفْتَرَىٰ

Has he invented

عَلَى

about

ٱللَّهِ

Allah

كَذِبًا

a lie

أَم

or

بِهِۦ

in him

جِنَّةٌۢ

(is) madness?"

قلے

بَلِ

Nay,

ٱلَّذِينَ

those who

لَا

(do) not

يُؤْمِنُونَ

believe

بِٱلْءَاخِرَةِ

in the Hereafter

فِى

(will be) in

ٱلْعَذَابِ

the punishment

وَٱلضَّلَٰلِ

and error

ٱلْبَعِيدِ

far.

٨

(8)

أَفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَم بِهِۦ جِنَّةٌۢ ۗ بَلِ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْءَاخِرَةِ فِى ٱلْعَذَابِ وَٱلضَّلَٰلِ ٱلْبَعِيدِ ٨

(8) Has he invented about Allah a lie or is there in him madness?" Rather, they who do not believe in the Hereafter will be in the punishment and [are in] extreme error.

أَفَلَمْ

Then, do not

يَرَوْا۟

they see

إِلَىٰ

towards

مَا

what

بَيْنَ

(is) before them

أَيْدِيهِمْ

وَمَا

and what

خَلْفَهُم

(is) behind them

مِّنَ

of

ٱلسَّمَآءِ

the heaven

وَٱلْأَرْضِ

and the earth?

ج

إِن

If

نَّشَأْ

We will

نَخْسِفْ

We (could) cause to swallow them

بِهِمُ

ٱلْأَرْضَ

the earth

أَوْ

or

نُسْقِطْ

cause to fall

عَلَيْهِمْ

upon them

كِسَفًا

fragments

مِّنَ

from

ٱلسَّمَآءِ

the sky.

ج

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَةً

surely, is a Sign

لِّكُلِّ

for every

عَبْدٍ

slave

مُّنِيبٍ

who turns (to Allah).

٩

(9)

أَفَلَمْ يَرَوْا۟ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ بِهِمُ ٱلْأَرْضَ أَوْ

نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ ٱلسَّمَآءِ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ٩

(9) Then, do they not look at what is before them and what is behind them of the heaven and earth? If We should will, We could cause the earth to swallow them or [could] let fall upon them fragments from the sky. Indeed in that is a sign for every servant turning back [to Allah].

وَلَقَدْ

And certainly,

ءَاتَيْنَا

We gave

دَاوُۥدَ

Dawood

مِنَّا

from Us

فَضْلًا

Bounty.

صلے

يَٰجِبَالُ

"O mountains

أَوِّبِى

Repeat praises

مَعَهُۥ

with him,

وَٱلطَّيْرَ

and the birds."

صلے

وَأَلَنَّا

And We made pliable

لَهُ

for him

ٱلْحَدِيدَ

[the] iron,

١٠

(10)

وَلَقَدْ ءَاتَيْنَا دَاوُۥدَ مِنَّا فَضْلًا ۖ يَٰجِبَالُ أَوِّبِى مَعَهُۥ وَٱلطَّيْرَ ۖ وَأَلَنَّا لَهُ ٱلْحَدِيدَ ١٠

(10) And We certainly gave David from Us bounty. [We said], "O mountains, repeat [Our] praises with him, and the birds [as well]." And We made pliable for him iron,

أَنِ

That

ٱعْمَلْ

make

سَٰبِغَٰتٍ

full coats of mail

وَقَدِّرْ

and measure precisely

فِى

[of]

ٱلسَّرْدِ

the links (of armor),

ۖ

وَٱعْمَلُوا۟

and work

صَٰلِحًا

righteousness.

ۖ

إِنِّى
Indeed, I Am
بِمَا
of what
تَعْمَلُونَ
you do
بَصِيرٌ
All-Seer.
١١
(11)
أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِى ٱلسَّرْدِ ۖ وَٱعْمَلُوا۟ صَٰلِحًا ۖ إِنِّى بِمَا تَعْمَلُونَ بَصِيرٌ ١١
(11) [Commanding him], "Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing."
وَلِسُلَيْمَٰنَ
And to Sulaiman,
ٱلرِّيحَ
the wind -
غُدُوُّهَا
its morning course
شَهْرٌ
(was) a month
وَرَوَاحُهَا
and its afternoon course
شَهْرٌ
(was) a month,
ۖ
وَأَسَلْنَا

and We caused to flow

لَهُۥ

for him

عَيْنَ

a spring

ٱلْقِطْرِ

(of) molten copper.

صلے

وَمِنَ

And [of]

ٱلْجِنِّ

the jinn

مَن

who

يَعْمَلُ

worked

بَيْنَ

before him

يَدَيْهِ

بِإِذْنِ

by the permission

رَبِّهِۦ

(of) his Lord.

صلے

وَمَن

And whoever

يَزِغْ

deviated

مِنْهُمْ

among them

عَنْ

from

أَمْرِنَا

Our Command,

نُذِقْهُ

We will make him taste

مِنْ

of

عَذَابِ

(the) punishment

ٱلسَّعِيرِ

(of) the Blaze.

١٢

(12)

وَلِسُلَيْمَٰنَ ٱلرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُۥ عَيْنَ ٱلْقِطْرِ ۖ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِۦ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ١٢

(12) And to Solomon [We subjected] the wind - its morning [journey was that of] a month - and its afternoon [journey was that of] a month, and We made flow for him a spring of [liquid] copper. And among the jinn were those who worked for him by the permission of his Lord. And whoever deviated among them from Our command - We will make him taste of the punishment of the Blaze.

يَعْمَلُونَ

They worked

لَهُۥ

for him

مَا

what

يَشَآءُ

he willed

مِن

of

مَّحَٰرِيبَ

elevated chambers

وَتَمَٰثِيلَ

and statues

وَجِفَانٍ

and bowls

كَٱلْجَوَابِ

like reservoirs

وَقُدُورٍ

and cooking-pots

رَّاسِيَٰتٍ

fixed.

ج

ٱعْمَلُوٓا۟

"Work,

ءَالَ

O family

دَاوُۥدَ

(of) Dawood

شُكْرًا

(in) gratitude."

ج

وَقَلِيلٌ

But few

مِّنْ

of

عِبَادِيَ

My slaves

ٱلشَّكُورُ

(are) grateful.

١٣

(13)

يَعْمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٍ كَٱلْجَوَابِ وَقُدُورٍ رَّاسِيَٰتٍ ۚ ٱعْمَلُوٓا۟ ءَالَ دَاوُۥدَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِيَ ٱلشَّكُورُ ١٣

(13) They made for him what he willed of elevated chambers, statues, bowls like reservoirs, and stationary kettles. [We said], "Work, O family of David, in gratitude." And few of My servants are grateful.

فَلَمَّا

Then when

قَضَيْنَا

We decreed

عَلَيْهِ

for him

ٱلْمَوْتَ

the death,

مَا

not

دَلَّهُمْ

indicated to them

عَلَىٰ

[on]

مَوْتِهِۦٓ

his death

إِلَّا

except

دَآبَّةُ

a creature

ٱلْأَرْضِ

(of) the earth

تَأْكُلُ

eating

مِنسَأَتَهُۥ

his staff.

صلى

فَلَمَّا

But when

خَرَّ

he fell down,

تَبَيَّنَتِ

became clear

ٱلْجِنُّ

(to) the jinn

أَن

that

لَّوْ

if

كَانُوا۟

they had

يَعْلَمُونَ

known

ٱلْغَيْبَ

the unseen,

مَا

not

لَبِثُوا۟

they (would have) remained

فِى

in

ٱلْعَذَابِ

the punishment

ٱلْمُهِينِ

humiliating.

١٤

(14)

فَلَمَّا قَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِۦٓ إِلَّا دَآبَّةُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتَهُۥ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ ٱلْجِنُّ أَن لَّوْ كَانُوا۟ يَعْلَمُونَ ٱلْغَيْبَ مَا لَبِثُوا۟ فِى ٱلْعَذَابِ ٱلْمُهِينِ ١٤

(14) And when We decreed for Solomon death, nothing indicated to the jinn his death except a creature of the earth eating his staff. But when he fell, it became clear to the jinn that if they had known the unseen, they would not have remained in humiliating punishment.

لَقَدْ

Certainly,

كَانَ

(there) was

لِسَبَإٍ

for Saba

فِى
in
مَسْكَنِهِمْ
their dwelling place
ءَايَةٌ
a sign:
صلے

جَنَّتَانِ
Two gardens
عَن
on
يَمِينٍ
(the) right
وَشِمَالٍ
and (on the) left.
صلے

كُلُوا۟
"Eat
مِن
from
رِّزْقِ
(the) provision
رَبِّكُمْ
(of) your Lord
وَٱشْكُرُوا۟
and be grateful
لَهُۥ
to Him.

ج

بَلْدَةٌ

A land

طَيِّبَةٌ

good

وَرَبٌّ

and a Lord

غَفُورٌ

Oft-Forgiving."

١٥

(15)

لَقَدْ كَانَ لِسَبَإٍ فِى مَسْكَنِهِمْ ءَايَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا۟ مِن رِّزْقِ رَبِّكُمْ وَٱشْكُرُوا۟ لَهُۥ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ١٥

(15) There was for [the tribe of] Saba' in their dwelling place a sign: two [fields of] gardens on the right and on the left. [They were told], "Eat from the provisions of your Lord and be grateful to Him. A good land [have you], and a forgiving Lord."

فَأَعْرَضُوا۟

But they turned away,

فَأَرْسَلْنَا

so We sent

عَلَيْهِمْ

upon them

سَيْلَ

(the) flood

ٱلْعَرِمِ

(of) the dam,

وَبَدَّلْنَٰهُم

and We changed for them

بِجَنَّتَيْهِمْ

their two gardens

جَنَّتَيْنِ

(with) two gardens

ذَوَاتَىْ

producing fruit

أُكُلٍ

خَمْطٍ

bitter,

وَأَثْلٍ

and tamarisks

وَشَىْءٍ

and (some)thing

مِّن

of

سِدْرٍ

lote trees

قَلِيلٍ

few.

١٦

(16)

فَأَعْرَضُواْ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ ٱلْعَرِمِ وَبَدَّلْنَٰهُم بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَىْ أُكُلٍ خَمْطٍ وَأَثْلٍ وَشَىْءٍ مِّن سِدْرٍ قَلِيلٍ ١٦

(16) But they turned away [refusing], so We sent upon them the flood of the dam, and We replaced their two [fields of] gardens with gardens of bitter fruit, tamarisks and something of sparse lote trees.

ذَٰلِكَ

That

جَزَيْنَٰهُم

We recompensed them

بِمَا

because

كَفَرُواْ

they disbelieved.

صلے

وَهَلْ

And not

نُجَٰزِىٓ

We recompense

إِلَّا

except

ٱلْكَفُورَ

the ungrateful.

١٧

(17)

ذَٰلِكَ جَزَيْنَٰهُم بِمَا كَفَرُواْ ۖ وَهَلْ نُجَٰزِىٓ إِلَّا ٱلْكَفُورَ

١٧

(17) [By] that We repaid them because they disbelieved. And do We [thus] repay except the ungrateful?

وَجَعَلْنَا

And We made

بَيْنَهُمْ

between them

وَبَيْنَ

and between

ٱلْقُرَى

the towns

ٱلَّتِى

which

بَٰرَكْنَا

We had blessed

فِيهَا

in it

قُرًى

towns

ظَٰهِرَةً

visible.

وَقَدَّرْنَا

And We determined

فِيهَا

between them

ٱلسَّيْرَ

the journey.

صلى

سِيرُوا۟

"Travel

فِيهَا

between them

لَيَالِىَ

(by) night

وَأَيَّامًا

and (by) day

ءَامِنِينَ

safely."

(18)

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ ٱلْقُرَى ٱلَّتِى بَٰرَكْنَا فِيهَا قُرًى ظَٰهِرَةً وَقَدَّرْنَا فِيهَا ٱلسَّيْرَ ۖ سِيرُوا۟ فِيهَا لَيَالِىَ وَأَيَّامًا ءَامِنِينَ ١٨

(18) And We placed between them and the cities which We had blessed [many] visible cities. And We determined between them the [distances of] journey, [saying], "Travel between them by night or day in safety."

فَقَالُوا۟

But they said,

رَبَّنَا

"Our Lord

بَٰعِدْ

lengthen (the distance)

بَيْنَ

between

أَسْفَارِنَا

our journeys."

وَظَلَمُوٓا۟

And they wronged

أَنفُسَهُمْ

themselves,

فَجَعَلْنَٰهُمْ

so We made them

أَحَادِيثَ

narrations

وَمَزَّقْنَٰهُمْ

and We dispersed them

كُلَّ

(in) a total

مُمَزَّقٍ
dispersion.
ۚ

إِنَّ
Indeed,
فِى
in
ذَٰلِكَ
that
لَءَايَٰتٍ
surely (are) Signs
لِّكُلِّ
for everyone,
صَبَّارٍ
patient
شَكُورٍ
(and) grateful.
١٩
(19)
فَقَالُوا۟ رَبَّنَا بَٰعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوٓا۟ أَنفُسَهُمْ فَجَعَلْنَٰهُمْ أَحَادِيثَ وَمَزَّقْنَٰهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ١٩
(19) But [insolently] they said, "Our Lord, lengthen the distance between our journeys," and wronged themselves, so We made them narrations and dispersed them in total dispersion. Indeed in that are signs for everyone patient and grateful.
وَلَقَدْ
And certainly,
صَدَّقَ

found true

عَلَيْهِمْ

about them

إِبْلِيسُ

Iblis

ظَنَّهُۥ

his assumption,

فَٱتَّبَعُوهُ

so they followed him

إِلَّا

except

فَرِيقًا

a group

مِّنَ

of

ٱلْمُؤْمِنِينَ

the believers.

٢٠

(20)

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُۥ فَٱتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ ٢٠

(20) And Iblees had already confirmed through them his assumption, so they followed him, except for a party of believers.

وَمَا

And not

كَانَ

was

لَهُۥ

for him

عَلَيْهِم
over them
مِّن
any
سُلْطَٰنٍ
authority
إِلَّا
except
لِنَعْلَمَ
that We (might) make evident
مَن
who
يُؤْمِنُ
believes
بِٱلْءَاخِرَةِ
in the Hereafter
مِمَّنْ
from (one) who
هُوَ
[he]
مِنْهَا
about it
فِى
(is) in
شَكٍّ
doubt.
قلے

وَرَبُّكَ
And your Lord

عَلَىٰ

over

كُلِّ

all

شَىْءٍ

things

حَفِيظٌ

(is) a Guardian.

٢١

(21)

وَمَا كَانَ لَهُۥ عَلَيْهِم مِّن سُلْطَٰنٍ إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِٱلْءَاخِرَةِ مِمَّنْ هُوَ مِنْهَا فِى شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَىْءٍ حَفِيظٌ ٢١

(21) And he had over them no authority except [it was decreed] that We might make evident who believes in the Hereafter from who is thereof in doubt. And your Lord, over all things, is Guardian.

قُلِ

Say,

ٱدْعُوا۟

"Call upon

ٱلَّذِينَ

those whom

زَعَمْتُم

you claim

مِّن

besides

دُونِ

Allah."

ٱللَّهِ

Not
صلے

لَا
they possess
يَمْلِكُونَ
(the) weight
مِثْقَالَ
(of) an atom
ذَرَّةٍ
in
فِى
the heavens
ٱلسَّمَٰوَٰتِ
and not
وَلَا
in
فِى
the earth
ٱلْأَرْضِ
and not
وَمَا
for them
لَهُمْ
in both of them
فِيهِمَا
any
مِن
partnership,
شِرْكٍ

and not

وَمَا

for Him

لَهُۥ

from them

مِنْهُم

any

مِّن

supporter.

ظَهِيرٍ

٢٢

(22)

قُلِ ٱدْعُوا۟ ٱلَّذِينَ زَعَمْتُم مِّن دُونِ ٱللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِى ٱلسَّمَـٰوَٰتِ وَلَا فِى ٱلْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِن شِرْكٍ وَمَا لَهُۥ مِنْهُم مِّن ظَهِيرٍ

٢٢

(22) Say, [O Muhammad], "Invoke those you claim [as deities] besides Allah." They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant.

وَلَا

And not

تَنفَعُ

benefits

ٱلشَّفَـٰعَةُ

the intercession

عِندَهُۥٓ

with Him

إِلَّا

except

لِمَنْ

for (one) whom

أَذِنَ

He permits

لَهُۥ

for him.

ج

حَتَّىٰٓ

Until

إِذَا

when

فُزِّعَ

fear is removed

عَن

on

قُلُوبِهِمْ

their hearts,

قَالُوا۟

they will say,

مَاذَا

"What is that -

قَالَ

your Lord has said?"

رَبُّكُمْ

صلے

قَالُوا۟

They will say,

ٱلْحَقَّ
"The truth."
صلے

وَهُوَ
And He
ٱلْعَلِىُّ
(is) the Most High,
ٱلْكَبِيرُ
the Most Great.
٢٣
(23)
وَلَا تَنفَعُ ٱلشَّفَٰعَةُ عِندَهُۥٓ إِلَّا لِمَنْ أَذِنَ لَهُۥ ۚ حَتَّىٰٓ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا۟ مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا۟ ٱلْحَقَّ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْكَبِيرُ ٢٣
(23) And intercession does not benefit with Him except for one whom He permits. [And those wait] until, when terror is removed from their hearts, they will say [to one another], "What has your Lord said?" They will say, "The truth." And He is the Most High, the Grand.

۞
قُلْ
Say,
مَن
"Who
يَرْزُقُكُم
provides (for) you
مِّنَ
from
ٱلسَّمَٰوَٰتِ
the heavens

وَٱلْأَرْضِ

and the earth?"

صلے

قُلِ

Say,

ٱللَّهُ

"Allah.

صلے

وَإِنَّآ

And indeed, we

أَوْ

or

إِيَّاكُمْ

you

لَعَلَىٰ

(are) surely upon

هُدًى

guidance

أَوْ

or

فِى

in

ضَلَٰلٍ

error

مُّبِينٍ

clear."

٢٤

(24)

قُلْ مَن يَرْزُقُكُم مِّنَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ قُلِ ٱللَّهُ ۖ وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِى ضَلَٰلٍ مُّبِينٍ

٢٤

(24) Say, "Who provides for you from the heavens and the earth?" Say, "Allah. And indeed, we or you are either upon guidance or in clear error."

قُل

Say,

لَّا

"Not

تُسْـَٔلُونَ

you will be asked

عَمَّآ

about what

أَجْرَمْنَا

sins we committed

وَلَا

and not

نُسْـَٔلُ

we will be asked

عَمَّا

about what

تَعْمَلُونَ

you do."

٢٥

(25)

قُل لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ

٢٥

(25) Say, "You will not be asked about what we committed, and we will

not be asked about what you do."

قُلْ

Say,

يَجْمَعُ

"Will gather

بَيْنَنَا

us together

رَبُّنَا

our Lord,

ثُمَّ

then

يَفْتَحُ

He will judge

بَيْنَنَا

between us

بِٱلْحَقِّ

in truth.

وَهُوَ

And He

ٱلْفَتَّاحُ

(is) the Judge

ٱلْعَلِيمُ

the All-Knowing."

٢٦

(26)

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِٱلْحَقِّ وَهُوَ ٱلْفَتَّاحُ ٱلْعَلِيمُ ٢٦

(26) Say, "Our Lord will bring us together; then He will judge between us in truth. And He is the Knowing Judge."

قُلْ

Say,

أَرُونِىَ

"Show me

ٱلَّذِينَ

those whom

أَلْحَقْتُم

you have joined

بِهِۦ

with Him

شُرَكَآءَ

(as) partners.

صلے

كَلَّا

By no means

ج

بَلْ

Nay,

هُوَ

He

ٱللَّهُ

(is) Allah

ٱلْعَزِيزُ

the All-Mighty,

ٱلْحَكِيمُ

the All-Wise."

٢٧

(27)

قُلْ أَرُونِىَ ٱلَّذِينَ أَلْحَقْتُم بِهِۦ شُرَكَآءَ ۖ كَلَّا ۚ بَلْ هُوَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ٢٧

(27) Say, "Show me those whom you have attached to Him as partners. No! Rather, He [alone] is Allah, the Exalted in Might, the Wise."

وَمَآ

And not

أَرْسَلْنَٰكَ

We have sent you

إِلَّا

except

كَآفَّةً

(to) all

لِّلنَّاسِ

mankind

بَشِيرًا

(as) a giver of glad tidings

وَنَذِيرًا

and (as) a warner.

وَلَٰكِنَّ

But

أَكْثَرَ

most

ٱلنَّاسِ

[the] people

لَا

(do) not

يَعْلَمُونَ

know.

٢٨

(28)

وَمَآ أَرْسَلْنَٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٢٨

(28) And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.

وَيَقُولُونَ

And they say,

مَتَىٰ

"When

هَٰذَا

(is) this

ٱلْوَعْدُ

promise,

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful?"

٢٩

(29)

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ٢٩

(29) And they say, "When is this promise, if you should be truthful?"

قُل

Say,

لَّكُم

"For you

مِّيعَادُ

(is the) appointment

يَوْمٍ
(of) a Day,
لَّا
not
تَسْتَـْخِرُونَ
you can postpone
عَنْهُ
[of] it
سَاعَةً
(for) an hour,
وَلَا
and not
تَسْتَقْدِمُونَ
(can) you precede (it)."
٣٠
(30)
قُل لَّكُم مِّيعَادُ يَوْمٍ لَّا تَسْتَـْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ٣٠
(30) Say, "For you is the appointment of a Day [when] you will not remain thereafter an hour, nor will you precede [it]."
وَقَالَ
And say
ٱلَّذِينَ
those who
كَفَرُوا۟
disbelieve,
لَن
"Never will
نُّؤْمِنَ

we believe

بِهَٰذَا

in this

ٱلْقُرْءَانِ

Quran

وَلَا

and not

بِٱلَّذِى

in (that) which

بَيْنَ

(was) before it."

يَدَيْهِ

قلے

وَلَوْ

But if

تَرَىٰٓ

you (could) see

إِذِ

when

ٱلظَّٰلِمُونَ

the wrongdoers

مَوْقُوفُونَ

will be made to stand

عِندَ

before

رَبِّهِمْ

their Lord,

يَرْجِعُ

will throw back

بَعْضُهُمْ
some of them
إِلَىٰ
to
بَعْضٍ
others
ٱلْقَوْلَ
the word.
يَقُولُ
Will say
ٱلَّذِينَ
those who
ٱسْتُضْعِفُوا۟
were oppressed
لِلَّذِينَ
to those who
ٱسْتَكْبَرُوا۟
were arrogant,
لَوْلَآ
"If not
أَنتُمْ
(for) you
لَكُنَّا
certainly we (would) have been
مُؤْمِنِينَ
believers."
٣١
(31)
وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ بِهَٰذَا ٱلْقُرْءَانِ وَلَا

بِٱلَّذِى بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰٓ إِذِ ٱلظَّٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ لَوْلَآ أَنتُمْ لَكُنَّا مُؤْمِنِينَ ٣١

(31) And those who disbelieve say, "We will never believe in this Qur'an nor in that before it." But if you could see when the wrongdoers are made to stand before their Lord, refuting each other's words... Those who were oppressed will say to those who were arrogant, "If not for you, we would have been believers."

قَالَ

Will say

ٱلَّذِينَ

those who

ٱسْتَكْبَرُوا۟

were arrogant

لِلَّذِينَ

to those

ٱسْتُضْعِفُوٓا۟

who were oppressed,

أَنَحْنُ

"Did we

صَدَدْنَٰكُمْ

avert you

عَنِ

from

ٱلْهُدَىٰ

the guidance

بَعْدَ

after

إِذْ

when

جَآءَكُم

it had come to you?

صلے

بَلْ

Nay,

كُنتُم

you were

مُّجْرِمِينَ

criminals."

٣٢

(32)

قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ لِلَّذِينَ ٱسْتُضْعِفُوٓا۟ أَنَحْنُ صَدَدْنَٰكُمْ عَنِ ٱلْهُدَىٰ بَعْدَ إِذْ جَآءَكُم ۖ بَلْ كُنتُم مُّجْرِمِينَ ٣٢

(32) Those who were arrogant will say to those who were oppressed, "Did we avert you from guidance after it had come to you? Rather, you were criminals."

وَقَالَ

And will say

ٱلَّذِينَ

those who

ٱسْتُضْعِفُوا۟

were oppressed

لِلَّذِينَ

to those who

ٱسْتَكْبَرُوا۟

were arrogant,

بَلْ

"Nay,

مَكْرُ

(it was) a plot

ٱلَّيْلِ

(by) night

وَٱلنَّهَارِ

and (by) day

إِذْ

when

تَأْمُرُونَنَآ

you were ordering us

أَن

that

نَّكْفُرَ

we disbelieve

بِٱللَّهِ

in Allah

وَنَجْعَلَ

and we set up

لَهُۥٓ

for Him

أَندَادًا

equals."

ج

وَأَسَرُّوا۟

But they will conceal

ٱلنَّدَامَةَ

the regret

لَمَّا

when

رَأَوُاْ

they see

ٱلْعَذَابَ

the punishment.

وَجَعَلْنَا

And We will put

ٱلْأَغْلَٰلَ

shackles

فِيٓ

on

أَعْنَاقِ

(the) necks

ٱلَّذِينَ

(of) those who

كَفَرُواْ

disbelieved.

ج

هَلْ

Will

يُجْزَوْنَ

they be recompensed

إِلَّا

except

مَا

(for) what

كَانُواْ

they used to

يَعْمَلُونَ

do?

٣٣

(33)

وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُوا۟ لِلَّذِينَ ٱسْتَكْبَرُوا۟ بَلْ مَكْرُ ٱلَّيْلِ وَٱلنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِٱللَّهِ وَنَجْعَلَ لَهُۥٓ أَندَادًا ۚ وَأَسَرُّوا۟ ٱلنَّدَامَةَ لَمَّا رَأَوُا۟ ٱلْعَذَابَ وَجَعَلْنَا ٱلْأَغْلَٰلَ فِىٓ أَعْنَاقِ ٱلَّذِينَ كَفَرُوا۟ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا۟ يَعْمَلُونَ ٣٣

(33) Those who were oppressed will say to those who were arrogant, "Rather, [it was your] conspiracy of night and day when you were ordering us to disbelieve in Allah and attribute to Him equals." But they will [all] confide regret when they see the punishment; and We will put shackles on the necks of those who disbelieved. Will they be recompensed except for what they used to do?

وَمَآ

And not

أَرْسَلْنَا

We sent

فِى

to

قَرْيَةٍ

a town

مِّن

any

نَّذِيرٍ

warner

إِلَّا

but

قَالَ

said

مُتْرَفُوهَآ

its wealthy ones,

إِنَّا

"Indeed we,

بِمَآ

in what

أُرْسِلْتُم

you have been sent

بِهِۦ

with,

كَٰفِرُونَ

(are) disbelievers."

٣٤

(34)

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ٣٤

(34) And We did not send into a city any warner except that its affluent said, "Indeed we, in that with which you were sent, are disbelievers."

وَقَالُوا۟

And they say,

نَحْنُ

"We

أَكْثَرُ

(have) more

أَمْوَٰلًا

wealth

وَأَوْلَٰدًا

and children,

وَمَا

and not

نَحْنُ

we

بِمُعَذَّبِينَ

will be punished."

٣٥

(35)

وَقَالُوا۟ نَحْنُ أَكْثَرُ أَمْوَٰلًا وَأَوْلَٰدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ٣٥

(35) And they said, "We are more [than the believers] in wealth and children, and we are not to be punished."

قُلْ

Say,

إِنَّ

"Indeed,

رَبِّى

my Lord

يَبْسُطُ

extends

ٱلرِّزْقَ

the provision

لِمَن

for whom

يَشَآءُ

He wills

وَيَقْدِرُ

and restricts,

وَلَٰكِنَّ

but

أَكْثَرَ

most

ٱلنَّاسِ

[the] people

لَا

(do) not

يَعْلَمُونَ

know."

٣٦

(36)

قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٣٦

(36) Say, "Indeed, my Lord extends provision for whom He wills and restricts [it], but most of the people do not know."

وَمَآ

And not

أَمْوَٰلُكُمْ

your wealth

وَلَآ

and not

أَوْلَٰدُكُم

your children

بِٱلَّتِى

[that]

تُقَرِّبُكُمْ

will bring you close

عِندَنَا

to Us

زُلْفَىٰٓ

(in) position,

إِلَّا

but

مَنْ

whoever

ءَامَنَ

believes

وَعَمِلَ

and does

صَٰلِحًا

righteousness,

فَأُو۟لَٰٓئِكَ

then those,

لَهُمْ

for them

جَزَآءُ

(will be) reward

ٱلضِّعْفِ

two-fold

بِمَا

for what

عَمِلُوا۟

they did,

وَهُمْ

and they

فِى

(will be) in

ٱلْغُرُفَٰتِ

the high dwellings

ءَامِنُونَ

secure.

٣٧

(37)

وَمَآ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُم بِٱلَّتِى تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰٓ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا فَأُو۟لَٰٓئِكَ لَهُمْ جَزَآءُ ٱلضِّعْفِ بِمَا عَمِلُوا۟ وَهُمْ فِى ٱلْغُرُفَٰتِ ءَامِنُونَ ٣٧

(37) And it is not your wealth or your children that bring you nearer to Us in position, but it is [by being] one who has believed and done righteousness. For them there will be the double reward for what they did, and they will be in the upper chambers [of Paradise], safe [and secure].

وَٱلَّذِينَ

And those who

يَسْعَوْنَ

strive

فِىٓ

against

ءَايَٰتِنَا

Our Verses

مُعَٰجِزِينَ

(to) cause failure,

أُو۟لَٰٓئِكَ

those

فِى

into

ٱلْعَذَابِ

the punishment

مُحْضَرُونَ

(will be) brought.

٣٨

(38)

وَٱلَّذِينَ يَسْعَوْنَ فِىٓ ءَايَٰتِنَا مُعَٰجِزِينَ أُو۟لَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ٣٨

(38) And the ones who strive against Our verses to cause [them] failure - those will be brought into the punishment [to remain].

قُلْ

Say,

إِنَّ

"Indeed,

رَبِّى

my Lord

يَبْسُطُ

extends

ٱلرِّزْقَ

the provision

لِمَن

for whom

يَشَآءُ

He wills

مِنْ

of

عِبَادِهِۦ

His slaves

وَيَقْدِرُ

and restricts

لَهُۥ

for him.

ج

وَمَآ

But what

أَنفَقْتُم

you spend

مِّن

of

شَىْءٍ

anything

فَهُوَ

then He

يُخْلِفُهُۥ

will compensate it

صلى

وَهُوَ

and He

خَيْرُ

(is the) Best

ٱلرَّٰزِقِينَ

(of) the Providers.

٣٩

(39)

قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِۦ
وَيَقْدِرُ لَهُۥ ۚ وَمَآ أَنفَقْتُم مِّن شَىْءٍ فَهُوَ يُخْلِفُهُۥ ۖ
وَهُوَ خَيْرُ ٱلرَّٰزِقِينَ ٣٩

(39) Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

وَيَوْمَ

And (the) Day

يَحْشُرُهُمْ

He will gather them

جَمِيعًا

all,

ثُمَّ

then

يَقُولُ

He will say

لِلْمَلَٰٓئِكَةِ

to the Angels,

أَهَٰٓؤُلَآءِ

"Were these you

إِيَّاكُمْ

كَانُوا۟

they were

يَعْبُدُونَ

worshipping?"

٤٠

(40)

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَٰٓئِكَةِ أَهَٰٓؤُلَآءِ إِيَّاكُمْ كَانُوا۟ يَعْبُدُونَ ٤٠

(40) And [mention] the Day when He will gather them all and then say to the angels, "Did these [people] used to worship you?"

قَالُوا۟

They will say,

سُبْحَٰنَكَ
"Glory be to You
أَنتَ
You
وَلِيُّنَا
(are) our Protector,
مِن
not them.
دُونِهِم
صلے

بَلْ
Nay,
كَانُواْ
they used
يَعْبُدُونَ
(to) worship
ٱلْجِنَّ
the jinn,
صلے

أَكْثَرُهُم
most of them
بِهِم
in them
مُّؤْمِنُونَ
(were) believers."
٤١
(41)

قَالُواْ سُبْحَٰنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِم صلے بَلْ كَانُواْ

يَعْبُدُونَ ٱلْجِنَّ ۖ أَكْثَرُهُم بِهِم مُّؤْمِنُونَ ٤١

(41) They will say, "Exalted are You! You, [O Allah], are our benefactor not them. Rather, they used to worship the jinn; most of them were believers in them."

فَٱلْيَوْمَ

But today

لَا

not

يَمْلِكُ

possess power

بَعْضُكُمْ

some of you

لِبَعْضٍ

on others

نَّفْعًا

to benefit

وَلَا

and not

ضَرًّا

to harm,

وَنَقُولُ

and We will say

لِلَّذِينَ

to those

ظَلَمُوا۟

who wronged,

ذُوقُوا۟

"Taste

عَذَابَ

(the) punishment

ٱلنَّارِ

(of) the Fire

ٱلَّتِى

which

كُنتُم

you used

بِهَا

to [it]

تُكَذِّبُونَ

deny."

٤٢

(42)

فَٱلْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ ٱلنَّارِ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ٤٢

(42) But today you do not hold for one another [the power of] benefit or harm, and We will say to those who wronged, "Taste the punishment of the Fire, which you used to deny."

وَإِذَا

And when

تُتْلَىٰ

are recited

عَلَيْهِمْ

to them

ءَايَٰتُنَا

Our Verses

بَيِّنَٰتٍ

clear

قَالُواْ

they say,
مَا
"Not
هَٰذَآ
(is) this
إِلَّا
but
رَجُلٌ
a man
يُرِيدُ
who wishes
أَن
to
يَصُدَّكُمْ
hinder you
عَمَّا
from what
كَانَ
used
يَعْبُدُ
(to) worship
ءَابَآؤُكُمْ
your forefathers."
وَقَالُواْ
And they say,
مَا
"Not
هَٰذَآ
(is) this

إِلَّآ

except

إِفْكٌ

a lie

مُّفْتَرًى

invented."

ج

وَقَالَ

And said

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

لِلْحَقِّ

about the truth

لَمَّا

when

جَآءَهُمْ

it came to them,

إِنْ

"Not

هَٰذَآ

(is) this

إِلَّا

except

سِحْرٌ

a magic

مُّبِينٌ

obvious."

٤٣

(43)

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالُوا۟ مَا هَٰذَآ إِلَّا رَجُلٌ يُرِيدُ أَن يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ ءَابَآؤُكُمْ وَقَالُوا۟ مَا هَٰذَآ إِلَّآ إِفْكٌ مُّفْتَرًى ۚ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ

٤٣

(43) And when our verses are recited to them as clear evidences, they say, "This is not but a man who wishes to avert you from that which your fathers were worshipping." And they say, "This is not except a lie invented." And those who disbelieve say of the truth when it has come to them, "This is not but obvious magic."

وَمَآ

And not

ءَاتَيْنَٰهُم

We (had) given them

مِّن

any

كُتُبٍ

Scriptures

يَدْرُسُونَهَا

which they could study,

صلے

وَمَآ

and not

أَرْسَلْنَآ

We sent

إِلَيْهِمْ

to them

قَبْلَكَ

before you

مِن

any

نَّذِيرٍ

warner.

٤٤

(44)

وَمَآ ءَاتَيْنَٰهُم مِّن كُتُبٍ يَدْرُسُونَهَا ۖ وَمَآ أَرْسَلْنَآ إِلَيْهِمْ قَبْلَكَ مِن نَّذِيرٍ ٤٤

(44) And We had not given them any scriptures which they could study, and We had not sent to them before you, [O Muhammad], any warner.

وَكَذَّبَ

And denied

ٱلَّذِينَ

those who

مِن

(were) before them

قَبْلِهِمْ

وَمَا

and not

بَلَغُوا۟

they have attained

مِعْشَارَ

a tenth

مَآ

(of) what

ءَاتَيْنَٰهُمْ

We (had) given them.

فَكَذَّبُوا۟

But they denied

رُسُلِى

My Messengers,

صلے

فَكَيْفَ

so how

كَانَ

was

نَكِيرِ

My rejection?

٤٥

(45)

وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَا بَلَغُوا۟ مِعْشَارَ مَآ ءَاتَيْنَٰهُمْ فَكَذَّبُوا۟ رُسُلِى ۖ فَكَيْفَ كَانَ نَكِيرِ ٤٥

(45) And those before them denied, and the people of Makkah have not attained a tenth of what We had given them. But the former peoples denied My messengers, so how [terrible] was My reproach.

قُلْ

Say,

إِنَّمَآ

"Only

أَعِظُكُم

I advise you

بِوَٰحِدَةٍ

for one (thing),

صلے

أَن

that

تَقُومُواْ

you stand

لِلَّهِ

for Allah

مَثْنَىٰ

(in) pairs

وَفُرَٰدَىٰ

and (as) individuals,

ثُمَّ

then

تَتَفَكَّرُواْ

reflect."

ج

مَا

Not

بِصَاحِبِكُم

(is in) your companion

مِّن

any

جِنَّةٍ

madness.

ج

إِنْ

Not

هُوَ

he

إِلَّا

(is) except

نَذِيرٌ

a warner

لَّكُم

for you

بَيْنَ

before

يَدَىْ

عَذَابٍ

a punishment

شَدِيدٍ

severe."

٤٦

(46)

قُلْ إِنَّمَآ أَعِظُكُم بِوَٰحِدَةٍ ۖ أَن تَقُومُوا۟ لِلَّهِ مَثْنَىٰ وَفُرَٰدَىٰ ثُمَّ تَتَفَكَّرُوا۟ ۚ مَا بِصَاحِبِكُم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُم بَيْنَ يَدَىْ عَذَابٍ شَدِيدٍ ٤٦

(46) Say, "I only advise you of one [thing] - that you stand for Allah, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness. He is only a warner to you before a severe punishment.

قُلْ

Say,

مَا

"Not

سَأَلْتُكُم

I ask you

مِّنْ

for

أَجْرٍ

any payment,

فَهُوَ

but it (is)

لَكُمْ

for you.

صلے

إِنْ

Not

أَجْرِىَ

(is) my payment

إِلَّا

but

عَلَى

from

ٱللَّهِ

Allah.

صلے

وَهُوَ

And He

عَلَىٰ

(is) over

كُلِّ

all

شَىْءٍ

things

شَهِيدٌ

a Witness."

٤٧

(47)

قُلْ مَا سَأَلْتُكُم مِّنْ أَجْرٍ فَهُوَ لَكُمْ ۖ إِنْ أَجْرِىَ إِلَّا عَلَى ٱللَّهِ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ٤٧

(47) Say, "Whatever payment I might have asked of you - it is yours. My payment is only from Allah, and He is, over all things, Witness."

قُلْ

Say,

إِنَّ

"Indeed,

رَبِّى

my Lord

يَقْذِفُ

projects

بِٱلْحَقِّ

the truth,

عَلَّٰمُ

(the) All-Knower

ٱلْغُيُوبِ

(of) the unseen."

٤٨

(48)

قُلْ إِنَّ رَبِّى يَقْذِفُ بِٱلْحَقِّ عَلَّٰمُ ٱلْغُيُوبِ ٤٨

(48) Say, "Indeed, my Lord projects the truth. Knower of the unseen."

قُلْ

Say,

جَآءَ

"Has come

ٱلْحَقُّ

the truth

وَمَا

and not

يُبْدِئُ

(can) originate

ٱلْبَٰطِلُ

the falsehood

وَمَا

and not

يُعِيدُ

repeat."

٤٩

(49)

قُلْ جَآءَ ٱلْحَقُّ وَمَا يُبْدِئُ ٱلْبَٰطِلُ وَمَا يُعِيدُ ٤٩

(49) Say, "The truth has come, and falsehood can neither begin [anything] nor repeat [it]."

قُلْ

Say,

إِن

"If

ضَلَلْتُ

I err,

فَإِنَّمَآ

then only

أَضِلُّ

I will err

عَلَىٰ

against

نَفْسِى

myself.

صلے

وَإِنِ

But if

ٱهْتَدَيْتُ

I am guided,

فَبِمَا

then it is by what

يُوحِىٓ

reveals

إِلَىَّ

to me

رَبِّىٓ

my Lord.

ج

إِنَّهُۥ

Indeed, He

سَمِيعٌ

(is) All-Hearer,

قَرِيبٌ

Ever-Near."

٥٠

(50)

قُلْ إِن ضَلَلْتُ فَإِنَّمَآ أَضِلُّ عَلَىٰ نَفْسِى ۖ وَإِنِ ٱهْتَدَيْتُ فَبِمَا يُوحِىٓ إِلَىَّ رَبِّىٓ ۚ إِنَّهُۥ سَمِيعٌ قَرِيبٌ ٥٠

(50) Say, "If I should err, I would only err against myself. But if I am guided, it is by what my Lord reveals to me. Indeed, He is Hearing and near."

وَلَوْ

And if

تَرَىٰٓ

you (could) see

إِذْ

when

فَزِعُواْ

they will be terrified

فَلَا

but (there will be) no

فَوْتَ

escape,

وَأُخِذُواْ

and they will be seized

مِن

from

مَّكَانٍ

a place

قَرِيبٍ

near.

٥١

(51)

وَلَوْ تَرَىٰٓ إِذْ فَزِعُواْ فَلَا فَوْتَ وَأُخِذُواْ مِن مَّكَانٍ قَرِيبٍ ٥١

(51) And if you could see when they are terrified but there is no escape, and they will be seized from a place nearby.

وَقَالُوٓاْ

And they will say,

ءَامَنَّا

"We believe

بِهِۦ

in it."

وَأَنَّىٰ

But how

لَهُمُ

for them

ٱلتَّنَاوُشُ

(will be) the receiving

مِن

from

مَّكَانٍ

a place

بَعِيدٍ

far off?

٥٢

(52)

وَقَالُوٓاْ ءَامَنَّا بِهِۦ وَأَنَّىٰ لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ ٥٢

(52) And they will [then] say, "We believe in it!" But how for them will be the taking [of faith] from a place far away?

وَقَدْ

And certainly,

كَفَرُواْ

they disbelieved

بِهِۦ

in it

مِن

before.

قَبْلُ ۖ

وَيَقْذِفُونَ
And they utter conjectures
بِٱلْغَيْبِ
about the unseen
مِن
from
مَّكَانٍ
a place
بَعِيدٍ
far off.
٥٣
(53)
وَقَدْ كَفَرُوا۟ بِهِۦ مِن قَبْلُ ۖ وَيَقْذِفُونَ بِٱلْغَيْبِ مِن مَّكَانٍ بَعِيدٍ ٥٣
(53) And they had already disbelieved in it before and would assault the unseen from a place far away.
وَحِيلَ
And a barrier will be placed
بَيْنَهُمْ
between them
وَبَيْنَ
and between
مَا
what
يَشْتَهُونَ
they desire,

كَمَا

as

فُعِلَ

was done

بِأَشْيَاعِهِم

with their kind

مِّن

before.

قَبْلُ

Indeed, they

ج

إِنَّهُمْ

were

كَانُوا۟

in

فِى

doubt

شَكٍّ

disquieting.

مُّرِيبٍۭ

٥٤

(54)

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا۟ فِى شَكٍّ مُّرِيبٍۭ

٥٤

(54) And prevention will be placed between them and what they desire, as was done with their kind before. Indeed, they were in disquieting denial.

ءَايَٰتُهَا ٤٥

Verses 45

سُورَةُ فَاطِرِ

Chapter 35 The Originator

رُكُوعَاتُهَا ٥

Rukus 5

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

ٱلْحَمْدُ

All praises

لِلَّهِ

(be) to Allah,

فَاطِرِ

Creator

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

جَاعِلِ

(Who) makes

ٱلْمَلَٰٓئِكَةِ

the Angels

رُسُلًا

messengers

أُو۟لِىٓ

having wings

أَجْنِحَةٍ

مَّثْنَىٰ

two

وَثُلَٰثَ

or three

وَرُبَٰعَ
or four.
ج

يَزِيدُ
He increases
فِى
in
ٱلْخَلْقِ
the creation
مَا
what
يَشَآءُ
He wills.
ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
عَلَىٰ
(is) on
كُلِّ
every
شَىْءٍ
thing
قَدِيرٌ
All-Powerful.
١
(1)

ٱلْحَمْدُ لِلَّهِ فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُو۟لِىٓ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ ۚ يَزِيدُ فِى ٱلْخَلْقِ مَا يَشَآءُ ۚ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١

(1) [All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent.

مَّا

What

يَفْتَحِ

Allah grants

ٱللَّهُ

لِلنَّاسِ

to mankind

مِن

of

رَّحْمَةٍ

Mercy,

فَلَا

then none

مُمْسِكَ

(can) withhold

لَهَا

it.

ۖ

وَمَا

And what

يُمْسِكْ

He withholds,

فَلَا

then none

مُرْسِلَ

(can) release

لَهُۥ

it

مِنۢ

thereafter.

بَعْدِهِۦ ۚ

وَهُوَ

And He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلْحَكِيمُ

the All-Wise.

٢

(2)

مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٢

(2) Whatever Allah grants to people of mercy - none can withhold it; and whatever He withholds - none can release it thereafter. And He is the Exalted in Might, the Wise.

يَٰٓأَيُّهَا

O

ٱلنَّاسُ
mankind
ٱذْكُرُوا۟
Remember
نِعْمَتَ
(the) Favor
ٱللَّهِ
(of) Allah
عَلَيْكُمْ
upon you.
ۚ

هَلْ
Is
مِنْ
(there) any
خَٰلِقٍ
creator
غَيْرُ
other than Allah
ٱللَّهِ
يَرْزُقُكُم
who provides for you
مِّنَ
from
ٱلسَّمَآءِ
the sky
وَٱلْأَرْضِ
and the earth?

ج

لَآ

(There is) no

إِلَٰهَ

god

إِلَّا

but

هُوَ

He.

صلے

فَأَنَّىٰ

Then, how

تُؤْفَكُونَ

(are) you deluded?

٣

(3)

يَٰٓأَيُّهَا ٱلنَّاسُ ٱذْكُرُوا۟ نِعْمَتَ ٱللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَٰلِقٍ غَيْرُ ٱللَّهِ يَرْزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ ۚ لَآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ٣

(3) O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?

وَإِن

And if

يُكَذِّبُوكَ

they deny you,

فَقَدْ

then certainly

كُذِّبَتْ

were denied

رُسُلٌ

Messengers

مِّن

before you.

قَبْلِكَ

And to

ج

وَإِلَى

Allah

ٱللَّهِ

return

تُرْجَعُ

the matters.

ٱلْأُمُورُ

٤

(4)

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ٤

(4) And if they deny you, [O Muhammad] - already were messengers denied before you. And to Allah are returned [all] matters.

يَٰٓأَيُّهَا

O

ٱلنَّاسُ

mankind

إِنَّ

Indeed,

وَعْدَ

(the) promise

ٱللَّهِ

(of) Allah

حَقٌّ

(is) true.

صلے

فَلَا

So (let) not

تَغُرَّنَّكُمُ

deceive you

ٱلْحَيَوٰةُ

the life

ٱلدُّنْيَا

(of) the world,

صلے

وَلَا

and (let) not

يَغُرَّنَّكُم

deceive you

بِٱللَّهِ

about Allah

ٱلْغَرُورُ

the Deceiver.

٥

(5)

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِٱللَّهِ ٱلْغَرُورُ ٥

(5) O mankind, indeed the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver.

إِنَّ

Indeed,

ٱلشَّيْطَٰنَ

the Shaitaan

لَكُمْ

(is) to you

عَدُوٌّ

an enemy,

فَٱتَّخِذُوهُ

so take him

عَدُوًّا

(as) an enemy.

ج

إِنَّمَا

Only

يَدْعُوا۟

he invites

حِزْبَهُۥ

his party

لِيَكُونُوا۟

that they may be

مِنْ

among

أَصْحَٰبِ

(the) companions

ٱلسَّعِيرِ

(of) the Blaze.

٦

(6)

إِنَّ ٱلشَّيۡطَٰنَ لَكُمۡ عَدُوّٞ فَٱتَّخِذُوهُ عَدُوًّاۚ إِنَّمَا يَدۡعُواْ حِزۡبَهُۥ لِيَكُونُواْ مِنۡ أَصۡحَٰبِ ٱلسَّعِيرِ ٦

(6) Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the companions of the Blaze.

ٱلَّذِينَ

Those who

كَفَرُواْ

disbelieve,

لَهُمۡ

for them

عَذَابٞ

(will be) a punishment

شَدِيدٞ

severe,

صلے

وَٱلَّذِينَ

and those

ءَامَنُواْ

who believe

وَعَمِلُواْ

and do

ٱلصَّٰلِحَٰتِ

righteous deeds,

لَهُم

for them

مَّغۡفِرَةٞ

(will be) forgiveness

وَأَجْرٌ

and a reward

كَبِيرٌ

great.

٧

(7)

ٱلَّذِينَ كَفَرُواْ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ٧

(7) Those who disbelieve will have a severe punishment, and those who believe and do righteous deeds will have forgiveness and great reward.

أَفَمَن

Then is (he) who -

زُيِّنَ

is made fair-seeming

لَهُۥ

to him

سُوٓءُ

(the) evil

عَمَلِهِۦ

(of) his deed -

فَرَءَاهُ

so that he sees it

حَسَنًا

(as) good?

ۖ

فَإِنَّ

For indeed,

ٱللَّهَ

Allah

يُضِلُّ
lets go astray
مَن
whom
يَشَآءُ
He wills
وَيَهْدِى
and guides
مَن
whom
يَشَآءُ
He wills.
صلے

فَلَا
So (let) not
تَذْهَبْ
go out
نَفْسُكَ
your soul
عَلَيْهِمْ
for them
حَسَرَٰتٍ
(in) regrets.
ج

إِنَّ
Indeed,
ٱللَّهَ
Allah

عَلِيمٌ

(is) All-Knower

بِمَا

of what

يَصْنَعُونَ

they do.

٨

(8)

أَفَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ فَرَءَاهُ حَسَنًا ۖ فَإِنَّ ٱللَّهَ يُضِلُّ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَٰتٍ ۚ إِنَّ ٱللَّهَ عَلِيمٌۢ بِمَا يَصْنَعُونَ ٨

(8) Then is one to whom the evil of his deed has been made attractive so he considers it good [like one rightly guided]? For indeed, Allah sends astray whom He wills and guides whom He wills. So do not let yourself perish over them in regret. Indeed, Allah is Knowing of what they do.

وَٱللَّهُ

And Allah

ٱلَّذِىٓ

(is) the One Who

أَرْسَلَ

sends

ٱلرِّيَٰحَ

the winds

فَتُثِيرُ

so that they raise

سَحَابًا

(the) clouds,

فَسُقْنَٰهُ

and We drive them

إِلَىٰ

to

بَلَدٍ

a land

مَّيِّتٍ

dead

فَأَحْيَيْنَا

and We revive

بِهِ

therewith

ٱلْأَرْضَ

the earth

بَعْدَ

after

مَوْتِهَا

its death.

ج

كَذَٰلِكَ

Thus

ٱلنُّشُورُ

(will be) the Resurrection.

٩

(9)

وَٱللَّهُ ٱلَّذِىٓ أَرْسَلَ ٱلرِّيَٰحَ فَتُثِيرُ سَحَابًا فَسُقْنَٰهُ
إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ
كَذَٰلِكَ ٱلنُّشُورُ ٩

(9) And it is Allah who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection.

مَن

Whoever

كَانَ

[is] desires

يُرِيدُ

ٱلْعِزَّةَ

the honor,

فَلِلَّهِ

then for Allah

ٱلْعِزَّةُ

(is) the Honor

جَمِيعًا

all.

ج

إِلَيْهِ

To Him

يَصْعَدُ

ascends

ٱلْكَلِمُ

the words

ٱلطَّيِّبُ

good,

وَٱلْعَمَلُ

and the deed

ٱلصَّٰلِحُ

righteous

يَرْفَعُهُۥ

raises it.

ج

وَٱلَّذِينَ

But those who

يَمْكُرُونَ

plot

ٱلسَّيِّـَٔاتِ

the evil,

لَهُمْ

for them

عَذَابٌ

(is) a punishment

شَدِيدٌ

severe,

صلے

وَمَكْرُ

and (the) plotting

أُو۟لَـٰٓئِكَ

(of) those -

هُوَ

it

يَبُورُ

(will) perish.

١٠

(10)

مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ ٱلْكَلِمُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّـٰلِحُ يَرْفَعُهُۥ ۚ

وَٱلَّذِينَ يَمۡكُرُونَ ٱلسَّيِّـَٔاتِ لَهُمۡ عَذَابٞ شَدِيدٞۖ وَمَكۡرُ أُوْلَٰٓئِكَ هُوَ يَبُورُ ١٠

(10) Whoever desires honor [through power] - then to Allah belongs all honor. To Him ascends good speech, and righteous work raises it. But they who plot evil deeds will have a severe punishment, and the plotting of those - it will perish.

وَٱللَّهُ

And Allah

خَلَقَكُم

created you

مِّن

from

تُرَابٖ

dust,

ثُمَّ

then

مِن

from

نُّطۡفَةٖ

a semen-drop;

ثُمَّ

then

جَعَلَكُمۡ

He made you

أَزۡوَٰجٗا

pairs.

ج

وَمَا

And not

تَحْمِلُ
conceives
مِنْ
any
أُنثَىٰ
female
وَلَا
and not
تَضَعُ
gives birth
إِلَّا
except
بِعِلْمِهِۦ
with His knowledge.
ج

وَمَا
And not
يُعَمَّرُ
is granted life
مِن
any
مُّعَمَّرٍ
aged person
وَلَا
and not
يُنقَصُ
is lessened
مِنْ
from

عُمُرِهِۦٓ
his life
إِلَّا
but
فِى
(is) in
كِتَٰبٍ
a Register.
ج

إِنَّ
Indeed,
ذَٰلِكَ
that
عَلَى
for
ٱللَّهِ
Allah
يَسِيرٌ
(is) easy.
١١
(11)

وَٱللَّهُ خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَٰجًا ۚ وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَمَا يُعَمَّرُ مِن مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِۦٓ إِلَّا فِى كِتَٰبٍ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ١١

(11) And Allah created you from dust, then from a sperm-drop; then He made you mates. And no female conceives nor does she give birth except with His knowledge. And no aged person is granted [additional] life nor is his lifespan lessened but that it is in a register. Indeed, that

for Allah is easy.

وَمَا

And not

يَسْتَوِى

are alike

ٱلْبَحْرَانِ

the two seas.

هَٰذَا

This

عَذْبٌ

(is) fresh,

فُرَاتٌ

sweet,

سَآئِغٌ

pleasant

شَرَابُهُۥ

its drink,

وَهَٰذَا

and this

مِلْحٌ

salty

أُجَاجٌ

(and) bitter.

صلے

وَمِن

And from

كُلٍّ

each

تَأْكُلُونَ

you eat

لَحْمًا

meat

طَرِيًّا

fresh

وَتَسْتَخْرِجُونَ

and you extract

حِلْيَةً

ornaments

تَلْبَسُونَهَا

you wear them,

صلے

وَتَرَى

and you see

ٱلْفُلْكَ

the ships

فِيهِ

in it,

مَوَاخِرَ

cleaving,

لِتَبْتَغُوا۟

so that you may seek

مِن

of

فَضْلِهِۦ

His Bounty,

وَلَعَلَّكُمْ

and that you may

تَشْكُرُونَ

be grateful.

١٢

(12)

وَمَا يَسْتَوِى ٱلْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَآئِغٌ شَرَابُهُۥ وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ١٢

(12) And not alike are the two bodies of water. One is fresh and sweet, palatable for drinking, and one is salty and bitter. And from each you eat tender meat and extract ornaments which you wear, and you see the ships plowing through [them] that you might seek of His bounty; and perhaps you will be grateful.

يُولِجُ

He causes to enter

ٱلَّيْلَ

the night

فِى

in (to)

ٱلنَّهَارِ

the day

وَيُولِجُ

and He causes to enter

ٱلنَّهَارَ

the day

فِى

in (to)

ٱلَّيْلِ

the night,

وَسَخَّرَ
and He has subjected
ٱلشَّمْسَ
the sun
وَٱلْقَمَرَ
and the moon
كُلٌّ
each
يَجْرِى
running
لِأَجَلٍ
for a term
مُّسَمًّى
appointed.
ج

ذَٰلِكُمُ
That (is)
ٱللَّهُ
Allah,
رَبُّكُمْ
your Lord,
لَهُ
for Him
ٱلْمُلْكُ
(is) the Dominion.
ج

وَٱلَّذِينَ
And those whom

تَدْعُونَ

you invoke

مِن

besides Him,

دُونِهِۦ

مَا

not

يَمْلِكُونَ

they possess

مِن

even

قِطْمِيرٍ

(as much as) the membrane of a date-seed.

١٣

(13)

يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ ۚ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِۦ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ١٣

(13) He causes the night to enter the day, and He causes the day to enter the night and has subjected the sun and the moon - each running [its course] for a specified term. That is Allah, your Lord; to Him belongs sovereignty. And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed.

إِن

If

تَدْعُوهُمْ

you invoke them

لَا

not

يَسْمَعُوا۟

they hear

دُعَآءَكُمْ

your call;

وَلَوْ

and if

سَمِعُوا۟

they heard,

مَا

not

ٱسْتَجَابُوا۟

they (would) respond

لَكُمْ

to you.

صلے

وَيَوْمَ

And (on the) Day

ٱلْقِيَـٰمَةِ

(of) the Resurrection

يَكْفُرُونَ

they will deny

بِشِرْكِكُمْ

your association.

ج

وَلَا

And none

يُنَبِّئُكَ

can inform you

مِثْلُ
like

خَبِيرٍ
(the) All-Aware.

١٤

(14)

إِن تَدْعُوهُمْ لَا يَسْمَعُوا۟ دُعَآءَكُمْ وَلَوْ سَمِعُوا۟ مَا ٱسْتَجَابُوا۟ لَكُمْ ۖ وَيَوْمَ ٱلْقِيَـٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ١٤

(14) If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And none can inform you like [one] Acquainted [with all matters].

۞

يَـٰٓأَيُّهَا
O

ٱلنَّاسُ
mankind

أَنتُمُ
You

ٱلْفُقَرَآءُ
(are) those in need

إِلَى
of

ٱللَّهِ
Allah,

ۖ

وَٱللَّهُ
while Allah,

هُوَ

He

ٱلْغَنِىُّ

(is) Free of need

ٱلْحَمِيدُ

the Praiseworthy.

١٥

(15)

يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ١٥

(15) O mankind, you are those in need of Allah, while Allah is the Free of need, the Praiseworthy.

إِن

If

يَشَأْ

He wills,

يُذْهِبْكُمْ

He (can) do away with you

وَيَأْتِ

and bring

بِخَلْقٍ

in a creation

جَدِيدٍ

new.

١٦

(16)

إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ١٦

(16) If He wills, He can do away with you and bring forth a new creation.

وَمَا

And not

ذَٰلِكَ

that

عَلَى

(is) on

ٱللَّهِ

Allah

بِعَزِيزٍ

difficult.

١٧

(17)

وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ١٧

(17) And that is for Allah not difficult.

وَلَا

And not

تَزِرُ

will bear

وَازِرَةٌ

bearer of burdens

وِزْرَ

burden

أُخْرَىٰ

(of) another.

ج

وَإِن

And if

تَدْعُ

calls

مُثْقَلَةٌ

a heavily laden

إِلَىٰ

to

حِمْلِهَا

(carry) its load,

لَا

not

يُحْمَلْ

will be carried

مِنْهُ

of it

شَىْءٌ

anything

وَلَوْ

even if

كَانَ

he be

ذَا

near of kin.

قُرْبَىٰٓ

قلے

إِنَّمَا

Only

تُنذِرُ

you can warn

ٱلَّذِينَ

those who

يَخْشَوْنَ
fear
رَبَّهُم
their Lord -
بِٱلْغَيْبِ
unseen
وَأَقَامُوا۟
and establish
ٱلصَّلَوٰةَ
the prayer.
ج

وَمَن
And whoever
تَزَكَّىٰ
purifies himself,
فَإِنَّمَا
then only
يَتَزَكَّىٰ
he purifies
لِنَفْسِهِۦ
for his own self.
ج

وَإِلَى
And to
ٱللَّهِ
Allah
ٱلْمَصِيرُ
(is) the destination.

١٨

(18)

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰٓ ۗ إِنَّمَا تُنذِرُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ ۚ وَمَن تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِۦ ۚ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ١٨

(18) And no bearer of burdens will bear the burden of another. And if a heavily laden soul calls [another] to [carry some of] its load, nothing of it will be carried, even if he should be a close relative. You can only warn those who fear their Lord unseen and have established prayer. And whoever purifies himself only purifies himself for [the benefit of] his soul. And to Allah is the [final] destination.

وَمَا

And not

يَسْتَوِى

equal

ٱلْأَعْمَىٰ

(are) the blind

وَٱلْبَصِيرُ

and the seeing,

١٩

(19)

وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ١٩

(19) Not equal are the blind and the seeing,

وَلَا

And not

ٱلظُّلُمَٰتُ

the darkness[es]

وَلَا

and not

ٱلنُّورُ

[the] light,

٢٠

(20)

وَلَا ٱلظُّلُمَٰتُ وَلَا ٱلنُّورُ ٢٠

(20) Nor are the darknesses and the light,

وَلَا

And not

ٱلظِّلُّ

the shade

وَلَا

and not

ٱلْحَرُورُ

the heat,

٢١

(21)

وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ ٢١

(21) Nor are the shade and the heat,

وَمَا

And not

يَسْتَوِى

equal

ٱلْأَحْيَآءُ

(are) the living

وَلَا

and not

ٱلْأَمْوَٰتُ

the dead.
ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
يُسْمِعُ
causes to hear
مَن
whom
يَشَآءُ
He wills,
صلے

وَمَآ
and not
أَنتَ
you
بِمُسْمِعٍ
can make hear
مَّن
(those) who
فِى
(are) in
ٱلْقُبُورِ
the graves.
٢٢
(22)
وَمَا يَسْتَوِى ٱلْأَحْيَآءُ وَلَا ٱلْأَمْوَٰتُ ۚ إِنَّ ٱللَّهَ يُسْمِعُ

مَن يَشَآءُ ۖ وَمَآ أَنتَ بِمُسْمِعٍ مَّن فِى ٱلْقُبُورِ ٢٢
(22) And not equal are the living and the dead. Indeed, Allah causes to hear whom He wills, but you cannot make hear those in the graves.

إِنْ
Not

أَنتَ
you (are)

إِلَّا
but

نَذِيرٌ
a warner.

٢٣
(23)

إِنْ أَنتَ إِلَّا نَذِيرٌ ٢٣
(23) You, [O Muhammad], are not but a warner.

إِنَّآ
Indeed, We

أَرْسَلْنَٰكَ
[We] have sent you

بِٱلْحَقِّ
with the truth,

بَشِيرًا
(as) a bearer of glad tidings

وَنَذِيرًا
and (as) a warner.
ج

وَإِن
And not

مِّنْ

(was) any

أُمَّةٍ

nation

إِلَّا

but

خَلَا

had passed

فِيهَا

within it

نَذِيرٌ

a warner.

٢٤

(24)

إِنَّآ أَرْسَلْنَٰكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ٢٤

(24) Indeed, We have sent you with the truth as a bringer of good tidings and a warner. And there was no nation but that there had passed within it a warner.

وَإِن

And if

يُكَذِّبُوكَ

they deny you,

فَقَدْ

then certainly,

كَذَّبَ

denied

ٱلَّذِينَ

those who

مِن

(were) before them.

قَبْلِهِمْ

جَآءَتْهُمْ

Came to them

رُسُلُهُم

their Messengers

بِٱلْبَيِّنَٰتِ

with clear signs

وَبِٱلزُّبُرِ

and with Scriptures

وَبِٱلْكِتَٰبِ

and with the Book

ٱلْمُنِيرِ

[the] enlightening.

٢٥

(25)

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ وَبِٱلزُّبُرِ وَبِٱلْكِتَٰبِ ٱلْمُنِيرِ

٢٥

(25) And if they deny you - then already have those before them denied. Their messengers came to them with clear proofs and written ordinances and with the enlightening Scripture.

ثُمَّ

Then

أَخَذْتُ

I seized

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved,

صلى

فَكَيْفَ

and how

كَانَ

was

نَكِيرِ

My rejection

٢٦

(26)

ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا۟ ۖ فَكَيْفَ كَانَ نَكِيرِ ٢٦

(26) Then I seized the ones who disbelieved, and how [terrible] was My reproach.

أَلَمْ

Do not

تَرَ

you see

أَنَّ

that

ٱللَّهَ

Allah

أَنزَلَ

sends down

مِنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water,

فَأَخْرَجْنَا

then We bring forth

بِهِۦ

therewith

ثَمَرَٰتٍ

fruits

مُّخْتَلِفًا

(of) various

أَلْوَٰنُهَا

[their] colors?

ج

وَمِنَ

And in

ٱلْجِبَالِ

the mountains

جُدَدٌۢ

(are) tracts,

بِيضٌ

white

وَحُمْرٌ

and red

مُّخْتَلِفٌ

(of) various

أَلْوَٰنُهَا

[their] colors,

وَغَرَابِيبُ

and intensely black.

سُودٌ

٢٧

(27)

أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجْنَا بِهِۦ ثَمَرَٰتٍ مُّخْتَلِفًا أَلْوَٰنُهَا ۚ وَمِنَ ٱلْجِبَالِ جُدَدٌۢ بِيضٌ وَحُمْرٌ مُّخْتَلِفٌ أَلْوَٰنُهَا وَغَرَابِيبُ سُودٌ ٢٧

(27) Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black.

وَمِنَ

And among

ٱلنَّاسِ

men

وَٱلدَّوَآبِّ

and moving creatures

وَٱلْأَنْعَٰمِ

and the cattle

مُخْتَلِفٌ

(are) various

أَلْوَٰنُهُۥ

[their] colors

كَذَٰلِكَ

likewise.

قلے

إِنَّمَا

Only

يَخْشَى

fear

ٱللَّهَ

Allah

مِنْ

among

عِبَادِهِ

His slaves

ٱلْعُلَمَٰٓؤُا۟

those who have knowledge.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

عَزِيزٌ

(is) All-Mighty,

غَفُورٌ

Oft-Forgiving.

٢٨

(28)

وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلْأَنْعَٰمِ مُخْتَلِفٌ أَلْوَٰنُهُۥ كَذَٰلِكَ ۗ إِنَّمَا يَخْشَى ٱللَّهَ مِنْ عِبَادِهِ ٱلْعُلَمَٰٓؤُا۟ ۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٌ ٢٨

(28) And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يَتْلُونَ

recite

كِتَٰبَ

(the) Book

ٱللَّهِ

(of) Allah,

وَأَقَامُواْ

and establish

ٱلصَّلَوٰةَ

the prayer

وَأَنفَقُواْ

and spend

مِمَّا

out of what

رَزَقْنَٰهُمْ

We have provided them,

سِرًّا

secretly

وَعَلَانِيَةً

and openly,

يَرْجُونَ

hope

تِجَٰرَةً

(for) a commerce -

لَّن

never

تَبُورَ

it will perish.

٢٩

(29)

إِنَّ ٱلَّذِينَ يَتْلُونَ كِتَٰبَ ٱللَّهِ وَأَقَامُواْ ٱلصَّلَوٰةَ
وَأَنفَقُواْ مِمَّا رَزَقْنَٰهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَٰرَةً

لَّن تَبُورَ ٢٩

(29) Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish -

لِيُوَفِّيَهُمْ

That He may give them in full

أُجُورَهُمْ

their rewards

وَيَزِيدَهُم

and increase for them

مِّن

of

فَضْلِهِۦٓ

His Bounty.

ج

إِنَّهُۥ

Indeed, He

غَفُورٌ

(is) Oft-Forgiving,

شَكُورٌ

Most Appreciative.

٣٠

(30)

لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِۦٓ ۚ إِنَّهُۥ غَفُورٌ شَكُورٌ ٣٠

(30) That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative.

وَٱلَّذِىٓ

And (that) which

أَوْحَيْنَآ

We have revealed

إِلَيْكَ

to you

مِنَ

of

ٱلْكِتَٰبِ

the Book,

هُوَ

it

ٱلْحَقُّ

(is) the truth

مُصَدِّقًا

confirming

لِّمَا

what (was)

بَيْنَ

before it.

يَدَيْهِ

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

بِعِبَادِهِۦ

of His slaves

لَخَبِيرٌۢ

surely, (is) All-Aware,

بَصِيرٌ

All-Seer.

٣١

(31)

وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ مِنَ ٱلْكِتَٰبِ هُوَ ٱلْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ ۗ إِنَّ ٱللَّهَ بِعِبَادِهِۦ لَخَبِيرٌۢ بَصِيرٌ ٣١

(31) And that which We have revealed to you, [O Muhammad], of the Book is the truth, confirming what was before it. Indeed, Allah, of His servants, is Acquainted and Seeing.

ثُمَّ

Then

أَوْرَثْنَا

We caused to inherit

ٱلْكِتَٰبَ

the Book

ٱلَّذِينَ

those whom

ٱصْطَفَيْنَا

We have chosen

مِنْ

of

عِبَادِنَا

Our slaves;

ۖ

فَمِنْهُمْ

and among them

ظَالِمٌ

(is he) who wrongs

لِّنَفْسِهِۦ

himself,

وَمِنْهُم

and among them

مُّقْتَصِدٌ

(is he who is) moderate,

وَمِنْهُمْ

and among them

سَابِقٌۢ

(is he who is) foremost

بِٱلْخَيْرَٰتِ

in good deeds

بِإِذْنِ

by permission

ٱللَّهِ

(of) Allah.

ۚ

ذَٰلِكَ

That

هُوَ

is

ٱلْفَضْلُ

the Bounty

ٱلْكَبِيرُ

the great.

٣٢

(32)

ثُمَّ أَوْرَثْنَا ٱلْكِتَٰبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَا ۖ

فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِۦ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌۢ بِٱلْخَيْرَٰتِ بِإِذْنِ ٱللَّهِ ۚ ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ٣٢

(32) Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty.

جَنَّٰتُ

Gardens

عَدْنٍ

(of) Eternity,

يَدْخُلُونَهَا

they will enter them.

يُحَلَّوْنَ

They will be adorned

فِيهَا

therein

مِنْ

with

أَسَاوِرَ

bracelets

مِن

of

ذَهَبٍ

gold

وَلُؤْلُؤًا

and pearls,

صلے

وَلِبَاسُهُمْ
and their garments
فِيهَا
therein
حَرِيرٌ
(will be of) silk.
٣٣
(33)
جَنَّٰتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا ۖ وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ٣٣
(33) [For them are] gardens of perpetual residence which they will enter. They will be adorned therein with bracelets of gold and pearls, and their garments therein will be silk.
وَقَالُوا۟
And they (will) say,
ٱلْحَمْدُ
"All praises
لِلَّهِ
(be) to Allah
ٱلَّذِىٓ
the One Who
أَذْهَبَ
(has) removed
عَنَّا
from us
ٱلْحَزَنَ
the sorrow.
ۖ
إِنَّ

Indeed,

رَبَّنَا

our Lord

لَغَفُورٌ

(is) surely Oft-Forgiving,

شَكُورٌ

Most Appreciative,

٣٤

(34)

وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِىٓ أَذْهَبَ عَنَّا ٱلْحَزَنَ ۖ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ٣٤

(34) And they will say, "Praise to Allah, who has removed from us [all] sorrow. Indeed, our Lord is Forgiving and Appreciative -

ٱلَّذِىٓ

The One Who

أَحَلَّنَا

has settled us

دَارَ

(in) a Home

ٱلْمُقَامَةِ

(of) Eternity

مِن

(out) of

فَضْلِهِۦ

His Bounty.

لَا

Not

يَمَسُّنَا

touches us

فِيهَا

therein

نَصَبٌ

any fatigue

وَلَا

and not

يَمَسُّنَا

touches us

فِيهَا

therein

لُغُوبٌ

weariness."

٣٥

(35)

ٱلَّذِىٓ أَحَلَّنَا دَارَ ٱلْمُقَامَةِ مِن فَضْلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ ٣٥

(35) He who has settled us in the home of duration out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness [of mind]."

وَٱلَّذِينَ

And those who

كَفَرُوا۟

disbelieve,

لَهُمْ

for them

نَارُ

(will be the) Fire

جَهَنَّمَ

(of) Hell.

لَا

Not

يُقْضَىٰ

is decreed

عَلَيْهِمْ

for them

فَيَمُوتُواْ

that they die,

وَلَا

and not

يُخَفَّفُ

will be lightened

عَنْهُم

for them

مِّنْ

of

عَذَابِهَا

its torment.

ج

كَذَٰلِكَ

Thus

نَجْزِى

We recompense

كُلَّ

every

كَفُورٍ

ungrateful one.

٣٦

(36)

وَٱلَّذِينَ كَفَرُوا۟ لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا۟ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَا ۚ كَذَٰلِكَ نَجْزِى كُلَّ كَفُورٍ ٣٦

(36) And for those who disbelieve will be the fire of Hell. [Death] is not decreed for them so they may die, nor will its torment be lightened for them. Thus do we recompense every ungrateful one.

وَهُمْ

And they

يَصْطَرِخُونَ

will cry

فِيهَا

therein,

رَبَّنَآ

"Our Lord

أَخْرِجْنَا

Bring us out;

نَعْمَلْ

we will do

صَٰلِحًا

righteous (deeds)

غَيْرَ

other than

ٱلَّذِى

(that) which

كُنَّا

we used

نَعْمَلُ

(to) do."

ۚ

أَوَلَمْ

Did not

نُعَمِّرْكُم

We give you life long enough

مَّا

that

يَتَذَكَّرُ

(would) receive admonition

فِيهِ

therein

مَن

whoever

تَذَكَّرَ

receives admonition?

وَجَآءَكُمُ

And came to you

ٱلنَّذِيرُ

the warner.

صلے

فَذُوقُوا۟

So taste,

فَمَا

then not

لِلظَّٰلِمِينَ

(is) for the wrongdoers

مِن

any

نَّصِيرٍ

helper.

٣٧
(37)
وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَٰلِحًا غَيْرَ ٱلَّذِى كُنَّا نَعْمَلُ ۚ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ وَجَآءَكُمُ ٱلنَّذِيرُ ۖ فَذُوقُوا۟ فَمَا لِلظَّٰلِمِينَ مِن نَّصِيرٍ ٣٧
(37) And they will cry out therein, "Our Lord, remove us; we will do righteousness - other than what we were doing!" But did We not grant you life enough for whoever would remember therein to remember, and the warner had come to you? So taste [the punishment], for there is not for the wrongdoers any helper.

إِنَّ
Indeed,
ٱللَّهَ
Allah
عَٰلِمُ
(is the) Knower
غَيْبِ
(of the) unseen
ٱلسَّمَٰوَٰتِ
(of) the heavens
وَٱلْأَرْضِ
and the earth.
ۚ

إِنَّهُۥ
Indeed, He
عَلِيمٌۢ
(is the) All-Knower
بِذَاتِ

of what (is) in the breasts.

ٱلصُّدُورِ

٣٨

(38)

إِنَّ ٱللَّهَ عَٰلِمُ غَيْبِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ٣٨

(38) Indeed, Allah is Knower of the unseen [aspects] of the heavens and earth. Indeed, He is Knowing of that within the breasts.

هُوَ

He

ٱلَّذِى

(is) the One Who

جَعَلَكُمْ

made you

خَلَٰٓئِفَ

successors

فِى

in

ٱلْأَرْضِ

the earth.

ۚ

فَمَن

And whoever

كَفَرَ

disbelieves,

فَعَلَيْهِ

then upon him

كُفْرُهُۥ

(is) his disbelief.

صلے

وَلَا
And not
يَزِيدُ
increase
ٱلْكَٰفِرِينَ
the disbelievers
كُفْرُهُمْ
their disbelief
عِندَ
near
رَبِّهِمْ
their Lord,
إِلَّا
except
مَقْتًا
(in) hatred;
صلے

وَلَا
and not
يَزِيدُ
increase
ٱلْكَٰفِرِينَ
the disbelievers
كُفْرُهُمْ
their disbelief
إِلَّا
except

خَسَارًا

(in) loss.

٣٩

(39)

هُوَ ٱلَّذِى جَعَلَكُمْ خَلَٰٓئِفَ فِى ٱلْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُۥ ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ ٱلْكَٰفِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ٣٩

(39) It is He who has made you successors upon the earth. And whoever disbelieves - upon him will be [the consequence of] his disbelief. And the disbelief of the disbelievers does not increase them in the sight of their Lord except in hatred; and the disbelief of the disbelievers does not increase them except in loss.

قُلْ

Say,

أَرَءَيْتُمْ

"Have you seen

شُرَكَآءَكُمُ

your partners

ٱلَّذِينَ

those whom

تَدْعُونَ

you call

مِن

besides

دُونِ

ٱللَّهِ

Allah?"

أَرُونِى

Show Me
مَاذَا
what
خَلَقُوا۟
they have created
مِنَ
from
ٱلْأَرْضِ
the earth,
أَمْ
or
لَهُمْ
for them
شِرْكٌ
(is) a share
فِى
in
ٱلسَّمَٰوَٰتِ
the heavens.
أَمْ
Or
ءَاتَيْنَٰهُمْ
have We given them
كِتَٰبًا
a Book
فَهُمْ
so they
عَلَىٰ
(are) on

بَيِّنَتٍ
a clear proof
مِّنْهُ
therefrom?
ج

بَلْ
Nay,
إِن
not
يَعِدُ
promise
ٱلظَّٰلِمُونَ
the wrongdoers
بَعْضُهُم
some of them
بَعْضًا
(to) others
إِلَّا
except
غُرُورًا
delusion.
٤٠
(40)

قُلْ أَرَءَيْتُمْ شُرَكَآءَكُمُ ٱلَّذِينَ تَدْعُونَ مِن دُونِ
ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ
فِى ٱلسَّمَٰوَٰتِ أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا فَهُمْ عَلَىٰ بَيِّنَتٍ
مِّنْهُ ۚ بَلْ إِن يَعِدُ ٱلظَّٰلِمُونَ بَعْضُهُم بَعْضًا إِلَّا

غُرُورًا ٤٠

(40) Say, "Have you considered your 'partners' whom you invoke besides Allah? Show me what they have created from the earth, or have they partnership [with Him] in the heavens? Or have We given them a book so they are [standing] on evidence therefrom? [No], rather, the wrongdoers do not promise each other except delusion."

إِنَّ
Indeed,
ٱللَّهَ
Allah
يُمْسِكُ
upholds
ٱلسَّمَٰوَٰتِ
the heavens
وَٱلْأَرْضَ
and the earth,
أَن
lest
تَزُولَا
they cease.
ج

وَلَئِن
And if
زَالَتَآ
they should cease,
إِنْ
not
أَمْسَكَهُمَا
can uphold them

مِنْ

any

أَحَدٍ

one

مِّن

after Him.

بَعْدِهِۦٓ

Indeed, He

ج

إِنَّهُۥ

is

كَانَ

Most Forbearing,

حَلِيمًا

Oft-Forgiving.

غَفُورًا

٤١

(41)

إِنَّ ٱللَّهَ يُمْسِكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَآ إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِۦٓ ۚ إِنَّهُۥ كَانَ حَلِيمًا غَفُورًا ٤١

(41) Indeed, Allah holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving.

وَأَقْسَمُوا۟

And they swore

بِٱللَّهِ

by Allah

جَهْدَ

(the) strongest

أَيْمَٰنِهِمْ

(of) their oaths

لَئِن

that if

جَآءَهُمْ

came to them

نَذِيرٌ

a warner,

لَّيَكُونُنَّ

surely, they would be

أَهْدَىٰ

more guided

مِنْ

than

إِحْدَى

any

ٱلْأُمَمِ

(of) the nations.

صلے

فَلَمَّا

But when

جَآءَهُمْ

came to them

نَذِيرٌ

a warner,

مَّا

not

زَادَهُمْ

it increased them

إِلَّا

but

نُفُورًا

(in) aversion,

٤٢

(42)

وَأَقْسَمُوا۟ بِٱللَّهِ جَهْدَ أَيْمَٰنِهِمْ لَئِن جَآءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَمِ ۖ فَلَمَّا جَآءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ٤٢

(42) And they swore by Allah their strongest oaths that if a warner came to them, they would be more guided than [any] one of the [previous] nations. But when a warner came to them, it did not increase them except in aversion.

ٱسْتِكْبَارًا

(Due to) arrogance

فِى

in

ٱلْأَرْضِ

the land

وَمَكْرَ

and plotting

ٱلسَّيِّئِ

(of) the evil;

ج

وَلَا

but not

يَحِيقُ

encompasses

ٱلْمَكْرُ

the plot

ٱلسَّيِّئُ

(of) the evil

إِلَّا

except

بِأَهْلِهِۦ

its own people.

ج

فَهَلْ

Then do

يَنظُرُونَ

they wait

إِلَّا

except

سُنَّتَ

(the) way

ٱلْأَوَّلِينَ

(of) the former (people)?

ج

فَلَن

But never

تَجِدَ

you will find

لِسُنَّتِ

in (the) way

ٱللَّهِ

(of) Allah

تَبْدِيلًا
any change,
صلے

وَلَن
and never
تَجِدَ
you will find
لِسُنَّتِ
in (the) way
ٱللَّهِ
(of) Allah
تَحْوِيلًا
any alteration.
٤٣
(43)

ٱسْتِكْبَارًا فِى ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّئِ ۚ وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ ۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَبْدِيلًا ۖ وَلَن تَجِدَ لِسُنَّتِ ٱللَّهِ تَحْوِيلًا ٤٣

(43) [Due to] arrogance in the land and plotting of evil; but the evil plot does not encompass except its own people. Then do they await except the way of the former peoples? But you will never find in the way of Allah any change, and you will never find in the way of Allah any alteration.

أَوَلَمْ
Have they not
يَسِيرُوا۟
traveled
فِى

in

ٱلْأَرْضِ

the land

فَيَنظُرُوا۟

and seen

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

(the) end

ٱلَّذِينَ

(of) those who

مِن

(were) before them?

قَبْلِهِمْ

وَكَانُوٓا۟

And they were

أَشَدَّ

stronger

مِنْهُمْ

than them

قُوَّةً

(in) power.

ج

وَمَا

But not

كَانَ

is

ٱللَّهُ

Allah

لِيُعْجِزَهُۥ

that can escape (from) Him

مِن

any

شَىْءٍ

thing

فِى

in

ٱلسَّمَٰوَٰتِ

the heavens

وَلَا

and not

فِى

in

ٱلْأَرْضِ

the earth.

ج

إِنَّهُۥ

Indeed, He

كَانَ

is

عَلِيمًا

All-Knower,

قَدِيرًا

All-Powerful.

٤٤

(44)

أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ وَكَانُوٓا۟ أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُۥ مِن شَىْءٍ فِى ٱلسَّمَٰوَٰتِ وَلَا فِى ٱلْأَرْضِ ۚ إِنَّهُۥ كَانَ عَلِيمًا قَدِيرًا ٤٤

(44) Have they not traveled through the land and observed how was the end of those before them? And they were greater than them in power. But Allah is not to be caused failure by anything in the heavens or on the earth. Indeed, He is ever Knowing and Competent.

وَلَوْ

And if

يُؤَاخِذُ

Allah (were to) punish

ٱللَّهُ

ٱلنَّاسَ

the people

بِمَا

for what

كَسَبُوا۟

they have earned,

مَا

not

تَرَكَ

He would leave

عَلَىٰ

on

ظَهْرِهَا

its back

مِن

any

دَآبَّةٍ

creature.

وَلَٰكِن

But

يُؤَخِّرُهُمْ

He gives them respite

إِلَىٰٓ

till

أَجَلٍ

a term

مُّسَمًّى

appointed.

صلے

فَإِذَا

And when

جَآءَ

comes

أَجَلُهُمْ

their term,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

كَانَ

is

بِعِبَادِهِۦ

of His slaves

بَصِيرًا

All-Seer.

٤٥

(45)

وَلَوۡ يُؤَاخِذُ ٱللَّهُ ٱلنَّاسَ بِمَا كَسَبُواْ مَا تَرَكَ عَلَىٰ ظَهۡرِهَا مِن دَآبَّةٖ وَلَٰكِن يُؤَخِّرُهُمۡ إِلَىٰٓ أَجَلٖ مُّسَمّٗىۖ فَإِذَا جَآءَ أَجَلُهُمۡ فَإِنَّ ٱللَّهَ كَانَ بِعِبَادِهِۦ بَصِيرَۢا ٤٥

(45) And if Allah were to impose blame on the people for what they have earned, He would not leave upon the earth any creature. But He defers them for a specified term. And when their time comes, then indeed Allah has ever been, of His servants, Seeing.

ءَايَٰتُهَا ٨٣

Verses 83

سُورَةُ يسٓ

Chapter 36 Yaseen

رُكُوعَاتُهَا ٥

Rukus 5

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

يسٓ

Ya Seen.

١

(1)

يسٓ ١

(1) Ya, Seen.

وَٱلْقُرْءَانِ

By the Quran

ٱلْحَكِيمِ

the Wise.

٢

(2)

وَٱلْقُرْءَانِ ٱلْحَكِيمِ ٢

(2) By the wise Qur'an.

إِنَّكَ

Indeed, you

لَمِنَ

(are) among

ٱلْمُرْسَلِينَ

the Messengers,

٣

(3)

إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ٣

(3) Indeed you, [O Muhammad], are from among the messengers,

عَلَىٰ

On

صِرَٰطٍ

a Path

مُّسْتَقِيمٍ

Straight.

٤

(4)

عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٤

(4) On a straight path.

تَنزِيلَ

A revelation

ٱلْعَزِيزِ

(of) the All-Mighty,

ٱلرَّحِيمِ

the Most Merciful,

٥

(5)

تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيمِ ٥

(5) [This is] a revelation of the Exalted in Might, the Merciful,

لِتُنذِرَ

That you may warn

قَوْمًا

a people

مَّآ

not

أُنذِرَ

were warned

ءَابَآؤُهُمْ

their forefathers,

فَهُمْ

so they

غَٰفِلُونَ

(are) heedless.

٦

(6)

لِتُنذِرَ قَوْمًا مَّآ أُنذِرَ ءَابَآؤُهُمْ فَهُمْ غَٰفِلُونَ ٦

(6) That you may warn a people whose forefathers were not warned, so they are unaware.

لَقَدْ

Certainly,

حَقَّ

(has) proved true

ٱلْقَوْلُ

the word

عَلَىٰٓ

upon

أَكْثَرِهِمْ

most of them

فَهُمْ

so they

لَا

(do) not

يُؤْمِنُونَ

believe.

٧

(7)

لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ٧
(7) Already the word has come into effect upon most of them, so they do not believe.

إِنَّا
Indeed, We

جَعَلْنَا
[We] have placed

فِىٓ
on

أَعْنَـٰقِهِمْ
their necks

أَغْلَـٰلًا
iron collars,

فَهِىَ
and they

إِلَى
(are up)to

ٱلْأَذْقَانِ
the chins,

فَهُم
so they

مُّقْمَحُونَ
(are with) heads raised up.

٨
(8)

إِنَّا جَعَلْنَا فِىٓ أَعْنَـٰقِهِمْ أَغْلَـٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ٨
(8) Indeed, We have put shackles on their necks, and they are to their chins, so they are with heads [kept] aloft.

وَجَعَلْنَا

And We have made

مِن

before them

بَيْنِ

أَيْدِيهِمْ

سَدًّا

a barrier

وَمِنْ

and behind them

خَلْفِهِمْ

سَدًّا

a barrier.

فَأَغْشَيْنَٰهُمْ

and We covered them,

فَهُمْ

so they

لَا

(do) not

يُبْصِرُونَ

see.

٩

(9)

وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ٩

(9) And We have put before them a barrier and behind them a barrier and covered them, so they do not see.

وَسَوَآءٌ

And it (is) same

عَلَيْهِمْ

to them

ءَأَنذَرْتَهُمْ

whether you warn them

أَمْ

or

لَمْ

(do) not

تُنذِرْهُمْ

warn them,

لَا

not

يُؤْمِنُونَ

they will believe.

١٠

(10)

وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ١٠

(10) And it is all the same for them whether you warn them or do not warn them - they will not believe.

إِنَّمَا

Only

تُنذِرُ

you (can) warn

مَنِ

(him) who

ٱتَّبَعَ

follows

ٱلذِّكْرَ

the Reminder

وَخَشِىَ

and fears

ٱلرَّحْمَٰنَ

the Most Gracious

بِٱلْغَيْبِ

in the unseen.

صلے

فَبَشِّرْهُ

So give him glad tidings

بِمَغْفِرَةٍ

of forgiveness

وَأَجْرٍ

and a reward

كَرِيمٍ

noble.

١١

(11)

إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ صلے فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ١١

(11) You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward.

إِنَّا

Indeed, We

نَحْنُ

[We]

نُحْيِ

[We] give life

ٱلْمَوْتَىٰ

(to) the dead

وَنَكْتُبُ

and We record

مَا

what

قَدَّمُوا۟

they have sent before

وَءَاثَٰرَهُمْ

and their footprints,

ج

وَكُلَّ

and every

شَىْءٍ

thing

أَحْصَيْنَٰهُ

We have enumerated it

فِىٓ

in

إِمَامٍ

a Register

مُّبِينٍ

clear.

١٢

(12)

إِنَّا نَحْنُ نُحْىِ ٱلْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا۟ وَءَاثَٰرَهُمْ ۚ وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ فِىٓ إِمَامٍ مُّبِينٍ

١٢

(12) Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.

وَٱضْرِبْ

And set forth

لَهُم

to them

مَّثَلًا

an example

أَصْحَٰبَ

(of the) companions

ٱلْقَرْيَةِ

(of) the city,

إِذْ

when

جَآءَهَا

came to it

ٱلْمُرْسَلُونَ

the Messengers,

١٣

(13)

وَٱضْرِبْ لَهُم مَّثَلًا أَصْحَٰبَ ٱلْقَرْيَةِ إِذْ جَآءَهَا ٱلْمُرْسَلُونَ ١٣

(13) And present to them an example: the people of the city, when the messengers came to it -

إِذْ

When

أَرْسَلْنَآ

We sent

إِلَيْهِمُ

to them

ٱثْنَيْنِ

two (Messengers)

فَكَذَّبُوهُمَا

but they denied both of them,

فَعَزَّزْنَا

so We strengthened them

بِثَالِثٍ

with a third,

فَقَالُوٓاْ

and they said,

إِنَّآ

"Indeed, We

إِلَيْكُم

to you

مُّرْسَلُونَ

(are) Messengers."

١٤

(14)

إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوٓاْ إِنَّآ إِلَيْكُم مُّرْسَلُونَ ١٤

(14) When We sent to them two but they denied them, so We strengthened them with a third, and they said, "Indeed, we are messengers to you."

قَالُواْ

They said,

مَآ

"Not

أَنتُمْ

you

إِلَّا

(are) but

بَشَرٌ

human beings

مِّثْلُنَا

like us,

وَمَآ

and not

أَنزَلَ

has revealed

ٱلرَّحْمَٰنُ

the Most Gracious

مِن

any

شَىْءٍ

thing.

إِنْ

Not

أَنتُمْ

you

إِلَّا

(are) but

تَكْذِبُونَ

lying."

١٥

(15)

قَالُوا۟ مَآ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَآ أَنزَلَ ٱلرَّحْمَٰنُ

مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ ١٥

(15) They said, "You are not but human beings like us, and the Most Merciful has not revealed a thing. You are only telling lies."

قَالُواْ

They said,

رَبُّنَا

"Our Lord,

يَعْلَمُ

knows

إِنَّآ

that we

إِلَيْكُمْ

to you

لَمُرْسَلُونَ

(are) surely Messengers,

١٦

(16)

قَالُواْ رَبُّنَا يَعْلَمُ إِنَّآ إِلَيْكُمْ لَمُرْسَلُونَ ١٦

(16) They said, "Our Lord knows that we are messengers to you,

وَمَا

And not

عَلَيْنَآ

(is) on us

إِلَّا

except

ٱلْبَلَٰغُ

the conveyance

ٱلْمُبِينُ

clear."

١٧

(17)

وَمَا عَلَيْنَآ إِلَّا ٱلْبَلَٰغُ ٱلْمُبِينُ ١٧

(17) And we are not responsible except for clear notification."

قَالُوٓاْ

They said,

إِنَّا

"Indeed, we

تَطَيَّرْنَا

[we] see an evil omen

بِكُمْ

from you.

صلے

لَئِن

If

لَّمْ

not

تَنتَهُواْ

you desist,

لَنَرْجُمَنَّكُمْ

surely, we will stone you,

وَلَيَمَسَّنَّكُم

and surely will touch you

مِّنَّا

from us

عَذَابٌ

a punishment

أَلِيمٌ

painful."

١٨

(18)

قَالُوٓاْ إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِن لَّمْ تَنتَهُواْ لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ١٨

(18) They said, "Indeed, we consider you a bad omen. If you do not desist, we will surely stone you, and there will surely touch you, from us, a painful punishment."

قَالُواْ

They said,

طَٰٓئِرُكُم

"Your evil omen

مَّعَكُمْ

(be) with you

ج

أَئِن

Is it because

ذُكِّرْتُم

you are admonished?

ج

بَلْ

Nay,

أَنتُمْ

you

قَوْمٌ

(are) a people

مُّسْرِفُونَ

transgressing."

١٩

(19)

قَالُواْ طَٰٓئِرُكُم مَّعَكُمْ ۚ أَئِن ذُكِّرْتُم ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ١٩

(19) They said, "Your omen is with yourselves. Is it because you were reminded? Rather, you are a transgressing people."

وَجَآءَ

And came

مِنْ

from

أَقْصَا

(the) farthest end

ٱلْمَدِينَةِ

(of) the city

رَجُلٌ

a man

يَسْعَىٰ

running.

قَالَ

He said,

يَٰقَوْمِ

"O my People

ٱتَّبِعُواْ

Follow

ٱلْمُرْسَلِينَ

the Messengers.

٢٠

(20)

وَجَآءَ مِنْ أَقْصَا ٱلْمَدِينَةِ رَجُلٌ يَسْعَىٰ قَالَ يَٰقَوْمِ ٱتَّبِعُواْ ٱلْمُرْسَلِينَ ٢٠

(20) And there came from the farthest end of the city a man, running.

He said, "O my people, follow the messengers.

ٱتَّبِعُوا۟

Follow

مَن

(those) who

لَّا

(do) not

يَسْـَٔلُكُمْ

ask (of) you

أَجْرًا

any payment,

وَهُم

and they

مُّهْتَدُونَ

(are) rightly guided.

٢١

(21)

ٱتَّبِعُوا۟ مَن لَّا يَسْـَٔلُكُمْ أَجْرًا وَهُم مُّهْتَدُونَ ٢١

(21) Follow those who do not ask of you [any] payment, and they are [rightly] guided.

وَمَا

And what

لِىَ

(is) for me

لَآ

(that) not

أَعْبُدُ

I worship

ٱلَّذِى

the One Who

فَطَرَنِى

created me

وَإِلَيْهِ

and to Whom

تُرْجَعُونَ

you will be returned?

٢٢

(22)

وَمَا لِىَ لَآ أَعْبُدُ ٱلَّذِى فَطَرَنِى وَإِلَيْهِ تُرْجَعُونَ ٢٢

(22) And why should I not worship He who created me and to whom you will be returned?

ءَأَتَّخِذُ

Should I take

مِن

besides Him

دُونِهِۦٓ

ءَالِهَةً

gods?

إِن

If

يُرِدْنِ

intends for me

ٱلرَّحْمَٰنُ

the Most Gracious

بِضُرٍّ

any harm

لَّا

not

تُغْنِ

will avail

عَنِّى

[from] me

شَفَٰعَتُهُمْ

their intercession

شَيْـًٔا

(in) anything,

وَلَا

and not

يُنقِذُونِ

they (can) save me.

٢٣

(23)

ءَأَتَّخِذُ مِن دُونِهِۦٓ ءَالِهَةً إِن يُرِدْنِ ٱلرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّى شَفَٰعَتُهُمْ شَيْـًٔا وَلَا يُنقِذُونِ ٢٣

(23) Should I take other than Him [false] deities [while], if the Most Merciful intends for me some adversity, their intercession will not avail me at all, nor can they save me?

إِنِّىٓ

Indeed, I

إِذًا

then

لَّفِى

surely would be in

ضَلَٰلٍ

an error

مُّبِينٍ

clear.

٢٤

(24)

إِنِّىٓ إِذًا لَّفِى ضَلَٰلٍ مُّبِينٍ ٢٤
(24) Indeed, I would then be in manifest error.

إِنِّىٓ
Indeed, I

ءَامَنتُ
[I] have believed

بِرَبِّكُمْ
in your Lord,

فَٱسْمَعُونِ
so listen to me."

٢٥
(25)

إِنِّىٓ ءَامَنتُ بِرَبِّكُمْ فَٱسْمَعُونِ ٢٥
(25) Indeed, I have believed in your Lord, so listen to me."

قِيلَ
It was said,

ٱدْخُلِ
"Enter

ٱلْجَنَّةَ
Paradise."
صلے

قَالَ
He said,

يَٰلَيْتَ
"Oh I wish

قَوْمِى
My people

يَعْلَمُونَ
knew

٢٦

(26)

قِيلَ ٱدْخُلِ ٱلْجَنَّةَ ۖ قَالَ يَٰلَيْتَ قَوْمِى يَعْلَمُونَ ٢٦

(26) It was said, "Enter Paradise." He said, "I wish my people could know

بِمَا

Of how

غَفَرَ

has forgiven

لِى

me

رَبِّى

my Lord

وَجَعَلَنِى

and placed me

مِنَ

among

ٱلْمُكْرَمِينَ

the honored ones."

٢٧

(27)

بِمَا غَفَرَ لِى رَبِّى وَجَعَلَنِى مِنَ ٱلْمُكْرَمِينَ ٢٧

(27) Of how my Lord has forgiven me and placed me among the honored."

وَمَآ

And not

أَنزَلْنَا

We sent down

عَلَىٰ
upon
قَوْمِهِۦ
his people
مِن
after him
بَعْدِهِۦ
مِن
any
جُندٍ
host
مِّنَ
from
ٱلسَّمَآءِ
the heaven,
وَمَا
and not
كُنَّا
were We
مُنزِلِينَ
(to) send down.
٢٨
(28)

وَمَآ أَنزَلْنَا عَلَىٰ قَوْمِهِۦ مِن بَعْدِهِۦ مِن جُندٍ ۞ مِّنَ ٱلسَّمَآءِ وَمَا كُنَّا مُنزِلِينَ ٢٨

(28) And We did not send down upon his people after him any soldiers from the heaven, nor would We have done so.

إِن
Not

كَانَتْ

it was

إِلَّا

but

صَيْحَةً

a shout

وَٰحِدَةً

one

فَإِذَا

then behold

هُمْ

They

خَٰمِدُونَ

(were) extinguished.

٢٩

(29)

إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ خَٰمِدُونَ ٢٩

(29) It was not but one shout, and immediately they were extinguished.

يَٰحَسْرَةً

Alas

عَلَى

for

ٱلْعِبَادِ

the servants

ج

مَا

Not

يَأْتِيهِم

came to them

مِّن

any

رَّسُولٍ

Messenger

إِلَّا

but

كَانُواْ

they did

بِهِۦ

mock at him.

يَسْتَهْزِءُونَ

٣٠

(30)

يَٰحَسْرَةً عَلَى ٱلْعِبَادِۚ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ ٣٠

(30) How regretful for the servants. There did not come to them any messenger except that they used to ridicule him.

أَلَمْ

Do not

يَرَوْاْ

they see

كَمْ

how many

أَهْلَكْنَا

We destroyed

قَبْلَهُم

before them

مِّنَ

of

ٱلْقُرُونِ

the generations?

أَنَّهُمْ

That they

إِلَيْهِمْ

to them

لَا

will not return.

يَرْجِعُونَ

٣١

(31)

أَلَمْ يَرَوْا۟ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ ٱلْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ٣١

(31) Have they not considered how many generations We destroyed before them - that they to them will not return?

وَإِن

And surely

كُلٌّ

all

لَّمَّا

then

جَمِيعٌ

together,

لَّدَيْنَا

before Us

مُحْضَرُونَ

(will be) brought.

٣٢

(32)

وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ٣٢

(32) And indeed, all of them will yet be brought present before Us.

وَءَايَةٌ

And a Sign

لَّهُمُ

for them

ٱلْأَرْضُ

(is) the earth

ٱلْمَيْتَةُ

dead.

أَحْيَيْنَٰهَا

We give it life

وَأَخْرَجْنَا

and We bring forth

مِنْهَا

from it

حَبًّا

grain,

فَمِنْهُ

and from it

يَأْكُلُونَ

they eat.

٣٣

(33)

وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَيْتَةُ أَحْيَيْنَٰهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ٣٣

(33) And a sign for them is the dead earth. We have brought it to life and brought forth from it grain, and from it they eat.

وَجَعَلْنَا

And We placed

فِيهَا

therein

جَنَّٰتٍ

gardens

مِّن

of

نَّخِيلٍ

date-palms

وَأَعْنَٰبٍ

and grapevines,

وَفَجَّرْنَا

and We caused to gush forth

فِيهَا

in it

مِنَ

of

ٱلْعُيُونِ

the springs,

٣٤

(34)

وَجَعَلْنَا فِيهَا جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ وَفَجَّرْنَا فِيهَا مِنَ ٱلْعُيُونِ ٣٤

(34) And We placed therein gardens of palm trees and grapevines and caused to burst forth therefrom some springs -

لِيَأْكُلُوا۟

That they may eat

مِن

of

ثَمَرِهِۦ

its fruit.

وَمَا

And not

عَمِلَتْهُ

made it

أَيْدِيهِمْ

their hands.

صلے

أَفَلَا

So will not

يَشْكُرُونَ

they be grateful?

٣٥

(35)

لِيَأْكُلُوا۟ مِن ثَمَرِهِۦ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ٣٥

(35) That they may eat of His fruit. And their hands have not produced it, so will they not be grateful?

سُبْحَٰنَ

Glory be

ٱلَّذِى

(to) the One Who

خَلَقَ

created

ٱلْأَزْوَٰجَ

(in) pairs

كُلَّهَا

all

مِمَّا

of what

تُنۢبِتُ

grows

ٱلْأَرْضُ

the earth

وَمِنْ

and of

أَنفُسِهِمْ

themselves,

وَمِمَّا

and of what

لَا

not

يَعْلَمُونَ

they know.

٣٦

(36)

سُبْحَٰنَ ٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ٣٦

(36) Exalted is He who created all pairs - from what the earth grows and from themselves and from that which they do not know.

وَءَايَةٌ

And a Sign

لَّهُمُ

for them

ٱلَّيْلُ

(is) the night.

نَسْلَخُ

We withdraw

مِنْهُ

from it

ٱلنَّهَارَ

the day.

فَإِذَا

Then behold

هُم

They

مُّظْلِمُونَ

(are) those in darkness.

٣٧

(37)

وَءَايَةٌ لَّهُمُ ٱلَّيْلُ نَسْلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ٣٧

(37) And a sign for them is the night. We remove from it [the light of] day, so they are [left] in darkness.

وَٱلشَّمْسُ

And the sun

تَجْرِى

runs

لِمُسْتَقَرٍّ

to a term appointed

لَّهَا

for it.

ج

ذَٰلِكَ

That

تَقْدِيرُ

(is the) Decree

ٱلْعَزِيزِ

(of) the All-Mighty,

ٱلْعَلِيمِ

the All-Knowing.

٣٨

(38)

وَٱلشَّمْسُ تَجْرِى لِمُسْتَقَرٍّ لَّهَا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ٣٨

(38) And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing.

وَٱلْقَمَرَ

And the moon -

قَدَّرْنَٰهُ

We have ordained for it

مَنَازِلَ

phases

حَتَّىٰ

until,

عَادَ

it returns

كَٱلْعُرْجُونِ

like the date stalk,

ٱلْقَدِيمِ

the old.

٣٩

(39)

وَٱلْقَمَرَ قَدَّرْنَٰهُ مَنَازِلَ حَتَّىٰ عَادَ كَٱلْعُرْجُونِ ٱلْقَدِيمِ ٣٩

(39) And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk.

لَا

Not

ٱلشَّمْسُ

the sun

يَنبَغِى

is permitted

لَهَآ

for it -

أَن

that

تُدْرِكَ

it overtakes

ٱلْقَمَرَ

the moon,

وَلَا

and not

ٱلَّيْلُ

the night

سَابِقُ

(can) outstrip

ٱلنَّهَارِ

the day,

ج

وَكُلٌّ

but all

فِى

in

فَلَكٍ

an orbit

يَسْبَحُونَ

they are floating.

٤٠

(40)

لَا ٱلشَّمْسُ يَنبَغِى لَهَآ أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَابِقُ ٱلنَّهَارِ ۚ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ ٤٠

(40) It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming.

وَءَايَةٌ

And a Sign

لَّهُمْ

for them

أَنَّا

(is) that

حَمَلْنَا

We carried

ذُرِّيَّتَهُمْ

their offspring

فِى

in

ٱلْفُلْكِ

the ship

ٱلْمَشْحُونِ

laden.

٤١

(41)

وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى ٱلْفُلْكِ

ٱلْمَشْحُونِ ٤١

(41) And a sign for them is that We carried their forefathers in a laden ship.

وَخَلَقْنَا

And We created

لَهُم

for them

مِّن

from

مِّثْلِهِۦ

(the) likes of it

مَا

what

يَرْكَبُونَ

they ride.

٤٢

(42)

وَخَلَقْنَا لَهُم مِّن مِّثْلِهِۦ مَا يَرْكَبُونَ ٤٢

(42) And We created for them from the likes of it that which they ride.

وَإِن

And if

نَّشَأْ

We will,

نُغْرِقْهُمْ

We could drown them;

فَلَا

then not

صَرِيخَ

(would be) a responder to a cry

لَهُمْ

for them,

وَلَا

and not

هُمْ

they

يُنقَذُونَ

would be saved,

٤٣

(43)

وَإِن نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنقَذُونَ ٤٣

(43) And if We should will, We could drown them; then no one responding to a cry would there be for them, nor would they be saved

إِلَّا

Except

رَحْمَةً

(by) Mercy

مِّنَّا

from Us

وَمَتَٰعًا

and provision

إِلَىٰ

for

حِينٍ

a time.

٤٤

(44)

إِلَّا رَحْمَةً مِّنَّا وَمَتَٰعًا إِلَىٰ حِينٍ ٤٤

(44) Except as a mercy from Us and provision for a time.

وَإِذَا

And when

قِيلَ

it is said

لَهُمُ

to them,

ٱتَّقُوا۟

"Fear

مَا

what

بَيْنَ

(is) before you

أَيْدِيكُمْ

وَمَا

and what

خَلْفَكُمْ

(is) behind you

لَعَلَّكُمْ

so that you may

تُرْحَمُونَ

receive mercy."

٤٥

(45)

وَإِذَا قِيلَ لَهُمُ ٱتَّقُوا۟ مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ٤٥

(45) But when it is said to them, "Beware of what is before you and what is behind you; perhaps you will receive mercy... "

وَمَا

And not

تَأْتِيهِم

comes to them

مِّنْ

of

ءَايَةٍ

a Sign

مِّنْ

from

ءَايَٰتِ

(the) Signs

رَبِّهِمْ

(of) their Lord,

إِلَّا

but

كَانُواْ

they

عَنْهَا

from it

مُعْرِضِينَ

turn away.

٤٦

(46)

وَمَا تَأْتِيهِم مِّنْ ءَايَةٍ مِّنْ ءَايَٰتِ رَبِّهِمْ إِلَّا كَانُواْ عَنْهَا مُعْرِضِينَ ٤٦

(46) And no sign comes to them from the signs of their Lord except that they are from it turning away.

وَإِذَا

And when

قِيلَ

it is said

لَهُمْ

to them,

أَنفِقُواْ

"Spend

مِمَّا

from what

رَزَقَكُمُ

(has) provided you

ٱللَّهُ

Allah."

قَالَ

Said

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieved

لِلَّذِينَ

to those who

ءَامَنُوٓاْ

believed,

أَنُطْعِمُ

"Should we feed

مَن

whom

لَّوْ

if

يَشَآءُ

Allah willed -

ٱللَّهُ

أَطْعَمَهُۥٓ

He would have fed him?"

إِنْ

Not

أَنتُمْ

(are) you

إِلَّا

except

فِى

in

ضَلَٰلٍ

an error

مُّبِينٍ

clear.

٤٧

(47)

وَإِذَا قِيلَ لَهُمْ أَنفِقُوا۟ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوٓا۟ أَنُطْعِمُ مَن لَّوْ يَشَآءُ ٱللَّهُ أَطْعَمَهُۥٓ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ مُّبِينٍ ٤٧

(47) And when it is said to them, "Spend from that which Allah has provided for you," those who disbelieve say to those who believe, "Should we feed one whom, if Allah had willed, He would have fed? You are not but in clear error."

وَيَقُولُونَ

And they say,

مَتَىٰ

"When (is)

هَٰذَا

this

ٱلْوَعْدُ

promise,

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful?"

٤٨

(48)

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ٤٨

(48) And they say, "When is this promise, if you should be truthful?"

مَا

Not

يَنظُرُونَ

they await

إِلَّا

except

صَيْحَةً

a shout

وَٰحِدَةً

one,

تَأْخُذُهُمْ

it will seize them

وَهُمْ

while they

يَخِصِّمُونَ

are disputing.

٤٩

(49)

مَا يَنظُرُونَ إِلَّا صَيْحَةً وَٰحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ٤٩

(49) They do not await except one blast which will seize them while they are disputing.

فَلَا

Then not

يَسْتَطِيعُونَ

they will be able

تَوْصِيَةً

(to) make a will,

وَلَآ

and not

إِلَىٰٓ

to

أَهْلِهِمْ

their people

يَرْجِعُونَ

they (can) return.

٥٠

(50)

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَآ إِلَىٰٓ أَهْلِهِمْ يَرْجِعُونَ

٥٠

(50) And they will not be able [to give] any instruction, nor to their people can they return.

وَنُفِخَ

And will be blown

فِى
[in]
ٱلصُّورِ
the trumpet,
فَإِذَا
and behold
هُم
They
مِّنَ
from
ٱلْأَجْدَاثِ
the graves
إِلَىٰ
to
رَبِّهِمْ
their Lord
يَنسِلُونَ
[they] will hasten.
٥١
(51)
وَنُفِخَ فِى ٱلصُّورِ فَإِذَا هُم مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنسِلُونَ ٥١
(51) And the Horn will be blown; and at once from the graves to their Lord they will hasten.
قَالُوا۟
They [will] say,
يَٰوَيْلَنَا
"O woe to us
مَن

Who

بَعَثَنَا

has raised us

مِن

from

مَّرْقَدِنَا

our sleeping place?"

س

قلے

هَٰذَا

"This (is)

مَا

what

وَعَدَ

(had) promised

ٱلرَّحْمَٰنُ

the Most Gracious,

وَصَدَقَ

and told (the) truth

ٱلْمُرْسَلُونَ

the Messengers."

٥٢

(52)

قَالُواْ يَٰوَيْلَنَا مَنۢ بَعَثَنَا مِن مَّرْقَدِنَا ۜ هَٰذَا مَا وَعَدَ ٱلرَّحْمَٰنُ وَصَدَقَ ٱلْمُرْسَلُونَ ٥٢

(52) They will say, "O woe to us! Who has raised us up from our sleeping place?" [The reply will be], "This is what the Most Merciful had promised, and the messengers told the truth."

إِن

Not

كَانَتْ

it will be

إِلَّا

but

صَيْحَةً

a shout

وَٰحِدَةً

single,

فَإِذَا

so behold

هُمْ

They

جَمِيعٌ

all

لَّدَيْنَا

before Us

مُحْضَرُونَ

(will be) brought.

٥٣

(53)

إِن كَانَتْ إِلَّا صَيْحَةً وَٰحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ٥٣

(53) It will not be but one blast, and at once they are all brought present before Us.

فَٱلْيَوْمَ

So this Day

لَا

not

تُظْلَمُ

will be wronged

نَفْسٌ

a soul

شَيْـًٔا

(in) anything

وَلَا

and not

تُجْزَوْنَ

you will be recompensed

إِلَّا

except

مَا

(for) what

كُنتُمْ

you used (to)

تَعْمَلُونَ

do.

٥٤

(54)

فَٱلْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْـًٔا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ٥٤

(54) So today no soul will be wronged at all, and you will not be recompensed except for what you used to do.

إِنَّ

Indeed,

أَصْحَٰبَ

(the) companions

ٱلْجَنَّةِ

(of) Paradise

ٱلْيَوْمَ

this Day

فِى

[in]

شُغُلٍ

will be occupied

فَٰكِهُونَ

(in) amusement,

٥٥

(55)

إِنَّ أَصْحَٰبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِى شُغُلٍ فَٰكِهُونَ ٥٥

(55) Indeed the companions of Paradise, that Day, will be amused in [joyful] occupation -

هُمْ

They

وَأَزْوَٰجُهُمْ

and their spouses

فِى

in

ظِلَٰلٍ

shades,

عَلَى

on

ٱلْأَرَآئِكِ

[the] couches

مُتَّكِـُٔونَ

reclining.

٥٦

(56)

هُمْ وَأَزْوَٰجُهُمْ فِى ظِلَٰلٍ عَلَى ٱلْأَرَآئِكِ مُتَّكِـُٔونَ ٥٦

(56) They and their spouses - in shade, reclining on adorned couches.

لَهُمْ

For them

فِيهَا

therein

فَٰكِهَةٌ

(are) fruits,

وَلَهُم

and for them

مَّا

(is) whatever

يَدَّعُونَ

they call for.

٥٧

(57)

لَهُمْ فِيهَا فَٰكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ٥٧

(57) For them therein is fruit, and for them is whatever they request [or wish]

سَلَٰمٌ

"Peace."

قَوْلًا

A word

مِّن

from

رَّبٍّ

a Lord

رَّحِيمٍ

Most Merciful.

٥٨

(58)

سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ٥٨

(58) [And] "Peace," a word from a Merciful Lord.

وَٱمْتَٰزُوا۟

"But stand apart

ٱلْيَوْمَ

today,

أَيُّهَا

O criminals

ٱلْمُجْرِمُونَ

٥٩

(59)

وَٱمْتَٰزُوا۟ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ٥٩

(59) [Then He will say], "But stand apart today, you criminals.

۞

أَلَمْ

Did not

أَعْهَدْ

I enjoin

إِلَيْكُمْ

upon you

يَٰبَنِىٓ

O Children of Adam

ءَادَمَ

أَن

That

لَّا

(do) not

تَعْبُدُوا۟

worship

ٱلشَّيْطَٰنَ

the Shaitaan,

صلے

إِنَّهُۥ

indeed, he

لَكُمْ

(is) for you

عَدُوٌّ

an enemy

مُّبِينٌ

clear,

٦٠

(60)

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَٰبَنِىٓ ءَادَمَ أَن لَّا تَعْبُدُوا۟ ٱلشَّيْطَٰنَ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ٦٠

(60) Did I not enjoin upon you, O children of Adam, that you not worship Satan - [for] indeed, he is to you a clear enemy -

وَأَنِ

And that

ٱعْبُدُونِى

you worship Me?

ج

هَٰذَا

This

صِرَٰطٌ

(is) a Path

مُّسْتَقِيمٌ

Straight.

٦١

(61)

وَأَنِ ٱعْبُدُونِى ۚ هَٰذَا صِرَٰطٌ مُّسْتَقِيمٌ ٦١

(61) And that you worship [only] Me? This is a straight path.

وَلَقَدْ

And indeed,

أَضَلَّ

he led astray

مِنكُمْ

from you

جِبِلًّا

a multitude

كَثِيرًا

great.

صلى

أَفَلَمْ

Then did not

تَكُونُوا۟

you

تَعْقِلُونَ

use reason?

٦٢

(62)

وَلَقَدْ أَضَلَّ مِنكُمْ جِبِلًّا كَثِيرًا ۖ أَفَلَمْ تَكُونُوا۟ تَعْقِلُونَ ٦٢

(62) And he had already led astray from among you much of creation, so did you not use reason?

هَٰذِهِۦ

This (is)

جَهَنَّمُ

(the) Hell

ٱلَّتِى

which

كُنتُمْ

you were

تُوعَدُونَ

promised.

٦٣

(63)

هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى كُنتُمْ تُوعَدُونَ ٦٣

(63) This is the Hellfire which you were promised.

ٱصْلَوْهَا

Burn therein

ٱلْيَوْمَ

today

بِمَا

because

كُنتُمْ

you used (to)

تَكْفُرُونَ

disbelieve."

٦٤

(64)

ٱصْلَوْهَا ٱلْيَوْمَ بِمَا كُنتُمْ تَكْفُرُونَ ٦٤

(64) [Enter to] burn therein today for what you used to deny."

ٱلْيَوْمَ

This Day

نَخْتِمُ

We will seal

عَلَىٰٓ

[on]

أَفْوَٰهِهِمْ

their mouths,

وَتُكَلِّمُنَآ

and will speak to Us

أَيْدِيهِمْ

their hands,

وَتَشْهَدُ

and will bear witness

أَرْجُلُهُم

their feet

بِمَا

about what

كَانُوا۟

they used (to)

يَكْسِبُونَ

earn.

٦٥

(65)

ٱلْيَوْمَ نَخْتِمُ عَلَىٰٓ أَفْوَٰهِهِمْ وَتُكَلِّمُنَآ أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا۟ يَكْسِبُونَ ٦٥

(65) That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.

وَلَوْ

And if

نَشَآءُ

We willed,

لَطَمَسْنَا

We (would have) surely obliterated

عَلَىٰٓ

[over]

أَعْيُنِهِمْ

their eyes,

فَٱسْتَبَقُوا۟

then they (would) race

ٱلصِّرَٰطَ

(to find) the path,

فَأَنَّىٰ

then how

يُبْصِرُونَ

(could) they see?

٦٦

(66)

وَلَوْ نَشَآءُ لَطَمَسْنَا عَلَىٰٓ أَعْيُنِهِمْ فَٱسْتَبَقُوا۟ ٱلصِّرَٰطَ فَأَنَّىٰ يُبْصِرُونَ ٦٦

(66) And if We willed, We could have obliterated their eyes, and they would race to [find] the path, and how could they see?

وَلَوْ

And if

نَشَآءُ

We willed

لَمَسَخْنَٰهُمْ

surely, We (would have) transformed them

عَلَىٰ

in

مَكَانَتِهِمْ

their places

فَمَا

then not

ٱسْتَطَٰعُوا۟

they would have been able

مُضِيًّا

to proceed

وَلَا

and not

يَرْجِعُونَ

return.

٦٧

(67)

وَلَوْ نَشَآءُ لَمَسَخْنَٰهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا ٱسْتَطَٰعُوا۟ مُضِيًّا وَلَا يَرْجِعُونَ ٦٧

(67) And if We willed, We could have deformed them, [paralyzing them] in their places so they would not be able to proceed, nor could they return.

وَمَن

And (he) whom

نُّعَمِّرْهُ

We grant him long life,

نُنَكِّسْهُ

We reverse him

فِى

in

ٱلْخَلْقِ

the creation.

صلے

أَفَلَا

Then will not

يَعْقِلُونَ

they use intellect?

٦٨

(68)

وَمَن نُّعَمِّرْهُ نُنَكِّسْهُ فِى ٱلْخَلْقِ ۖ أَفَلَا يَعْقِلُونَ ٦٨

(68) And he to whom We grant long life We reverse in creation; so will they not understand?

وَمَا

And not

عَلَّمْنَٰهُ

We taught him

ٱلشِّعْرَ

[the] poetry,

وَمَا

and not

يَنۢبَغِى

it is befitting

لَهُۥٓ

for him.

ج

إِنْ

Not

هُوَ

it

إِلَّا

(is) except

ذِكْرٌ

a Reminder

وَقُرْءَانٌ

and a Quran

مُّبِينٌ

clear,

٦٩

(69)

وَمَا عَلَّمْنَٰهُ ٱلشِّعْرَ وَمَا يَنبَغِى لَهُۥٓ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ ٦٩

(69) And We did not give Prophet Muhammad, knowledge of poetry, nor is it befitting for him. It is not but a message and a clear Qur'an

لِّيُنذِرَ

To warn

مَن

(him) who

كَانَ

is

حَيًّا

alive

وَيَحِقَّ

and may be proved true

ٱلْقَوْلُ

the Word

عَلَى

against

ٱلْكَٰفِرِينَ

the disbelievers.

٧٠

لِّيُنذِرَ مَن كَانَ حَيًّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَٰفِرِينَ

٧٠

(70) To warn whoever is alive and justify the word against the disbelievers.

أَوَلَمْ

Do not

يَرَوْا۟

they see

أَنَّا

that We

خَلَقْنَا

[We] created

لَهُم

for them

مِّمَّا

from what

عَمِلَتْ

have made

أَيْدِينَآ

Our hands,

أَنْعَٰمًا

cattle,

فَهُمْ

then they

لَهَا

[for them]

مَٰلِكُونَ

(are the) owners?

٧١

(71)

أَوَلَمْ يَرَوْا۟ أَنَّا خَلَقْنَا لَهُم مِّمَّا عَمِلَتْ أَيْدِينَآ أَنْعَٰمًا فَهُمْ لَهَا مَٰلِكُونَ ٧١

(71) Do they not see that We have created for them from what Our hands have made, grazing livestock, and [then] they are their owners?

وَذَلَّلْنَٰهَا

And We have tamed them

لَهُمْ

for them,

فَمِنْهَا

so some of them -

رَكُوبُهُمْ

they ride them,

وَمِنْهَا

and some of them

يَأْكُلُونَ

they eat.

٧٢

(72)

وَذَلَّلْنَٰهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ٧٢

(72) And We have tamed them for them, so some of them they ride, and some of them they eat.

وَلَهُمْ

And for them

فِيهَا

therein

مَنَٰفِعُ

(are) benefits

وَمَشَارِبُ
and drinks,
صلى

أَفَلَا
so (will) not
يَشْكُرُونَ
they give thanks?
٧٣
(73)
وَلَهُمْ فِيهَا مَنَٰفِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ٧٣
(73) And for them therein are [other] benefits and drinks, so will they not be grateful?
وَٱتَّخَذُوا۟
But they have taken
مِن
besides
دُونِ
ٱللَّهِ
Allah
ءَالِهَةً
gods,
لَّعَلَّهُمْ
that they may
يُنصَرُونَ
be helped.
٧٤
(74)
وَٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ ٧٤
(74) But they have taken besides Allah [false] deities that perhaps they

would be helped.

لَا

Not

يَسْتَطِيعُونَ

they are able

نَصْرَهُمْ

to help them,

وَهُمْ

but they -

لَهُمْ

for them

جُندٌ

(are) hosts

مُّحْضَرُونَ

(who will) be brought.

٧٥

(75)

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ

٧٥

(75) They are not able to help them, and they [themselves] are for them soldiers in attendance.

فَلَا

So (let) not

يَحْزُنكَ

grieve you

قَوْلُهُمْ

their speech.

إِنَّا

Indeed, We

نَعْلَمُ

[We] know

مَا

what

يُسِرُّونَ

they conceal

وَمَا

and what

يُعْلِنُونَ

they declare.

٧٦

(76)

فَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ٧٦

(76) So let not their speech grieve you. Indeed, We know what they conceal and what they declare.

أَوَلَمْ

Does not

يَرَ

see

ٱلْإِنسَٰنُ

[the] man

أَنَّا

that We

خَلَقْنَٰهُ

[We] created him

مِن

from

نُّطْفَةٍ

a semen-drop.

فَإِذَا

Then behold

هُوَ

He

خَصِيمٌ

(is) an opponent

مُّبِينٌ

clear.

٧٧

(77)

أَوَلَمْ يَرَ ٱلْإِنسَٰنُ أَنَّا خَلَقْنَٰهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ٧٧

(77) Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary?

وَضَرَبَ

And he sets forth

لَنَا

for Us

مَثَلًا

an example

وَنَسِىَ

and forgets

خَلْقَهُۥ

his (own) creation.

صلے

قَالَ

He says,

مَن
"Who
يُحْىِ
will give life
ٱلْعِظَٰمَ
(to) the bones
وَهِىَ
while they
رَمِيمٌ
(are) decomposed?"
٧٨
(78)
وَضَرَبَ لَنَا مَثَلًا وَنَسِىَ خَلْقَهُۥ ۖ قَالَ مَن يُحْىِ ٱلْعِظَٰمَ وَهِىَ رَمِيمٌ ٧٨
(78) And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?"
قُلْ
Say,
يُحْيِيهَا
"He will give them life
ٱلَّذِىٓ
Who
أَنشَأَهَآ
produced them
أَوَّلَ
(the) first
مَرَّةٍ
time;
ۖ

وَهُوَ

and He

بِكُلِّ

(is) of every

خَلْقٍ

creation

عَلِيمٌ

All-Knower."

٧٩

(79)

قُلْ يُحْيِيهَا ٱلَّذِىٓ أَنشَأَهَآ أَوَّلَ مَرَّةٍۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ٧٩

(79) Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing."

ٱلَّذِى

The One Who

جَعَلَ

made

لَكُم

for you

مِّنَ

from

ٱلشَّجَرِ

the tree

ٱلْأَخْضَرِ

[the] green -

نَارًا

fire,

فَإِذَآ

and behold

أَنتُم

You

مِّنْهُ

from it

تُوقِدُونَ

ignite.

٨٠

(80)

ٱلَّذِى جَعَلَ لَكُم مِّنَ ٱلشَّجَرِ ٱلْأَخْضَرِ نَارًا فَإِذَآ أَنتُم مِّنْهُ تُوقِدُونَ ٨٠

(80) [It is] He who made for you from the green tree, fire, and then from it you ignite.

أَوَلَيْسَ

Is it not

ٱلَّذِى

(He) Who

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

بِقَٰدِرٍ

Able

عَلَىٰٓ

to

أَن

[that]

يَخْلُقَ

create

مِثْلَهُم

(the) like of them.

ج

بَلَىٰ

Yes, indeed

وَهُوَ

and He

ٱلْخَلَّٰقُ

(is) the Supreme Creator,

ٱلْعَلِيمُ

the All-Knower.

٨١

(81)

أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِقَٰدِرٍ عَلَىٰٓ أَن يَخْلُقَ مِثْلَهُم ۚ بَلَىٰ وَهُوَ ٱلْخَلَّٰقُ ٱلْعَلِيمُ ٨١

(81) Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator.

إِنَّمَآ

Only

أَمْرُهُۥٓ

His Command

إِذَآ

when

أَرَادَ

He intends

شَيْـًٔا

a thing

أَن

that

يَقُولَ

He says

لَهُۥ

to it,

كُن

"Be,"

فَيَكُونُ

and it is.

٨٢

(82)

إِنَّمَآ أَمْرُهُۥٓ إِذَآ أَرَادَ شَيْـًٔا أَن يَقُولَ لَهُۥ كُن فَيَكُونُ

٨٢

(82) His command is only when He intends a thing that He says to it, "Be," and it is.

فَسُبْحَٰنَ

So glory be

ٱلَّذِى

(to) the One Who -

بِيَدِهِۦ

in Whose hand

مَلَكُوتُ

is (the) dominion

كُلِّ

(of) all

شَىْءٍ

things,

وَإِلَيْهِ

and to Him

تُرْجَعُونَ

you will be returned.

٨٣

(83)

فَسُبْحَٰنَ ٱلَّذِى بِيَدِهِۦ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ ٨٣

(83) So exalted is He in whose hand is the realm of all things, and to Him you will be returned.

ءَايَـٰتُهَا ١٨٢

Verses 182

سُورَةُ ٱلصَّـٰٓفَّـٰتِ

Chapter 37 Those drawn up in Ranks

رُكُوعَاتُهَا ٥

Rukus 5

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَٱلصَّٰٓفَّٰتِ

By those lined

صَفًّا

(in) rows,

١

(1)

وَٱلصَّٰٓفَّٰتِ صَفًّا ١

(1) By those [angels] lined up in rows

فَٱلزَّٰجِرَٰتِ

And those who drive

زَجْرًا

strongly,

٢

(2)

فَٱلزَّٰجِرَٰتِ زَجْرًا ٢

(2) And those who drive [the clouds]

فَٱلتَّٰلِيَٰتِ

And those who recite

ذِكْرًا

(the) Message,

٣

(3)

فَٱلتَّٰلِيَٰتِ ذِكْرًا ٣

(3) And those who recite the message,

إِنَّ

Indeed,

إِلَٰهَكُمْ

your Lord

لَوَٰحِدٌ

(is) surely One,

٤

(4)

إِنَّ إِلَٰهَكُمْ لَوَٰحِدٌ ٤

(4) Indeed, your God is One,

رَّبُّ

Lord

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

وَمَا

and what

بَيْنَهُمَا

(is) between both of them

وَرَبُّ

and Lord

ٱلْمَشَٰرِقِ

(of) each point of sunrise.

٥

(5)

رَّبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ ٱلْمَشَٰرِقِ ٥

(5) Lord of the heavens and the earth and that between them and Lord of the sunrises.

إِنَّا

Indeed, We

زَيَّنَّا

[We] adorned

ٱلسَّمَآءَ

the heaven

ٱلدُّنْيَا

[the world]

بِزِينَةٍ

with an adornment

ٱلْكَوَاكِبِ

(of) the stars.

٦

(6)

إِنَّا زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةٍ ٱلْكَوَاكِبِ ٦

(6) Indeed, We have adorned the nearest heaven with an adornment of stars

وَحِفْظًا

And (to) guard

مِّن

against

كُلِّ

every

شَيْطَٰنٍ

devil

مَّارِدٍ

rebellious,

٧

(7)

وَحِفْظًا مِّن كُلِّ شَيْطَٰنٍ مَّارِدٍ ٧

(7) And as protection against every rebellious devil

لَّا

Not

يَسَّمَّعُونَ

they may listen

إِلَى

to

ٱلْمَلَإِ

the assembly

ٱلْأَعْلَىٰ

[the] exalted,

وَيُقْذَفُونَ

are pelted

مِن

from

كُلِّ

every

جَانِبٍ

side,

٨

(8)

لَّا يَسَّمَّعُونَ إِلَى ٱلْمَلَإِ ٱلْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ ٨

(8) [So] they may not listen to the exalted assembly [of angels] and are

pelted from every side,

دُحُورًا

Repelled;

صلے

وَلَهُمْ

and for them

عَذَابٌ

(is) a punishment

وَاصِبٌ

perpetual,

٩

(9)

دُحُورًا ۖ وَلَهُمْ عَذَابٌ وَاصِبٌ ٩

(9) Repelled; and for them is a constant punishment,

إِلَّا

Except

مَنْ

(him) who

خَطِفَ

snatches

ٱلْخَطْفَةَ

(by) theft

فَأَتْبَعَهُۥ

but follows him

شِهَابٌ

a burning flame,

ثَاقِبٌ

piercing.

١٠

إِلَّا مَنْ خَطِفَ ٱلْخَطْفَةَ فَأَتْبَعَهُۥ شِهَابٌ ثَاقِبٌ ١٠

(10) Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing [in brightness].

فَٱسْتَفْتِهِمْ

Then ask them,

أَهُمْ

"Are they

أَشَدُّ

a stronger

خَلْقًا

creation

أَم

or

مَّنْ

(those) whom

خَلَقْنَآ

We have created?"

ج

إِنَّا

Indeed, We

خَلَقْنَٰهُم

created them

مِّن

from

طِينٍ

a clay

لَّازِبٍ

sticky.

١١

(11)

فَٱسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَم مَّنْ خَلَقْنَآ ۚ إِنَّا خَلَقْنَٰهُم مِّن طِينٍ لَّازِبٍ ١١

(11) Then inquire of them, [O Muhammad], "Are they a stronger [or more difficult] creation or those [others] We have created?" Indeed, We created men from sticky clay.

بَلْ

Nay,

عَجِبْتَ

you wonder,

وَيَسْخَرُونَ

while they mock.

١٢

(12)

بَلْ عَجِبْتَ وَيَسْخَرُونَ ١٢

(12) But you wonder, while they mock,

وَإِذَا

And when

ذُكِّرُوا۟

they are reminded,

لَا

not

يَذْكُرُونَ

they receive admonition.

١٣

(13)

وَإِذَا ذُكِّرُوا۟ لَا يَذْكُرُونَ ١٣

(13) And when they are reminded, they remember not.

وَإِذَا

And when

رَأَوْا۟

they see

ءَايَةً

a Sign,

يَسْتَسْخِرُونَ

they mock,

١٤

(14)

وَإِذَا رَأَوْا۟ ءَايَةً يَسْتَسْخِرُونَ ١٤

(14) And when they see a sign, they ridicule

وَقَالُوٓا۟

And they say,

إِنْ

"Not

هَٰذَآ

(is) this

إِلَّا

except

سِحْرٌ

a magic

مُّبِينٌ

clear.

١٥

(15)

وَقَالُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ ١٥

(15) And say, "This is not but obvious magic.

أَءِذَا

Is it when

مِتْنَا

we are dead

وَكُنَّا

and have become

تُرَابًا

dust

وَعِظَٰمًا

and bones,

أَءِنَّا

shall we then

لَمَبْعُوثُونَ

be certainly resurrected,

١٦

(16)

أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ١٦

(16) When we have died and become dust and bones, are we indeed to be resurrected?

أَوَءَابَآؤُنَا

Or

ٱلْأَوَّلُونَ

our fathers

١٧

(17)

أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ١٧

(17) And our forefathers [as well]?"

قُلْ

Say,

نَعَمْ

"Yes,

وَأَنتُمْ

and you

دَٰخِرُونَ

(will be) humiliated."

١٨

(18)

قُلْ نَعَمْ وَأَنتُمْ دَٰخِرُونَ ١٨

(18) Say, "Yes, and you will be [rendered] contemptible."

فَإِنَّمَا

Then only

هِىَ

it

زَجْرَةٌ

(will be) a cry

وَٰحِدَةٌ

single,

فَإِذَا

then, behold

هُمْ

They

يَنظُرُونَ

will see.

١٩

(19)

فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ١٩

(19) It will be only one shout, and at once they will be observing.

وَقَالُواْ

And they will say,

يَٰوَيْلَنَا

"O woe to us

هَٰذَا

This

يَوْمُ

(is the) Day

ٱلدِّينِ

(of) the Recompense."

٢٠

(20)

وَقَالُوا۟ يَٰوَيْلَنَا هَٰذَا يَوْمُ ٱلدِّينِ ٢٠

(20) They will say, "O woe to us! This is the Day of Recompense."

هَٰذَا

"This

يَوْمُ

(is the) Day

ٱلْفَصْلِ

(of) Judgment

ٱلَّذِى

which

كُنتُم

you used to

بِهِۦ

[of it]

تُكَذِّبُونَ

deny."

٢١

(21)

هَٰذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ٢١

(21) [They will be told], "This is the Day of Judgement which you used to deny."

ٱحْشُرُوا۟
Gather
ٱلَّذِينَ
those who
ظَلَمُوا۟
wronged,
وَأَزْوَٰجَهُمْ
and their kinds
وَمَا
and what
كَانُوا۟
they used (to)
يَعْبُدُونَ
worship
٢٢
(22)
ٱحْشُرُوا۟ ٱلَّذِينَ ظَلَمُوا۟ وَأَزْوَٰجَهُمْ وَمَا كَانُوا۟ يَعْبُدُونَ ٢٢
(22) [The angels will be ordered], "Gather those who committed wrong, their kinds, and what they used to worship
مِن
Besides
دُونِ
ٱللَّهِ
Allah,
فَٱهْدُوهُمْ
then lead them

إِلَىٰ
to
صِرَٰطِ
(the) Path
ٱلْجَحِيمِ
(of) the Hellfire.
٢٣
(23)
مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَٰطِ ٱلْجَحِيمِ ٢٣
(23) Other than Allah, and guide them to the path of Hellfire
وَقِفُوهُمْ
And stop them;
صلى
إِنَّهُم
indeed, they
مَّسْـُٔولُونَ
(are) to be questioned."
٢٤
(24)
وَقِفُوهُمْ ۖ إِنَّهُم مَّسْـُٔولُونَ ٢٤
(24) And stop them; indeed, they are to be questioned."
مَا
"What
لَكُمْ
(is) for you?
لَا
(Why) not
تَنَاصَرُونَ
you help one another?"

٢٥

(25)

مَا لَكُمْ لَا تَنَاصَرُونَ ٢٥

(25) [They will be asked], "What is [wrong] with you? Why do you not help each other?"

بَلْ

Nay,

هُمُ

they

ٱلْيَوْمَ

(on) that Day

مُسْتَسْلِمُونَ

(will) surrender.

٢٦

(26)

بَلْ هُمُ ٱلْيَوْمَ مُسْتَسْلِمُونَ ٢٦

(26) But they, that Day, are in surrender.

وَأَقْبَلَ

And will approach

بَعْضُهُمْ

some of them

عَلَىٰ

to

بَعْضٍ

others

يَتَسَآءَلُونَ

questioning one another.

٢٧

(27)

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ٢٧
(27) And they will approach one another blaming each other.

قَالُوٓاْ

They will say,

إِنَّكُمْ

"Indeed, you

كُنتُمْ

[you] used (to)

تَأْتُونَنَا

come (to) us

عَنِ

from

ٱلْيَمِينِ

the right."

٢٨

(28)

قَالُوٓاْ إِنَّكُمْ كُنتُمْ تَأْتُونَنَا عَنِ ٱلْيَمِينِ ٢٨
(28) They will say, "Indeed, you used to come at us from the right."

قَالُواْ

They will say,

بَل

"Nay,

لَّمْ

not

تَكُونُواْ

you were

مُؤْمِنِينَ

believers,

٢٩

(29)

قَالُواْ بَل لَّمْ تَكُونُواْ مُؤْمِنِينَ ٢٩

(29) The oppressors will say, "Rather, you [yourselves] were not believers,

وَمَا

And not

كَانَ

was

لَنَا

for us

عَلَيْكُم

over you

مِّن

any

سُلْطَٰنٍ

authority.

صلے

بَلْ

Nay,

كُنتُمْ

you were

قَوْمًا

a people

طَٰغِينَ

transgressing.

٣٠

(30)

وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَٰنٍ صلے بَلْ كُنتُمْ قَوْمًا طَٰغِينَ ٣٠

(30) And we had over you no authority, but you were a transgressing people.

فَحَقَّ

So has been proved true

عَلَيْنَا

against us

قَوْلُ

(the) Word

رَبِّنَآ

(of) our Lord;

صلے

إِنَّا

indeed, we

لَذَآئِقُونَ

(will) certainly taste.

٣١

(31)

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ ۖ إِنَّا لَذَآئِقُونَ ٣١

(31) So the word of our Lord has come into effect upon us; indeed, we will taste [punishment].

فَأَغْوَيْنَٰكُمْ

So we led you astray;

إِنَّا

indeed, we

كُنَّا

were

غَٰوِينَ

astray."

٣٢

(32)

فَأَغْوَيْنَٰكُمْ إِنَّا كُنَّا غَٰوِينَ ٣٢

(32) And we led you to deviation; indeed, we were deviators."

فَإِنَّهُمْ

Then indeed, they

يَوْمَئِذٍ

that Day

فِى

in

ٱلْعَذَابِ

the punishment

مُشْتَرِكُونَ

(will be) sharers.

٣٣

(33)

فَإِنَّهُمْ يَوْمَئِذٍ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ٣٣

(33) So indeed they, that Day, will be sharing in the punishment.

إِنَّا

Indeed, We

كَذَٰلِكَ

thus,

نَفْعَلُ

We deal

بِٱلْمُجْرِمِينَ

with the criminals.

٣٤

(34)

إِنَّا كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ٣٤

(34) Indeed, that is how We deal with the criminals.

إِنَّهُمْ

Indeed, they

كَانُوٓاْ

were,

إِذَا

when

قِيلَ

it was said

لَهُمْ

to them,

لَآ

"(There is) no

إِلَٰهَ

god

إِلَّا

except

ٱللَّهُ

Allah,"

يَسْتَكْبِرُونَ

were arrogant

٣٥

(35)

إِنَّهُمْ كَانُوٓاْ إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا ٱللَّهُ يَسْتَكْبِرُونَ

٣٥

(35) Indeed they, when it was said to them, "There is no deity but Allah," were arrogant

وَيَقُولُونَ

And they say,

أَئِنَّا

"Are we

لَتَارِكُوٓاْ
to leave
ءَالِهَتِنَا
our gods
لِشَاعِرٍ
for a poet
مَّجْنُونٍ
mad?"
٣٦
(36)
وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓاْ ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ٣٦
(36) And were saying, "Are we to leave our gods for a mad poet?"
بَلْ
Nay,
جَآءَ
he has brought
بِٱلْحَقِّ
the truth
وَصَدَّقَ
and confirmed
ٱلْمُرْسَلِينَ
the Messengers.
٣٧
(37)
بَلْ جَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ ٣٧
(37) Rather, the Prophet has come with the truth and confirmed the [previous] messengers.
إِنَّكُمْ
Indeed, you

لَذَآئِقُواْ

(will) surely taste

ٱلْعَذَابِ

the punishment

ٱلْأَلِيمِ

painful,

٣٨

(38)

إِنَّكُمْ لَذَآئِقُواْ ٱلْعَذَابِ ٱلْأَلِيمِ ٣٨

(38) Indeed, you [disbelievers] will be tasters of the painful punishment,

وَمَا

And not

تُجْزَوْنَ

you will be recompensed

إِلَّا

except

مَا

what

كُنتُمْ

you used to

تَعْمَلُونَ

do,

٣٩

(39)

وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ٣٩

(39) And you will not be recompensed except for what you used to do -

إِلَّا

Except

عِبَادَ

(the) slaves

ٱللَّهِ

(of) Allah

ٱلْمُخْلَصِينَ

the chosen ones.

٤٠

(40)

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ٤٠

(40) But not the chosen servants of Allah.

أُو۟لَٰٓئِكَ

Those

لَهُمْ

for them

رِزْقٌ

(will be) a provision

مَّعْلُومٌ

determined,

٤١

(41)

أُو۟لَٰٓئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ٤١

(41) Those will have a provision determined -

فَوَٰكِهُ

Fruits

صلے

وَهُم

and they

مُّكْرَمُونَ

(will) be honored

٤٢

(42)

فَوَٰكِهُ ۖ وَهُم مُّكْرَمُونَ ٤٢

(42) Fruits; and they will be honored

فِى

In

جَنَّٰتِ

Gardens

ٱلنَّعِيمِ

(of) Delight

٤٣

(43)

فِى جَنَّٰتِ ٱلنَّعِيمِ ٤٣

(43) In gardens of pleasure

عَلَىٰ

On

سُرُرٍ

thrones

مُّتَقَٰبِلِينَ

facing each other.

٤٤

(44)

عَلَىٰ سُرُرٍ مُّتَقَٰبِلِينَ ٤٤

(44) On thrones facing one another.

يُطَافُ

Will be circulated

عَلَيْهِم

among them

بِكَأْسٍ

a cup

مِّن

from

مَّعِينٍ

a flowing spring,

٤٥

(45)

يُطَافُ عَلَيْهِم بِكَأْسٍ مِّن مَّعِينٍ ٤٥

(45) There will be circulated among them a cup [of wine] from a flowing spring,

بَيْضَآءَ

White,

لَذَّةٍ

delicious

لِّلشَّٰرِبِينَ

for the drinkers;

٤٦

(46)

بَيْضَآءَ لَذَّةٍ لِّلشَّٰرِبِينَ ٤٦

(46) White and delicious to the drinkers;

لَا

Not

فِيهَا

in it

غَوْلٌ

(is) bad effect

وَلَا

and not

هُمْ

they

عَنْهَا

from it

يُنزَفُونَ

will be intoxicated.

٤٧

(47)

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ٤٧

(47) No bad effect is there in it, nor from it will they be intoxicated.

وَعِندَهُمْ

And with them

قَٰصِرَٰتُ

(will be) companions of modest gaze

ٱلطَّرْفِ

عِينٌ

(having) beautiful eyes,

٤٨

(48)

وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ عِينٌ ٤٨

(48) And with them will be women limiting [their] glances, with large, [beautiful] eyes,

كَأَنَّهُنَّ

As if they were

بَيْضٌ

eggs,

مَّكْنُونٌ

well protected.

٤٩

(49)

كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ٤٩

(49) As if they were [delicate] eggs, well-protected.

فَأَقْبَلَ

And (will) approach

بَعْضُهُمْ

some of them

عَلَىٰ

to

بَعْضٍ

others

يَتَسَآءَلُونَ

questioning one another.

٥٠

(50)

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ٥٠

(50) And they will approach one another, inquiring of each other.

قَالَ

Will say

قَآئِلٌ

a speaker

مِّنْهُمْ

among them,

إِنِّى

"Indeed, I

كَانَ

had

لِى

for me

قَرِينٌ

a companion,

٥١

(51)

قَالَ قَآئِلٌ مِّنْهُمْ إِنِّى كَانَ لِى قَرِينٌ ٥١

(51) A speaker among them will say, "Indeed, I had a companion [on earth]

يَقُولُ

Who (would) say,

أَءِنَّكَ

'Are you indeed

لَمِنَ

surely of

ٱلْمُصَدِّقِينَ

those who believe?

٥٢

(52)

يَقُولُ أَءِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ ٥٢

(52) Who would say, 'Are you indeed of those who believe

أَءِذَا

Is (it) when

مِتْنَا

we have died

وَكُنَّا

and become

تُرَابًا

dust

وَعِظَٰمًا

and bones,

أَءِنَّا

will we

لَمَدِينُونَ

surely be brought to Judgment?'"

٥٣

(53)

أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَدِينُونَ ٥٣

(53) That when we have died and become dust and bones, we will indeed be recompensed?'"

قَالَ

He (will) say,

هَلْ

"Will

أَنتُم

you

مُّطَّلِعُونَ

be looking?"

٥٤

(54)

قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ٥٤

(54) He will say, "Would you [care to] look?"

فَٱطَّلَعَ

Then he (will) look

فَرَءَاهُ

and see him

فِى

in

سَوَآءِ

(the) midst

ٱلْجَحِيمِ

(of) the Hellfire.

٥٥

(55)

فَٱطَّلَعَ فَرَءَاهُ فِى سَوَآءِ ٱلْجَحِيمِ ٥٥

(55) And he will look and see him in the midst of the Hellfire.

قَالَ

He (will) say,

تَٱللَّهِ

"By Allah,

إِن

verily,

كِدتَّ

you almost

لَتُرْدِينِ

ruined me.

٥٦

(56)

قَالَ تَٱللَّهِ إِن كِدتَّ لَتُرْدِينِ ٥٦

(56) He will say, "By Allah, you almost ruined me.

وَلَوْلَا

And if not

نِعْمَةُ

(for the) Grace

رَبِّى

(of) my Lord,

لَكُنتُ

certainly, I (would) have been

مِنَ

among

ٱلْمُحْضَرِينَ

those brought.

٥٧

(57)

وَلَوْلَا نِعْمَةُ رَبِّى لَكُنتُ مِنَ ٱلْمُحْضَرِينَ ٥٧

(57) If not for the favor of my Lord, I would have been of those brought in [to Hell].

أَفَمَا

Then are not

نَحْنُ

we

بِمَيِّتِينَ

(to) die,

٥٨

(58)

أَفَمَا نَحْنُ بِمَيِّتِينَ ٥٨

(58) Then, are we not to die

إِلَّا

Except

مَوْتَتَنَا

our death

ٱلْأُولَىٰ

the first,

وَمَا

and not

نَحْنُ

we

بِمُعَذَّبِينَ

will be punished?"

٥٩

(59)

إِلَّا مَوْتَتَنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ٥٩

(59) Except for our first death, and we will not be punished?"

إِنَّ

Indeed,

هَٰذَا

this

لَهُوَ

surely

ٱلْفَوْزُ

(is) the attainment

ٱلْعَظِيمُ

great.

٦٠

(60)

إِنَّ هَٰذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ٦٠

(60) Indeed, this is the great attainment.

لِمِثْلِ

For (the) like

هَٰذَا

(of) this,

فَلْيَعْمَلِ

let work

ٱلْعَٰمِلُونَ

the workers.

٦١

(61)

لِمِثْلِ هَٰذَا فَلْيَعْمَلِ ٱلْعَٰمِلُونَ ٦١

(61) For the like of this let the workers [on earth] work.

أَذَٰلِكَ

Is that

خَيْرٌ

better

نُّزُلًا

(as) hospitality

أَمْ

or

شَجَرَةُ

(the) tree

ٱلزَّقُّومِ

(of) Zaqqum?

٦٢

(62)

أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ ٱلزَّقُّومِ ٦٢

(62) Is Paradise a better accommodation or the tree of zaqqum?

إِنَّا

Indeed, We

جَعَلْنَٰهَا

[We] have made it

فِتْنَةً

a trial

لِّلظَّٰلِمِينَ

for the wrongdoers.

٦٣

(63)

إِنَّا جَعَلْنَٰهَا فِتْنَةً لِّلظَّٰلِمِينَ ٦٣

(63) Indeed, We have made it a torment for the wrongdoers.

إِنَّهَا

Indeed, it

شَجَرَةٌ

(is) a tree

تَخْرُجُ

that grows

فِىٓ

in

أَصْلِ

(the) bottom

ٱلْجَحِيمِ

(of) the Hellfire,

٦٤

(64)

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِىٓ أَصْلِ ٱلْجَحِيمِ ٦٤

(64) Indeed, it is a tree issuing from the bottom of the Hellfire,

طَلْعُهَا

Its emerging fruit

كَأَنَّهُۥ

(is) as if it

رُءُوسُ

(was) heads

ٱلشَّيَٰطِينِ

(of) the devils.

٦٥

(65)

طَلْعُهَا كَأَنَّهُۥ رُءُوسُ ٱلشَّيَٰطِينِ ٦٥

(65) Its emerging fruit as if it was heads of the devils.

فَإِنَّهُمْ

And indeed, they

لَـَٔاكِلُونَ

(will) surely eat

مِنْهَا

from it

فَمَالِـُٔونَ

and fill

مِنْهَا

with it

ٱلْبُطُونَ

(their) bellies.

٦٦

(66)

فَإِنَّهُمْ لَءَاكِلُونَ مِنْهَا فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ٦٦

(66) And indeed, they will eat from it and fill with it their bellies.

ثُمَّ

Then

إِنَّ

indeed,

لَهُمْ

for them

عَلَيْهَا

in it

لَشَوْبًا

(is) a mixture

مِّنْ

of

حَمِيمٍ

boiling water.

٦٧

(67)

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ٦٧
(67) Then indeed, they will have after it a mixture of scalding water.

ثُمَّ
Then

إِنَّ
indeed,

مَرْجِعَهُمْ
their return

لَإِلَى
(will) surely be to

ٱلْجَحِيمِ
the Hellfire.

٦٨
(68)

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى ٱلْجَحِيمِ ٦٨
(68) Then indeed, their return will be to the Hellfire.

إِنَّهُمْ
Indeed, they

أَلْفَوْا۟
found

ءَابَآءَهُمْ
their fathers

ضَآلِّينَ
astray.

٦٩
(69)

إِنَّهُمْ أَلْفَوْا۟ ءَابَآءَهُمْ ضَآلِّينَ ٦٩
(69) Indeed they found their fathers astray.

فَهُمْ

So they

عَلَىٰٓ

on

ءَاثَٰرِهِمْ

their footsteps

يُهْرَعُونَ

they hastened.

٧٠

(70)

فَهُمْ عَلَىٰٓ ءَاثَٰرِهِمْ يُهْرَعُونَ ٧٠

(70) So they hastened [to follow] in their footsteps.

وَلَقَدْ

And verily,

ضَلَّ

went astray

قَبْلَهُمْ

before them

أَكْثَرُ

most

ٱلْأَوَّلِينَ

(of) the former (people),

٧١

(71)

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ ٱلْأَوَّلِينَ ٧١

(71) And there had already strayed before them most of the former peoples,

وَلَقَدْ

And verily,

أَرْسَلْنَا

We sent

فِيهِم

among them

مُّنذِرِينَ

warners.

٧٢

(72)

وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ ٧٢

(72) And We had already sent among them warners.

فَٱنظُرْ

Then see

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

(the) end

ٱلْمُنذَرِينَ

(of) those who were warned,

٧٣

(73)

فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُنذَرِينَ ٧٣

(73) Then look how was the end of those who were warned -

إِلَّا

Except

عِبَادَ

(the) slaves

ٱللَّهِ

(of) Allah

ٱلْمُخْلَصِينَ

the chosen ones.

٧٤

(74)

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ٧٤

(74) But not the chosen servants of Allah.

وَلَقَدْ

And verily,

نَادَىٰنَا

called Us

نُوحٌ

Nuh;

فَلَنِعْمَ

and Best

ٱلْمُجِيبُونَ

(are We as) Responders

٧٥

(75)

وَلَقَدْ نَادَىٰنَا نُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ ٧٥

(75) And Noah had certainly called Us, and [We are] the best of responders.

وَنَجَّيْنَٰهُ

And We saved him

وَأَهْلَهُۥ

and his family

مِنَ

from

ٱلْكَرْبِ

the distress,

ٱلْعَظِيمِ

the great.

٧٦

(76)

وَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ٧٦

(76) And We saved him and his family from the great affliction.

وَجَعَلْنَا

And We made

ذُرِّيَّتَهُۥ

his offspring

هُمُ

[they]

ٱلْبَاقِينَ

the survivors.

٧٧

(77)

وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ ٧٧

(77) And We made his descendants those remaining [on the earth]

وَتَرَكْنَا

And We left

عَلَيْهِ

for him

فِى

among

ٱلْءَاخِرِينَ

the later generations.

٧٨

(78)

وَتَرَكْنَا عَلَيْهِ فِى ٱلْءَاخِرِينَ ٧٨

(78) And left for him [favorable mention] among later generations:

سَلَٰمٌ

"Peace be

عَلَىٰ

upon

نُوحٍ

Nuh

فِى

among

ٱلْعَٰلَمِينَ

the worlds."

٧٩

(79)

سَلَٰمٌ عَلَىٰ نُوحٍ فِى ٱلْعَٰلَمِينَ ٧٩

(79) "Peace upon Noah among the worlds."

إِنَّا

Indeed, We

كَذَٰلِكَ

thus

نَجْزِى

[We] reward

ٱلْمُحْسِنِينَ

the good-doers.

٨٠

(80)

إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ٨٠

(80) Indeed, We thus reward the doers of good.

إِنَّهُۥ

Indeed, he

مِنْ

(was) of

عِبَادِنَا

Our slaves

ٱلْمُؤْمِنِينَ

believing.

٨١

(81)

إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ٨١

(81) Indeed, he was of Our believing servants.

ثُمَّ

Then

أَغْرَقْنَا

We drowned

ٱلْـَٔاخَرِينَ

the others.

٨٢

(82)

ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ ٨٢

(82) Then We drowned the disbelievers.

وَإِنَّ

And indeed,

مِن

among

شِيعَتِهِۦ

his kind

لَإِبْرَٰهِيمَ

(was) surely Ibrahim,

٨٣

(83)

وَإِنَّ مِن شِيعَتِهِۦ لَإِبْرَٰهِيمَ ٨٣

(83) And indeed, among his kind was Abraham,

إِذْ

When

جَآءَ

he came

رَبَّهُۥ

(to) his Lord

بِقَلْبٍ

with a heart

سَلِيمٍ

sound,

٨٤

(84)

إِذْ جَآءَ رَبَّهُۥ بِقَلْبٍ سَلِيمٍ ٨٤

(84) When he came to his Lord with a sound heart

إِذْ

When

قَالَ

he said

لِأَبِيهِ

to his father

وَقَوْمِهِۦ

and his people,

مَاذَا

"What is it

تَعْبُدُونَ

you worship?

٨٥

(85)

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَاذَا تَعْبُدُونَ ٨٥

(85) [And] when he said to his father and his people, "What do you worship?

أَئِفْكًا

Is it falsehood -

ءَالِهَةً

gods

دُونَ

other than

ٱللَّهِ

Allah -

تُرِيدُونَ

(that) you desire?

٨٦

(86)

أَئِفْكًا ءَالِهَةً دُونَ ٱللَّهِ تُرِيدُونَ ٨٦

(86) Is it falsehood [as] gods other than Allah you desire?

فَمَا

Then what

ظَنُّكُم

(do) you think

بِرَبِّ

about (the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds?"

٨٧

(87)

فَمَا ظَنُّكُم بِرَبِّ ٱلْعَٰلَمِينَ ٨٧

(87) Then what is your thought about the Lord of the worlds?"

فَنَظَرَ

Then he glanced

نَظْرَةً

a glance

فِى

at

ٱلنُّجُومِ

the stars,

٨٨

(88)

فَنَظَرَ نَظْرَةً فِى ٱلنُّجُومِ ٨٨

(88) And he cast a look at the stars

فَقَالَ

And he said,

إِنِّى

"Indeed, I am

سَقِيمٌ

sick."

٨٩

(89)

فَقَالَ إِنِّى سَقِيمٌ ٨٩

(89) And said, "Indeed, I am [about to be] ill."

فَتَوَلَّوْا۟

So they turned away

عَنْهُ

from him

مُدْبِرِينَ

departing.

٩٠

(90)

فَتَوَلَّوْاْ عَنْهُ مُدْبِرِينَ ٩٠

(90) So they turned away from him, departing.

فَرَاغَ

Then he turned

إِلَىٰٓ

to

ءَالِهَتِهِمْ

their gods

فَقَالَ

and said,

أَلَا

"Do not

تَأْكُلُونَ

you eat?

٩١

(91)

فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ٩١

(91) Then he turned to their gods and said, "Do you not eat?

مَا

What (is)

لَكُمْ

for you

لَا

not

تَنطِقُونَ

you speak?"

٩٢

(92)

مَا لَكُمْ لَا تَنطِقُونَ ٩٢
(92) What is [wrong] with you that you do not speak?"

فَرَاغَ
Then he turned

عَلَيْهِمْ
upon them

ضَرْبًا
striking

بِٱلْيَمِينِ
with the right hand.

٩٣

(93)

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِٱلْيَمِينِ ٩٣
(93) And he turned upon them a blow with [his] right hand.

فَأَقْبَلُوٓاْ
Then they advanced

إِلَيْهِ
towards him,

يَزِفُّونَ
hastening.

٩٤

(94)

فَأَقْبَلُوٓاْ إِلَيْهِ يَزِفُّونَ ٩٤
(94) Then the people came toward him, hastening.

قَالَ
He said,

أَتَعْبُدُونَ
"Do you worship

مَا

what

تَنْحِتُونَ

you carve

٩٥

(95)

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ٩٥

(95) He said, "Do you worship that which you [yourselves] carve,

وَٱللَّهُ

While Allah

خَلَقَكُمْ

created you

وَمَا

and what

تَعْمَلُونَ

you make?"

٩٦

(96)

وَٱللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ٩٦

(96) While Allah created you and that which you do?"

قَالُوا۟

They said,

ٱبْنُوا۟

"Build

لَهُۥ

for him

بُنْيَٰنًا

a structure

فَأَلْقُوهُ

and throw him

فِى
into
ٱلْجَحِيمِ
the blazing Fire."
٩٧
(97)
قَالُوا۟ ٱبْنُوا۟ لَهُۥ بُنْيَـٰنًا فَأَلْقُوهُ فِى ٱلْجَحِيمِ ٩٧
(97) They said, "Construct for him a furnace and throw him into the burning fire."
فَأَرَادُوا۟
And they intended
بِهِۦ
for him
كَيْدًا
a plot,
فَجَعَلْنَـٰهُمُ
but We made them
ٱلْأَسْفَلِينَ
the lowest.
٩٨
(98)
فَأَرَادُوا۟ بِهِۦ كَيْدًا فَجَعَلْنَـٰهُمُ ٱلْأَسْفَلِينَ ٩٨
(98) And they intended for him a plan, but We made them the most debased.
وَقَالَ
And he said,
إِنِّى
"Indeed, I am
ذَاهِبٌ
going

إِلَىٰ
to
رَبِّى
my Lord,
سَيَهْدِينِ
He will guide me.
٩٩
(99)
وَقَالَ إِنِّى ذَاهِبٌ إِلَىٰ رَبِّى سَيَهْدِينِ ٩٩
(99) And [then] he said, "Indeed, I will go to [where I am ordered by] my Lord; He will guide me.
رَبِّ
My Lord
هَبْ
grant
لِى
me
مِنَ
of
ٱلصَّٰلِحِينَ
the righteous."
١٠٠
(100)
رَبِّ هَبْ لِى مِنَ ٱلصَّٰلِحِينَ ١٠٠
(100) My Lord, grant me [a child] from among the righteous."
فَبَشَّرْنَٰهُ
So We gave him the glad tidings
بِغُلَٰمٍ
of a boy

حَلِيمٍ

forbearing.

١٠١

(101)

فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ ١٠١

(101) So We gave him good tidings of a forbearing boy.

فَلَمَّا

Then when

بَلَغَ

he reached

مَعَهُ

the (age of) working with him

ٱلسَّعْىَ

قَالَ

he said,

يَٰبُنَىَّ

"O my son

إِنِّىٓ

Indeed, I

أَرَىٰ

have seen

فِى

in

ٱلْمَنَامِ

the dream

أَنِّىٓ

that I am

أَذْبَحُكَ

sacrificing you,

فَٱنظُرْ

so look

مَاذَا

what

تَرَىٰ

you see."

ج

قَالَ

He said,

يَٰٓأَبَتِ

"O my father

ٱفْعَلْ

Do

مَا

what

تُؤْمَرُ

you are commanded.

صلے

سَتَجِدُنِىٓ

You will find me,

إِن

if

شَآءَ

Allah wills,

ٱللَّهُ

مِنَ

of

ٱلصَّٰبِرِينَ

the patient ones."

١٠٢

(102)

فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ قَالَ يَٰبُنَىَّ إِنِّىٓ أَرَىٰ فِى ٱلْمَنَامِ أَنِّىٓ أَذْبَحُكَ فَٱنظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَٰٓأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ ۖ سَتَجِدُنِىٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ ١٠٢

(102) And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."

فَلَمَّآ

Then when

أَسْلَمَا

both of them had submitted

وَتَلَّهُۥ

and he put him down

لِلْجَبِينِ

upon his forehead,

١٠٣

(103)

فَلَمَّآ أَسْلَمَا وَتَلَّهُۥ لِلْجَبِينِ ١٠٣

(103) And when they had both submitted and he put him down upon his forehead,

وَنَٰدَيْنَٰهُ

And We called out to him

أَن

that

يَٰٓإِبْرَٰهِيمُ

"O Ibrahim

١٠٤

(104)

وَنَٰدَيْنَٰهُ أَن يَٰٓإِبْرَٰهِيمُ ١٠٤

(104) We called to him, "O Abraham,

قَدْ

Verily,

صَدَّقْتَ

you have fulfilled

ٱلرُّءْيَآ

the vision."

ج

إِنَّا

Indeed, We

كَذَٰلِكَ

thus

نَجْزِى

[We] reward

ٱلْمُحْسِنِينَ

the good-doers.

١٠٥

(105)

قَدْ صَدَّقْتَ ٱلرُّءْيَآ ۚ إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ

١٠٥

(105) You have fulfilled the vision." Indeed, We thus reward the doers of good.

إِنَّ

Indeed,

هَٰذَا

this

لَهُوَ

was surely [it]

ٱلْبَلَٰٓؤُا۟

the trial

ٱلْمُبِينُ

clear.

١٠٦

(106)

إِنَّ هَٰذَا لَهُوَ ٱلْبَلَٰٓؤُا۟ ٱلْمُبِينُ ١٠٦

(106) Indeed, this was the clear trial.

وَفَدَيْنَٰهُ

And We ransomed him

بِذِبْحٍ

with a sacrifice

عَظِيمٍ

great,

١٠٧

(107)

وَفَدَيْنَٰهُ بِذِبْحٍ عَظِيمٍ ١٠٧

(107) And We ransomed him with a great sacrifice,

وَتَرَكْنَا

And We left

عَلَيْهِ

for him

فِى

among

ٱلْءَاخِرِينَ

the later generations.

١٠٨

(108)

وَتَرَكْنَا عَلَيْهِ فِى ٱلْـَٔاخِرِينَ ١٠٨

(108) And We left for him [favorable mention] among later generations:

سَلَٰمٌ

"Peace be

عَلَىٰٓ

on

إِبْرَٰهِيمَ

Ibrahim."

١٠٩

(109)

سَلَٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ ١٠٩

(109) "Peace upon Abraham."

كَذَٰلِكَ

Thus

نَجْزِى

We reward

ٱلْمُحْسِنِينَ

the good-doers.

١١٠

(110)

كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ١١٠

(110) Indeed, We thus reward the doers of good.

إِنَّهُۥ

Indeed, he (was)

مِنْ

of

عِبَادِنَا

Our slaves

ٱلْمُؤْمِنِينَ
believing.

١١١

(111)

إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ١١١
(111) Indeed, he was of Our believing servants.

وَبَشَّرْنَٰهُ
And We gave him glad tidings

بِإِسْحَٰقَ
of Ishaq,

نَبِيًّا
a Prophet

مِّنَ
among

ٱلصَّٰلِحِينَ
the righteous.

١١٢

(112)

وَبَشَّرْنَٰهُ بِإِسْحَٰقَ نَبِيًّا مِّنَ ٱلصَّٰلِحِينَ ١١٢
(112) And We gave him good tidings of Isaac, a prophet from among the righteous.

وَبَٰرَكْنَا
And We blessed

عَلَيْهِ
him

وَعَلَىٰٓ
and [on]

إِسْحَٰقَ
Ishaq.

وَمِن

And of

ذُرِّيَّتِهِمَا

their offspring

مُحْسِنٌ

(are) good-doers

وَظَالِمٌ

and unjust

لِّنَفْسِهِۦ

to himself

مُبِينٌ

clear.

١١٣

(113)

وَبَٰرَكْنَا عَلَيْهِ وَعَلَىٰٓ إِسْحَٰقَ ۚ وَمِن ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِۦ مُبِينٌ ١١٣

(113) And We blessed him and Isaac. But among their descendants is the doer of good and the clearly unjust to himself.

وَلَقَدْ

And verily,

مَنَنَّا

We conferred Favor

عَلَىٰ

upon

مُوسَىٰ

Musa

وَهَٰرُونَ

and Harun.

١١٤

(114)

وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَٰرُونَ ١١٤

(114) And We did certainly confer favor upon Moses and Aaron.

وَنَجَّيْنَٰهُمَا

And We saved both of them

وَقَوْمَهُمَا

and their people

مِنَ

from

ٱلْكَرْبِ

the distress

ٱلْعَظِيمِ

the great,

١١٥

(115)

وَنَجَّيْنَٰهُمَا وَقَوْمَهُمَا مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ١١٥

(115) And We saved them and their people from the great affliction,

وَنَصَرْنَٰهُمْ

And We helped them,

فَكَانُوا۟

so they became

هُمُ

ٱلْغَٰلِبِينَ

the victors.

١١٦

(116)

وَنَصَرْنَٰهُمْ فَكَانُوا۟ هُمُ ٱلْغَٰلِبِينَ ١١٦

(116) And We supported them so it was they who overcame.

وَءَاتَيْنَٰهُمَا
And We gave both of them
ٱلْكِتَٰبَ
the Book
ٱلْمُسْتَبِينَ
the clear.
١١٧
(117)
وَءَاتَيْنَٰهُمَا ٱلْكِتَٰبَ ٱلْمُسْتَبِينَ ١١٧
(117) And We gave them the explicit Scripture,
وَهَدَيْنَٰهُمَا
And We guided both of them
ٱلصِّرَٰطَ
(to) the Path
ٱلْمُسْتَقِيمَ
the Straight.
١١٨
(118)
وَهَدَيْنَٰهُمَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ ١١٨
(118) And We guided them on the straight path.
وَتَرَكْنَا
And We left
عَلَيْهِمَا
for both of them,
فِى
among
ٱلْءَاخِرِينَ
the later generations.
١١٩

(119)

وَتَرَكْنَا عَلَيْهِمَا فِى ٱلْءَاخِرِينَ ١١٩

(119) And We left for them [favorable mention] among later generations:

سَلَٰمٌ

"Peace be

عَلَىٰ

upon

مُوسَىٰ

Musa

وَهَٰرُونَ

and Harun."

١٢٠

(120)

سَلَٰمٌ عَلَىٰ مُوسَىٰ وَهَٰرُونَ ١٢٠

(120) "Peace upon Moses and Aaron."

إِنَّا

Indeed, We

كَذَٰلِكَ

thus

نَجْزِى

reward

ٱلْمُحْسِنِينَ

the good-doers.

١٢١

(121)

إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ١٢١

(121) Indeed, We thus reward the doers of good.

إِنَّهُمَا

Indeed, both of them

مِنْ

(were) of

عِبَادِنَا

Our slaves

ٱلْمُؤْمِنِينَ

believing.

١٢٢

(122)

إِنَّهُمَا مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ١٢٢

(122) Indeed, they were of Our believing servants.

وَإِنَّ

And indeed,

إِلْيَاسَ

Ilyas

لَمِنَ

(was) surely of

ٱلْمُرْسَلِينَ

the Messengers.

١٢٣

(123)

وَإِنَّ إِلْيَاسَ لَمِنَ ٱلْمُرْسَلِينَ ١٢٣

(123) And indeed, Elias was from among the messengers,

إِذْ

When

قَالَ

he said

لِقَوْمِهِۦٓ

to his people,

أَلَا

"Will not

تَتَّقُونَ

you fear?

١٢٤

(124)

إِذْ قَالَ لِقَوْمِهِۦٓ أَلَا تَتَّقُونَ ١٢٤

(124) When he said to his people, "Will you not fear Allah?

أَتَدْعُونَ

Do you call

بَعْلًا

Baal

وَتَذَرُونَ

and you forsake

أَحْسَنَ

(the) Best

ٱلْخَٰلِقِينَ

(of) Creators -

١٢٥

(125)

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ ٱلْخَٰلِقِينَ ١٢٥

(125) Do you call upon Ba'l and leave the best of creators -

ٱللَّهَ

Allah,

رَبَّكُمْ

your Lord

وَرَبَّ

and (the) Lord

ءَابَآئِكُمُ

(of) your forefathers?"

ٱلْأَوَّلِينَ

١٢٦

(126)

ٱللَّهَ رَبَّكُمْ وَرَبَّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ١٢٦

(126) Allah, your Lord and the Lord of your first forefathers?"

فَكَذَّبُوهُ

But they denied him,

فَإِنَّهُمْ

so indeed, they

لَمُحْضَرُونَ

(will) surely be brought,

١٢٧

(127)

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ١٢٧

(127) And they denied him, so indeed, they will be brought [for punishment],

إِلَّا

Except

عِبَادَ

(the) slaves

ٱللَّهِ

(of) Allah

ٱلْمُخْلَصِينَ

the chosen ones.

١٢٨

(128)

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ١٢٨

(128) Except the chosen servants of Allah.

وَتَرَكْنَا

And We left

عَلَيْهِ

for him

فِى

among

ٱلْـَٔاخِرِينَ

the later generations.

١٢٩

(129)

وَتَرَكْنَا عَلَيْهِ فِى ٱلْـَٔاخِرِينَ ١٢٩

(129) And We left for him [favorable mention] among later generations:

سَلَٰمٌ

"Peace be

عَلَىٰٓ

upon

إِلْ

Ilyas."

يَاسِينَ

١٣٠

(130)

سَلَٰمٌ عَلَىٰٓ إِلْ يَاسِينَ ١٣٠

(130) "Peace upon Elias."

إِنَّا

Indeed, We

كَذَٰلِكَ

thus

نَجْزِى

reward

ٱلْمُحْسِنِينَ
the good-doers.

١٣١

(131)

إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ١٣١
(131) Indeed, We thus reward the doers of good.

إِنَّهُۥ
Indeed, he (was)

مِنْ
of

عِبَادِنَا
Our slaves

ٱلْمُؤْمِنِينَ
believing.

١٣٢

(132)

إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ١٣٢
(132) Indeed, he was of Our believing servants.

وَإِنَّ
And indeed,

لُوطًا
Lut

لَّمِنَ
(was) of

ٱلْمُرْسَلِينَ
the Messengers.

١٣٣

(133)

وَإِنَّ لُوطًا لَّمِنَ ٱلْمُرْسَلِينَ ١٣٣

(133) And indeed, Lot was among the messengers.

إِذْ

When

نَجَّيْنَٰهُ

We saved him

وَأَهْلَهُۥٓ

and his family

أَجْمَعِينَ

all,

١٣٤

(134)

إِذْ نَجَّيْنَٰهُ وَأَهْلَهُۥٓ أَجْمَعِينَ ١٣٤

(134) [So mention] when We saved him and his family, all,

إِلَّا

Except

عَجُوزًا

an old woman

فِى

(was) among

ٱلْغَٰبِرِينَ

those who remained behind.

١٣٥

(135)

إِلَّا عَجُوزًا فِى ٱلْغَٰبِرِينَ ١٣٥

(135) Except his wife among those who remained [with the evildoers].

ثُمَّ

Then

دَمَّرْنَا

We destroyed

ٱلْـَٔاخَرِينَ
the others.

١٣٦

(136)

ثُمَّ دَمَّرْنَا ٱلْـَٔاخَرِينَ ١٣٦
(136) Then We destroyed the others.

وَإِنَّكُمْ
And indeed, you

لَتَمُرُّونَ
surely pass

عَلَيْهِم
by them

مُّصْبِحِينَ
(in the) morning,

١٣٧

(137)

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ١٣٧
(137) And indeed, you pass by them in the morning

وَبِٱلَّيْلِ
And at night.
قلے

أَفَلَا
Then will not

تَعْقِلُونَ
you use reason?

١٣٨

(138)

وَبِٱلَّيْلِ ۚ أَفَلَا تَعْقِلُونَ ١٣٨
(138) And at night. Then will you not use reason?

وَإِنَّ

And indeed,

يُونُسَ

Yunus

لَمِنَ

(was) surely of

ٱلْمُرْسَلِينَ

the Messengers.

١٣٩

(139)

وَإِنَّ يُونُسَ لَمِنَ ٱلْمُرْسَلِينَ ١٣٩

(139) And indeed, Jonah was among the messengers.

إِذْ

When

أَبَقَ

he ran away

إِلَى

to

ٱلْفُلْكِ

the ship

ٱلْمَشْحُونِ

laden.

١٤٠

(140)

إِذْ أَبَقَ إِلَى ٱلْفُلْكِ ٱلْمَشْحُونِ ١٤٠

(140) [Mention] when he ran away to the laden ship.

فَسَاهَمَ

Then he drew lots

فَكَانَ

and was

مِنَ

of

ٱلْمُدْحَضِينَ

the losers.

١٤١

(141)

فَسَاهَمَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ ١٤١

(141) And he drew lots and was among the losers.

فَٱلْتَقَمَهُ

Then swallowed him

ٱلْحُوتُ

the fish,

وَهُوَ

while he

مُلِيمٌ

(was) blameworthy.

١٤٢

(142)

فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَ مُلِيمٌ ١٤٢

(142) Then the fish swallowed him, while he was blameworthy.

فَلَوْلَآ

And if not

أَنَّهُۥ

that he

كَانَ

was

مِنَ

of

ٱلْمُسَبِّحِينَ

those who glorify

١٤٣

(143)

فَلَوْلَآ أَنَّهُۥ كَانَ مِنَ ٱلْمُسَبِّحِينَ ١٤٣

(143) And had he not been of those who exalt Allah,

لَلَبِثَ

Certainly, he (would have) remained

فِى

in

بَطْنِهِۦٓ

its belly

إِلَىٰ

until

يَوْمِ

the Day

يُبْعَثُونَ

they are resurrected.

١٤٤

(144)

لَلَبِثَ فِى بَطْنِهِۦٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ١٤٤

(144) He would have remained inside its belly until the Day they are resurrected.

۞

فَنَبَذْنَٰهُ

But We cast him

بِٱلْعَرَآءِ

onto the open shore

وَهُوَ

while he

سَقِيمٌ

(was) ill.

١٤٥

(145)

فَنَبَذْنَٰهُ بِٱلْعَرَآءِ وَهُوَ سَقِيمٌ ١٤٥

(145) But We threw him onto the open shore while he was ill.

وَأَنۢبَتْنَا

And We caused to grow

عَلَيْهِ

over him

شَجَرَةً

a plant

مِّن

of

يَقْطِينٍ

gourd.

١٤٦

(146)

وَأَنۢبَتْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِينٍ ١٤٦

(146) And We caused to grow over him a gourd vine.

وَأَرْسَلْنَٰهُ

And We sent him

إِلَىٰ

to

مِا۟ئَةِ

a hundred

أَلْفٍ

thousand

أَوْ

or

يَزِيدُونَ

more.

١٤٧

(147)

وَأَرْسَلْنَٰهُ إِلَىٰ مِاْئَةِ أَلْفٍ أَوْ يَزِيدُونَ ١٤٧

(147) And We sent him to [his people of] a hundred thousand or more.

فَـَٔامَنُواْ

And they believed,

فَمَتَّعْنَٰهُمْ

so We gave them enjoyment

إِلَىٰ

for

حِينٍ

a while.

١٤٨

(148)

فَـَٔامَنُواْ فَمَتَّعْنَٰهُمْ إِلَىٰ حِينٍ ١٤٨

(148) And they believed, so We gave them enjoyment [of life] for a time.

فَٱسْتَفْتِهِمْ

Then ask them,

أَلِرَبِّكَ

"Does your Lord

ٱلْبَنَاتُ

(have) daughters

وَلَهُمُ

while for them

ٱلْبَنُونَ
(are) sons?"
١٤٩
(149)
فَٱسْتَفْتِهِمْ أَلِرَبِّكَ ٱلْبَنَاتُ وَلَهُمُ ٱلْبَنُونَ ١٤٩
(149) So inquire of them, [O Muhammad], "Does your Lord have daughters while they have sons?
أَمْ
Or
خَلَقْنَا
did We create
ٱلْمَلَٰٓئِكَةَ
the Angels
إِنَٰثًا
females
وَهُمْ
while they
شَٰهِدُونَ
(were) witnesses?
١٥٠
(150)
أَمْ خَلَقْنَا ٱلْمَلَٰٓئِكَةَ إِنَٰثًا وَهُمْ شَٰهِدُونَ ١٥٠
(150) Or did We create the angels as females while they were witnesses?"
أَلَآ
No doubt,
إِنَّهُم
indeed, they
مِّنْ
of

إِفْكِهِمْ

their falsehood

لَيَقُولُونَ

[they] say,

١٥١

(151)

أَلَآ إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ١٥١

(151) Unquestionably, it is out of their [invented] falsehood that they say,

وَلَدَ

"Allah has begotten,"

ٱللَّهُ

وَإِنَّهُمْ

and indeed, they

لَكَٰذِبُونَ

surely (are) liars.

١٥٢

(152)

وَلَدَ ٱللَّهُ وَإِنَّهُمْ لَكَٰذِبُونَ ١٥٢

(152) " Allah has begotten," and indeed, they are liars.

أَصْطَفَى

Has He chosen

ٱلْبَنَاتِ

[the] daughters

عَلَى

over

ٱلْبَنِينَ

sons?

١٥٣

(153)

أَصْطَفَى ٱلْبَنَاتِ عَلَى ٱلْبَنِينَ ١٥٣

(153) Has He chosen daughters over sons?

مَا

What is with you?

لَكُمْ

كَيْفَ

How

تَحْكُمُونَ

you judge?

١٥٤

(154)

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ١٥٤

(154) What is [wrong] with you? How do you make judgement?

أَفَلَا

Then will not

تَذَكَّرُونَ

you pay heed?

١٥٥

(155)

أَفَلَا تَذَكَّرُونَ ١٥٥

(155) Then will you not be reminded?

أَمْ

Or

لَكُمْ

(is) for you

سُلْطَٰنٌ

an authority

مُّبِينٌ

clear?

١٥٦

(156)

أَمْ لَكُمْ سُلْطَٰنٌ مُّبِينٌ ١٥٦

(156) Or do you have a clear authority?

فَأْتُوا۟

Then bring

بِكِتَٰبِكُمْ

your book,

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful.

١٥٧

(157)

فَأْتُوا۟ بِكِتَٰبِكُمْ إِن كُنتُمْ صَٰدِقِينَ ١٥٧

(157) Then produce your scripture, if you should be truthful.

وَجَعَلُوا۟

And they have made

بَيْنَهُۥ

between Him

وَبَيْنَ

and between

ٱلْجِنَّةِ

the jinn

نَسَبًا

a relationship,

وَلَقَدْ

but certainly,

عَلِمَتِ

know

ٱلْجِنَّةُ

the jinn

إِنَّهُمْ

that they

لَمُحْضَرُونَ

(will) surely be brought.

١٥٨

(158)

وَجَعَلُواْ بَيْنَهُۥ وَبَيْنَ ٱلْجِنَّةِ نَسَبًا ۚ وَلَقَدْ عَلِمَتِ ٱلْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ١٥٨

(158) And they have claimed between Him and the jinn a lineage, but the jinn have already known that they [who made such claims] will be brought to [punishment].

سُبْحَٰنَ

Glory be

ٱللَّهِ

(to) Allah

عَمَّا

above what

يَصِفُونَ

they attribute,

١٥٩

(159)

سُبْحَٰنَ ٱللَّهِ عَمَّا يَصِفُونَ ١٥٩

(159) Exalted is Allah above what they describe,

إِلَّا

Except

عِبَادَ

(the) slaves

ٱللَّهِ

(of) Allah

ٱلْمُخْلَصِينَ

the chosen.

١٦٠

(160)

إِلَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ١٦٠

(160) Except the chosen servants of Allah [who do not share in that sin].

فَإِنَّكُمْ

So indeed, you

وَمَا

and what

تَعْبُدُونَ

you worship,

١٦١

(161)

فَإِنَّكُمْ وَمَا تَعْبُدُونَ ١٦١

(161) So indeed, you [disbelievers] and whatever you worship,

مَآ

Not

أَنتُمْ

you

عَلَيْهِ

from Him

بِفَٰتِنِينَ

can tempt away (anyone).

١٦٢

(162)

مَآ أَنتُمْ عَلَيْهِ بِفَٰتِنِينَ ١٦٢

(162) You cannot tempt [anyone] away from Him

إِلَّا

Except

مَنْ

who

هُوَ

he

صَالِ

(is) to burn

ٱلْجَحِيمِ

(in) the Hellfire.

١٦٣

(163)

إِلَّا مَنْ هُوَ صَالِ ٱلْجَحِيمِ ١٦٣

(163) Except he who is to [enter and] burn in the Hellfire.

وَمَا

"And not

مِنَّآ

among us

إِلَّا

except

لَهُۥ

for him

مَقَامٌ

(is) a position

مَّعْلُومٌ

known.

١٦٤

(164)

وَمَا مِنَّآ إِلَّا لَهُۥ مَقَامٌ مَّعْلُومٌ ١٦٤

(164) [The angels say], "There is not among us any except that he has a known position.

وَإِنَّا

And indeed, we

لَنَحْنُ

surely, [we]

ٱلصَّآفُّونَ

stand in rows.

١٦٥

(165)

وَإِنَّا لَنَحْنُ ٱلصَّآفُّونَ ١٦٥

(165) And indeed, we are those who line up [for prayer].

وَإِنَّا

And indeed, we

لَنَحْنُ

surely, [we]

ٱلْمُسَبِّحُونَ

glorify (Allah)."

١٦٦

(166)

وَإِنَّا لَنَحْنُ ٱلْمُسَبِّحُونَ ١٦٦

(166) And indeed, we are those who exalt Allah."

وَإِن

And indeed,

كَانُواْ

they used to

لَيَقُولُونَ

say,

١٦٧

(167)

وَإِن كَانُواْ لَيَقُولُونَ ١٦٧

(167) And indeed, the disbelievers used to say,

لَوْ

"If

أَنَّ

that

عِندَنَا

we had

ذِكْرًا

a reminder

مِّنَ

from

ٱلْأَوَّلِينَ

the former (people),

١٦٨

(168)

لَوْ أَنَّ عِندَنَا ذِكْرًا مِّنَ ٱلْأَوَّلِينَ ١٦٨

(168) "If we had a message from [those of] the former peoples,

لَكُنَّا

Certainly, we (would) have been

عِبَادَ

slaves

ٱللَّهِ

(of) Allah

ٱلْمُخْلَصِينَ

the chosen."

١٦٩

(169)

لَكُنَّا عِبَادَ ٱللَّهِ ٱلْمُخْلَصِينَ ١٦٩

(169) We would have been the chosen servants of Allah."

فَكَفَرُوا۟

But they disbelieved

بِهِۦ

in it,

صلے

فَسَوْفَ

so soon

يَعْلَمُونَ

they will know.

١٧٠

(170)

فَكَفَرُوا۟ بِهِۦ ۖ فَسَوْفَ يَعْلَمُونَ ١٧٠

(170) But they disbelieved in it, so they are going to know.

وَلَقَدْ

And verily,

سَبَقَتْ

has preceded

كَلِمَتُنَا

Our Word

لِعِبَادِنَا

for Our slaves,

ٱلْمُرْسَلِينَ

the Messengers,

١٧١

(171)

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا ٱلْمُرْسَلِينَ ١٧١

(171) And Our word has already preceded for Our servants, the messengers,

إِنَّهُمْ

Indeed they,

لَهُمُ

surely they

ٱلْمَنصُورُونَ

(would be) the victorious.

١٧٢

(172)

إِنَّهُمْ لَهُمُ ٱلْمَنصُورُونَ ١٧٢

(172) [That] indeed, they would be those given victory

وَإِنَّ

And indeed,

جُندَنَا

Our hosts

لَهُمُ

surely, they

ٱلْغَٰلِبُونَ

(will be) those who overcome.

١٧٣

(173)

وَإِنَّ جُندَنَا لَهُمُ ٱلْغَٰلِبُونَ ١٧٣

(173) And [that] indeed, Our soldiers will be those who overcome.

فَتَوَلَّ

So turn away

عَنْهُمْ

from them

حَتَّىٰ

until

حِينٍ

a time.

١٧٤

(174)

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ١٧٤

(174) So, [O Muhammad], leave them for a time.

وَأَبْصِرْهُمْ

And see them,

فَسَوْفَ

so soon

يُبْصِرُونَ

they will see.

١٧٥

(175)

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ١٧٥

(175) And see [what will befall] them, for they are going to see.

أَفَبِعَذَابِنَا

Then is (it) for Our punishment

يَسْتَعْجِلُونَ

they hasten?

١٧٦

(176)

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ١٧٦

(176) Then for Our punishment are they impatient?

فَإِذَا

But when

نَزَلَ

it descends

بِسَاحَتِهِمْ

in their territory,

فَسَآءَ

then evil (will be)

صَبَاحُ

(the) morning

ٱلْمُنذَرِينَ

(for) those who were warned.

١٧٧

(177)

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ ٱلْمُنذَرِينَ ١٧٧

(177) But when it descends in their territory, then evil is the morning of those who were warned.

وَتَوَلَّ

So turn away

عَنْهُمْ

from them

حَتَّىٰ

for

حِينٍ

a time.

١٧٨

(178)

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ١٧٨

(178) And leave them for a time.

وَأَبْصِرْ

And see,

فَسَوْفَ

so soon

يُبْصِرُونَ

they will see.

١٧٩

(179)

وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ١٧٩

(179) And see, for they are going to see.

سُبْحَٰنَ

Glory

رَبِّكَ

(be to) your Lord,

رَبِّ

(the) Lord

ٱلْعِزَّةِ

(of) Honor,

عَمَّا

above what

يَصِفُونَ

they attribute.

١٨٠

(180)

سُبْحَٰنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ١٨٠

(180) Exalted is your Lord, the Lord of might, above what they describe.

وَسَلَٰمٌ

And peace be

عَلَى

upon

ٱلْمُرْسَلِينَ

the Messengers.

١٨١

(181)

وَسَلَٰمٌ عَلَى ٱلْمُرْسَلِينَ ١٨١

(181) And peace upon the messengers.

وَٱلْحَمْدُ

And all praise

لِلَّهِ

(be) to Allah,

رَبِّ

(the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

١٨٢

(182)

وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ١٨٢

(182) And praise to Allah, Lord of the worlds.

ءَايَٰتُهَا ٨٨

Verses 88

سُورَةُ صٓ

Chapter 38 The letter Saad

رُكُوعَاتُهَا ٥

Rukus 5

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

صٓ

Saad.

ج

وَٱلْقُرْءَانِ

By the Quran

ذِى

full (of) reminder.

ٱلذِّكْرِ

١

(1)

صٓ ۚ وَٱلْقُرْءَانِ ذِى ٱلذِّكْرِ ١

(1) Sad. By the Qur'an containing reminder...

بَلِ

Nay,

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve

فِى

(are) in

عِزَّةٍ

self-glory

وَشِقَاقٍ

and opposition.

٢

(2)

بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى عِزَّةٍ وَشِقَاقٍ ٢

(2) But those who disbelieve are in pride and dissension.

كَمْ

How many

أَهْلَكْنَا

We destroyed

مِن

before them

قَبْلِهِم

مِّن

of

قَرْنٍ

a generation,

فَنَادَوا۟

then they called out

وَّلَاتَ

when there (was) no longer

حِينَ

time

مَنَاصٍ

(for) escape.

٣

(3)

كَمْ أَهْلَكْنَا مِن قَبْلِهِم مِّن قَرْنٍ فَنَادَوا۟ وَّلَاتَ حِينَ

مَنَاصٍ ٣

(3) How many a generation have We destroyed before them, and they [then] called out; but it was not a time for escape.

وَعَجِبُوٓاْ

And they wonder

أَن

that

جَآءَهُم

has come to them

مُّنذِرٌ

a warner

مِّنْهُمْ

from themselves.

صلے

وَقَالَ

And said

ٱلْكَٰفِرُونَ

the disbelievers,

هَٰذَا

"This

سَٰحِرٌ

(is) a magician,

كَذَّابٌ

a liar.

٤

(4)

وَعَجِبُوٓاْ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ ۖ وَقَالَ ٱلْكَٰفِرُونَ هَٰذَا سَٰحِرٌ كَذَّابٌ ٤

(4) And they wonder that there has come to them a warner from

among themselves. And the disbelievers say, "This is a magician and a liar.

أَجَعَلَ

Has he made

ٱلْـَٔالِهَةَ

the gods

إِلَٰهًا

(into) one god?

وَٰحِدًا

صلے

إِنَّ

Indeed

هَٰذَا

this

لَشَىْءٌ

(is) certainly a thing

عُجَابٌ

curious."

٥

(5)

أَجَعَلَ ٱلْـَٔالِهَةَ إِلَٰهًا وَٰحِدًا ۖ إِنَّ هَٰذَا لَشَىْءٌ عُجَابٌ

٥

(5) Has he made the gods [only] one God? Indeed, this is a curious thing."

وَٱنطَلَقَ

And went forth

ٱلْمَلَأُ

the chiefs

مِنْهُمْ

among them

أَنِ

that,

ٱمْشُواْ

"Continue,

وَٱصْبِرُواْ

and be patient

عَلَىٰٓ

over

ءَالِهَتِكُمْ

your gods.

صلے

إِنَّ

Indeed,

هَٰذَا

this

لَشَىْءٌ

(is) certainly a thing

يُرَادُ

intended.

٦

(6)

وَٱنطَلَقَ ٱلْمَلَأُ مِنْهُمْ أَنِ ٱمْشُواْ وَٱصْبِرُواْ عَلَىٰٓ ءَالِهَتِكُمْ ۖ إِنَّ هَٰذَا لَشَىْءٌ يُرَادُ ٦

(6) And the eminent among them went forth, [saying], "Continue, and be patient over [the defense of] your gods. Indeed, this is a thing intended.

مَا

Not

سَمِعْنَا

we heard

بِهَٰذَا

of this

فِى

in

ٱلْمِلَّةِ

the religion

ٱلْءَاخِرَةِ

the last.

إِنْ

Not

هَٰذَآ

(is) this

إِلَّا

but

ٱخْتِلَٰقٌ

a fabrication.

٧

(7)

مَا سَمِعْنَا بِهَٰذَا فِى ٱلْمِلَّةِ ٱلْءَاخِرَةِ إِنْ هَٰذَآ إِلَّا ٱخْتِلَٰقٌ ٧

(7) We have not heard of this in the latest religion. This is not but a fabrication.

أَءُنزِلَ

Has been revealed

عَلَيْهِ

to him

ٱلذِّكْرُ

the Message

مِن

from

بَيْنِنَا

among us?"

ج

بَلْ

Nay,

هُمْ

They

فِى

(are) in

شَكٍّ

doubt

مِّن

about

ذِكْرِى

My Message.

صلے

بَل

Nay,

لَّمَّا

not yet

يَذُوقُواْ

they have tasted

عَذَابِ

My punishment.

٨

(8)

أَءُنزِلَ عَلَيْهِ ٱلذِّكْرُ مِن بَيْنِنَا ۚ بَلْ هُمْ فِى شَكٍّ مِّن ذِكْرِى ۖ بَل لَّمَّا يَذُوقُوا۟ عَذَابِ ٨

(8) Has the message been revealed to him out of [all of] us?" Rather, they are in doubt about My message. Rather, they have not yet tasted My punishment.

أَمْ

Or

عِندَهُمْ

have they

خَزَآئِنُ

(the) treasures

رَحْمَةِ

(of the) Mercy

رَبِّكَ

(of) your Lord

ٱلْعَزِيزِ

the All-Mighty,

ٱلْوَهَّابِ

the Bestower?

٩

(9)

أَمْ عِندَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ ٱلْعَزِيزِ ٱلْوَهَّابِ ٩

(9) Or do they have the depositories of the mercy of your Lord, the Exalted in Might, the Bestower?

أَمْ

Or

لَهُم

for them

مُّلْكُ

(is the) dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth

وَمَا

and whatever

بَيْنَهُمَا

(is) between them?

صلے

فَلْيَرْتَقُوا۟

Then let them ascend

فِى

by

ٱلْأَسْبَٰبِ

the means.

١٠

(10)

أَمْ لَهُم مُّلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوا۟ فِى ٱلْأَسْبَٰبِ ١٠

(10) Or is theirs the dominion of the heavens and the earth and what is between them? Then let them ascend through [any] ways of access.

جُندٌ

Soldiers -

مَّا

there

هُنَالِكَ

مَهْزُومٌ

(they will be) defeated

مِّنَ

among

ٱلْأَحْزَابِ

the companies.

١١

(11)

جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ ٱلْأَحْزَابِ ١١

(11) [They are but] soldiers [who will be] defeated there among the companies [of disbelievers].

كَذَّبَتْ

Denied

قَبْلَهُمْ

before them

قَوْمُ

(the) people

نُوحٍ

(of) Nuh

وَعَادٌ

and Aad

وَفِرْعَوْنُ

and Firaun,

ذُو

(the) owner

ٱلْأَوْتَادِ

(of) the stakes.

١٢

(12)

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو ٱلْأَوْتَادِ ١٢

(12) The people of Noah denied before them, and [the tribe of] 'Aad and Pharaoh, the owner of stakes,

وَثَمُودُ

And Thamud

وَقَوْمُ

and (the) people

لُوطٍ

(of) Lut

وَأَصْحَٰبُ

and (the) companions

لْـَٔيْكَةِ

(of) the wood.

ج

أُو۟لَٰٓئِكَ

Those

ٱلْأَحْزَابُ

(were) the companies.

١٣

(13)

وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَٰبُ لْـَٔيْكَةِ ج أُو۟لَٰٓئِكَ ٱلْأَحْزَابُ ١٣

(13) And [the tribe of] Thamud and the people of Lot and the companions of the thicket. Those are the companies.

إِن

Not

كُلٌّ

all (of them)

إِلَّا

but

كَذَّبَ

denied

ٱلرُّسُلَ

the Messengers,

فَحَقَّ

so (was) just

عِقَابِ

My penalty.

١٤

(14)

إِن كُلٌّ إِلَّا كَذَّبَ ٱلرُّسُلَ فَحَقَّ عِقَابِ ١٤

(14) Each of them denied the messengers, so My penalty was justified.

وَمَا

And not

يَنظُرُ

await

هَٰٓؤُلَآءِ

these

إِلَّا

but

صَيْحَةً

a shout

وَٰحِدَةً

one;

مَّا

not

لَهَا

for it

مِن

any

فَوَاقٍ

delay.

١٥

(15)

وَمَا يَنظُرُ هَٰٓؤُلَآءِ إِلَّا صَيْحَةً وَٰحِدَةً مَّا لَهَا مِن فَوَاقٍ ١٥

(15) And these [disbelievers] await not but one blast [of the Horn]; for it there will be no delay.

وَقَالُواْ

And they say,

رَبَّنَا

"Our Lord

عَجِّل

Hasten

لَّنَا

for us

قِطَّنَا

our share

قَبْلَ

before

يَوْمِ

(the) Day

ٱلْحِسَابِ

(of) the Account."

١٦

(16)

وَقَالُواْ رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ ٱلْحِسَابِ ١٦

(16) And they say, "Our Lord, hasten for us our share [of the punishment] before the Day of Account"

ٱصْبِرْ

Be patient

عَلَىٰ

over

مَا

what

يَقُولُونَ

they say,

وَٱذْكُرْ

and remember

عَبْدَنَا

Our slave,

دَاوُۥدَ

Dawood,

ذَا

the possessor of strength.

ٱلْأَيْدِ

صلے

إِنَّهُۥٓ

Indeed, he (was)

أَوَّابٌ

repeatedly turning.

١٧

(17)

ٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱذْكُرْ عَبْدَنَا دَاوُۥدَ ذَا ٱلْأَيْدِ ۖ إِنَّهُۥٓ أَوَّابٌ ١٧

(17) Be patient over what they say and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah].

إِنَّا

Indeed, We

سَخَّرْنَا

subjected

ٱلْجِبَالَ

the mountains

مَعَهُۥ

with him

يُسَبِّحْنَ

glorifying

بِٱلْعَشِىِّ

in the evening

وَٱلْإِشْرَاقِ

and [the] sunrise.

١٨

(18)

إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُۥ يُسَبِّحْنَ بِٱلْعَشِىِّ وَٱلْإِشْرَاقِ ١٨

(18) Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise.

وَٱلطَّيْرَ

And the birds

مَحْشُورَةً

assembled,

صلى

كُلٌّ

all

لَّهُۥٓ

with him

أَوَّابٌ

repeatedly turning.

١٩

(19)

وَٱلطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُۥٓ أَوَّابٌ ١٩

(19) And the birds were assembled, all with him repeating [praises].

وَشَدَدْنَا

And We strengthened

مُلْكَهُۥ

his kingdom

وَءَاتَيْنَٰهُ

and We gave him

ٱلْحِكْمَةَ

[the] wisdom

وَفَصْلَ

and decisive

ٱلْخِطَابِ

speech.

٢٠

(20)

وَشَدَدْنَا مُلْكَهُۥ وَءَاتَيْنَٰهُ ٱلْحِكْمَةَ وَفَصْلَ ٱلْخِطَابِ

٢٠

(20) And We strengthened his kingdom and gave him wisdom and discernment in speech.

۞

وَهَلْ

And has (there)

أَتَىٰكَ

come to you

نَبَؤُاْ

(the) news

ٱلْخَصْمِ

(of) the litigants,

إِذْ

when

تَسَوَّرُواْ

they climbed over the wall

ٱلْمِحْرَابَ

(of) the chamber?

٢١

(21)

وَهَلْ أَتَىٰكَ نَبَؤُاْ ٱلْخَصْمِ إِذْ تَسَوَّرُواْ ٱلْمِحْرَابَ ۝

٢١

(21) And has there come to you the news of the adversaries, when they climbed over the wall of [his] prayer chamber -

إِذْ

When

دَخَلُواْ

they entered

عَلَىٰ

upon

دَاوُۥدَ

Dawood

فَفَزِعَ

and he was afraid

مِنْهُمْ

of them,

صلے

قَالُواْ

they said,

لَا

"(Do) not

تَخَفْ

fear.

صلے

خَصْمَانِ

(We are) two litigants,

بَغَىٰ

has wronged

بَعْضُنَا

one of us

عَلَىٰ

to

بَعْضٍ

another,

فَٱحْكُم

so judge

بَيْنَنَا

between us

بِٱلْحَقِّ

in truth

وَلَا

and (do) not

تُشْطِطْ

be unjust

وَٱهْدِنَآ

and guide us

إِلَىٰ
to
سَوَآءِ
an even
ٱلصِّرَٰطِ
[the] path.
٢٢
(22)
إِذْ دَخَلُواْ عَلَىٰ دَاوُۥدَ فَفَزِعَ مِنْهُمْ ۖ قَالُواْ لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَٱحْكُم بَيْنَنَا بِٱلْحَقِّ وَلَا تُشْطِطْ وَٱهْدِنَآ إِلَىٰ سَوَآءِ ٱلصِّرَٰطِ ٢٢
(22) When they entered upon David and he was alarmed by them? They said, "Fear not. [We are] two adversaries, one of whom has wronged the other, so judge between us with truth and do not exceed [it] and guide us to the sound path.
إِنَّ
Indeed,
هَٰذَآ
this
أَخِى
(is) my brother,
لَهُۥ
he has
تِسْعٌ
ninety-nine
وَتِسْعُونَ
نَعْجَةً
ewe(s)
وَلِىَ

while I have

نَعْجَةٌ

ewe

وَٰحِدَةٌ

one;

فَقَالَ

so he said,

أَكْفِلْنِيهَا

'Entrust her to me,'

وَعَزَّنِى

and he overpowered me

فِى

in

ٱلْخِطَابِ

[the] speech."

٢٣

(23)

إِنَّ هَٰذَآ أَخِى لَهُۥ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِىَ نَعْجَةٌ وَٰحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِى فِى ٱلْخِطَابِ ٢٣

(23) Indeed this, my brother, has ninety-nine ewes, and I have one ewe; so he said, 'Entrust her to me,' and he overpowered me in speech."

قَالَ

He said,

لَقَدْ

"Certainly,

ظَلَمَكَ

he has wronged you

بِسُؤَالِ

by demanding

نَعْجَتِكَ

your ewe

إِلَىٰ

to

نِعَاجِهِۦ

his ewes.

صلے

وَإِنَّ

And indeed,

كَثِيرًا

many

مِّنَ

of

ٱلْخُلَطَآءِ

the partners

لَيَبْغِى

certainly oppress

بَعْضُهُمْ

some of them

عَلَىٰ

[on]

بَعْضٍ

another

إِلَّا

except

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous deeds

وَقَلِيلٌ

and few

مَّا

(are) they."

هُمْ

قلے

وَظَنَّ

And became certain

دَاوُۥدُ

Dawood

أَنَّمَا

that

فَتَنَّٰهُ

We (had) tried him,

فَٱسْتَغْفَرَ

and he asked forgiveness

رَبَّهُۥ

(of) his Lord

وَخَرَّ

and fell down

رَاكِعًا

bowing

وَأَنَابَ

and turned in repentance.

۩

٢٤

(24)

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِۦ ۖ وَإِنَّ كَثِيرًا مِّنَ ٱلْخُلَطَآءِ لَيَبْغِى بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُۥدُ أَنَّمَا فَتَنَّٰهُ فَٱسْتَغْفَرَ رَبَّهُۥ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ٢٤

(24) [David] said, "He has certainly wronged you in demanding your ewe [in addition] to his ewes. And indeed, many associates oppress one another, except for those who believe and do righteous deeds - and few are they." And David became certain that We had tried him, and he asked forgiveness of his Lord and fell down bowing [in prostration] and turned in repentance [to Allah].

فَغَفَرْنَا

So We forgave

لَهُۥ

for him

ذَٰلِكَ

that.

ۖ

وَإِنَّ

And indeed,

لَهُۥ

for him

عِندَنَا

with Us

لَزُلْفَىٰ

surely is a near access

وَحُسْنَ

and a good

مَـَٔابٍ

place of return.

٢٥

(25)

فَغَفَرْنَا لَهُۥ ذَٰلِكَ ۖ وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ٢٥

(25) So We forgave him that; and indeed, for him is nearness to Us and a good place of return.

يَٰدَاوُۥدُ

"O Dawood

إِنَّا

Indeed, We

جَعَلْنَٰكَ

[We] have made you

خَلِيفَةً

a vicegerent

فِى

in

ٱلْأَرْضِ

the earth,

فَٱحْكُم

so judge

بَيْنَ

between

ٱلنَّاسِ

[the] men

بِٱلْحَقِّ

in truth

وَلَا

and (do) not

تَتَّبِعِ

follow

ٱلْهَوَىٰ

the desire,

فَيُضِلَّكَ

for it will lead you astray

عَن

from

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah.

ج

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يَضِلُّونَ

go astray

عَن

from

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah,

لَهُمْ

for them

عَذَابٌ

(is) a punishment

شَدِيدٌۢ

severe

بِمَا

because

نَسُوا۟

they forgot

يَوْمَ

(the) Day

ٱلْحِسَابِ

(of) Account."

٢٦

(26)

يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِى ٱلْأَرْضِ فَٱحْكُم بَيْنَ ٱلنَّاسِ بِٱلْحَقِّ وَلَا تَتَّبِعِ ٱلْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّ ٱلَّذِينَ يَضِلُّونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدٌۢ بِمَا نَسُوا۟ يَوْمَ ٱلْحِسَابِ ٢٦

(26) [We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah." Indeed, those who go astray from the way of Allah will have a severe punishment for having forgotten the Day of Account.

وَمَا

And not

خَلَقْنَا

We created

ٱلسَّمَآءَ

the heaven

وَٱلْأَرْضَ
and the earth
وَمَا
and whatever
بَيْنَهُمَا
(is) between them
بَٰطِلًا
without purpose.
ج

ذَٰلِكَ
That
ظَنُّ
(is the) assumption
ٱلَّذِينَ
(of) those who
كَفَرُوا۟
disbelieve.
ج

فَوَيْلٌ
So woe
لِّلَّذِينَ
to those
كَفَرُوا۟
who disbelieve,
مِنَ
from
ٱلنَّارِ
the Fire.

٢٧

(27)

وَمَا خَلَقْنَا ٱلسَّمَآءَ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا بَٰطِلًا ۚ ذَٰلِكَ ظَنُّ ٱلَّذِينَ كَفَرُوا۟ ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِنَ ٱلنَّارِ ٢٧

(27) And We did not create the heaven and the earth and that between them aimlessly. That is the assumption of those who disbelieve, so woe to those who disbelieve from the Fire.

أَمْ

Or

نَجْعَلُ

should We treat

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous deeds

كَٱلْمُفْسِدِينَ

like those who spread corruption

فِى

in

ٱلْأَرْضِ

the earth?

أَمْ

Or

نَجْعَلُ

should We treat

ٱلْمُتَّقِينَ

the pious

كَٱلْفُجَّارِ

like the wicked?

٢٨

(28)

أَمْ نَجْعَلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ كَٱلْمُفْسِدِينَ فِى ٱلْأَرْضِ أَمْ نَجْعَلُ ٱلْمُتَّقِينَ كَٱلْفُجَّارِ ٢٨

(28) Or should we treat those who believe and do righteous deeds like corrupters in the land? Or should We treat those who fear Allah like the wicked?

كِتَٰبٌ

(This is) a Book

أَنزَلْنَٰهُ

We have revealed it

إِلَيْكَ

to you,

مُبَٰرَكٌ

blessed,

لِّيَدَّبَّرُوٓا۟

that they may ponder

ءَايَٰتِهِۦ

(over) its Verses

وَلِيَتَذَكَّرَ

and may be reminded

أُو۟لُوا۟

those of understanding.

ٱلْأَلْبَٰبِ

٢٩

(29)

كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَٰرَكٌ لِّيَدَّبَّرُوٓا۟ ءَايَٰتِهِۦ وَلِيَتَذَكَّرَ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ٢٩

(29) [This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.

وَوَهَبْنَا

And We gave

لِدَاوُۥدَ

to Dawood

سُلَيْمَٰنَ

Sulaiman,

ج

نِعْمَ

an excellent

ٱلْعَبْدُ

slave.

صلے

إِنَّهُۥٓ

Indeed, he

أَوَّابٌ

(was) one who repeatedly turned.

٣٠

(30)

وَوَهَبْنَا لِدَاوُۥدَ سُلَيْمَٰنَ ۚ نِعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ٣٠

(30) And to David We gave Solomon. An excellent servant, indeed he was one repeatedly turning back [to Allah].

إِذْ

When

عُرِضَ

were displayed

عَلَيْهِ

to him

بِٱلْعَشِىِّ

in the afternoon

ٱلصَّٰفِنَٰتُ

excellent bred steeds.

ٱلْجِيَادُ

٣١

(31)

إِذْ عُرِضَ عَلَيْهِ بِٱلْعَشِىِّ ٱلصَّٰفِنَٰتُ ٱلْجِيَادُ ٣١

(31) [Mention] when there were exhibited before him in the afternoon the poised [standing] racehorses.

فَقَالَ

And he said,

إِنِّىٓ

"Indeed, I

أَحْبَبْتُ

[I] preferred

حُبَّ

(the) love

ٱلْخَيْرِ

(of) the good

عَن

for

ذِكْرِ

(the) remembrance

رَبِّى

(of) my Lord."

حَتَّىٰ

Until

تَوَارَتْ

they were hidden

بِٱلْحِجَابِ

in the veil;

٣٢

(32)

فَقَالَ إِنِّىٓ أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَن ذِكْرِ رَبِّى حَتَّىٰ تَوَارَتْ بِٱلْحِجَابِ ٣٢

(32) And he said, "Indeed, I gave preference to the love of good [things] over the remembrance of my Lord until the sun disappeared into the curtain [of darkness]."

رُدُّوهَا

"Return them

عَلَىَّ

to me."

صلے

فَطَفِقَ

Then he began

مَسْحًا

(to) pass (his hand)

بِٱلسُّوقِ

over the legs

وَٱلْأَعْنَاقِ

and the necks.

٣٣

(33)

رُدُّوهَا عَلَيَّ ۖ فَطَفِقَ مَسْحًا بِٱلسُّوقِ وَٱلْأَعْنَاقِ ٣٣

(33) [He said], "Return them to me," and set about striking [their] legs and necks.

وَلَقَدْ

And certainly

فَتَنَّا

We tried

سُلَيْمَٰنَ

Sulaiman,

وَأَلْقَيْنَا

and We placed

عَلَىٰ

on

كُرْسِيِّهِۦ

his throne

جَسَدًا

a body;

ثُمَّ

then

أَنَابَ

he turned.

٣٤

(34)

وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ ٣٤

(34) And We certainly tried Solomon and placed on his throne a body; then he returned.

قَالَ

He said,

رَبِّ

"O my Lord

ٱغْفِرْ

Forgive

لِى

me

وَهَبْ

and grant

لِى

me

مُلْكًا

a kingdom,

لَّا

not

يَنبَغِى

(will) belong

لِأَحَدٍ

to anyone

مِّن

after me.

بَعْدِىٓ

صلے

إِنَّكَ

Indeed, You

أَنتَ

[You]

ٱلْوَهَّابُ

(are) the Bestower."

٣٥

(35)

قَالَ رَبِّ ٱغْفِرْ لِى وَهَبْ لِى مُلْكًا لَّا يَنۢبَغِى لِأَحَدٍ مِّنۢ بَعْدِىٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ ٣٥

(35) He said, "My Lord, forgive me and grant me a kingdom such as will not belong to anyone after me. Indeed, You are the Bestower."

فَسَخَّرْنَا

Then We subjected

لَهُ

to him

ٱلرِّيحَ

the wind

تَجْرِى

to flow

بِأَمْرِهِۦ

by his command,

رُخَآءً

gently,

حَيْثُ

wherever

أَصَابَ

he directed,

٣٦

(36)

فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِى بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ٣٦

(36) So We subjected to him the wind blowing by his command, gently,

wherever he directed,

وَٱلشَّيَٰطِينَ

And the devils,

كُلَّ

every

بَنَّآءٍ

builder

وَغَوَّاصٍ

and diver,

٣٧

(37)

وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ ٣٧

(37) And [also] the devils [of jinn] - every builder and diver

وَءَاخَرِينَ

And others

مُقَرَّنِينَ

bound

فِى

in

ٱلْأَصْفَادِ

chains.

٣٨

(38)

وَءَاخَرِينَ مُقَرَّنِينَ فِى ٱلْأَصْفَادِ ٣٨

(38) And others bound together in shackles.

هَٰذَا

"This

عَطَآؤُنَا

(is) Our gift,

فَٱمْنُنْ

so grant

أَوْ

or

أَمْسِكْ

withhold

بِغَيْرِ

without

حِسَابٍ

account."

٣٩

(39)

هَٰذَا عَطَآؤُنَا فَٱمْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ٣٩

(39) [We said], "This is Our gift, so grant or withhold without account."

وَإِنَّ

And indeed,

لَهُۥ

for him

عِندَنَا

with Us

لَزُلْفَىٰ

surely is a near access

وَحُسْنَ

and a good

مَـَٔابٍ

place of return.

٤٠

(40)

وَإِنَّ لَهُۥ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَـَٔابٍ ٤٠

(40) And indeed, for him is nearness to Us and a good place of return.

وَٱذْكُرْ

And remember

عَبْدَنَآ

Our slave

أَيُّوبَ

Ayyub,

إِذْ

when

نَادَىٰ

he called

رَبَّهُۥٓ

his Lord,

أَنِّى

"That [I],

مَسَّنِىَ

(has) touched me

ٱلشَّيْطَٰنُ

Shaitaan

بِنُصْبٍ

with distress

وَعَذَابٍ

and suffering."

٤١

(41)

وَٱذْكُرْ عَبْدَنَآ أَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلشَّيْطَٰنُ بِنُصْبٍ وَعَذَابٍ ٤١

(41) And remember Our servant Job, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment."

ٱرْكُضْ

"Strike

بِرِجْلِكَ

with your foot.

صلے

هَٰذَا

This

مُغْتَسَلٌۢ

(is a spring of) water to bathe,

بَارِدٌ

cool

وَشَرَابٌ

and a drink."

٤٢

(42)

ٱرْكُضْ بِرِجْلِكَ ۖ هَٰذَا مُغْتَسَلٌۢ بَارِدٌ وَشَرَابٌ ٤٢

(42) [So he was told], "Strike [the ground] with your foot; this is a [spring for] a cool bath and drink."

وَوَهَبْنَا

And We granted

لَهُۥٓ

[to] him

أَهْلَهُۥ

his family

وَمِثْلَهُم

and a like of them

مَّعَهُمْ

with them,

رَحْمَةً

a Mercy

مِّنَّا

from Us

وَذِكْرَىٰ

and a Reminder

لِأُو۟لِى

for those of understanding.

ٱلْأَلْبَٰبِ

٤٣

(43)

وَوَهَبْنَا لَهُۥٓ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ٤٣

(43) And We granted him his family and a like [number] with them as mercy from Us and a reminder for those of understanding.

وَخُذْ

"And take

بِيَدِكَ

in your hand

ضِغْثًا

a bunch

فَٱضْرِب

and strike

بِّهِۦ

with it

وَلَا

and (do) not

تَحْنَثْ

break (your) oath."

قلے

إِنَّا

Indeed, We

وَجَدْنَٰهُ

[We] found him

صَابِرًا

patient,

ج

نِّعْمَ

an excellent

ٱلْعَبْدُ

slave.

صلى

إِنَّهُۥٓ

Indeed, he

أَوَّابٌ

repeatedly turned.

٤٤

(44)

وَخُذْ بِيَدِكَ ضِغْثًا فَٱضْرِب بِّهِۦ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَٰهُ صَابِرًا ۚ نِّعْمَ ٱلْعَبْدُ ۖ إِنَّهُۥٓ أَوَّابٌ ٤٤

(44) [We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath." Indeed, We found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allah].

وَٱذْكُرْ

And remember

عِبَٰدَنَآ

Our slaves

إِبْرَٰهِيمَ

Ibrahim

وَإِسْحَٰقَ

and Ishaq

وَيَعْقُوبَ

and Ayyub,

أُو۟لِى

possessors

ٱلْأَيْدِى

(of) strength

وَٱلْأَبْصَٰرِ

and vision.

٤٥

(45)

وَٱذْكُرْ عِبَٰدَنَآ إِبْرَٰهِيمَ وَإِسْحَٰقَ وَيَعْقُوبَ أُو۟لِى ٱلْأَيْدِى وَٱلْأَبْصَٰرِ ٤٥

(45) And remember Our servants, Abraham, Isaac and Jacob - those of strength and [religious] vision.

إِنَّآ

Indeed, We

أَخْلَصْنَٰهُم

[We] chose them

بِخَالِصَةٍ

for an exclusive (quality);

ذِكْرَى

remembrance

ٱلدَّارِ

(of) the Home.

٤٦

(46)

إِنَّآ أَخْلَصْنَٰهُم بِخَالِصَةٍ ذِكْرَى ٱلدَّارِ ٤٦

(46) Indeed, We chose them for an exclusive quality: remembrance of the home [of the Hereafter].

وَإِنَّهُمْ

And indeed, they

عِندَنَا

to Us

لَمِنَ

(are) from

ٱلْمُصْطَفَيْنَ

the chosen ones,

ٱلْأَخْيَارِ

the best.

٤٧

(47)

وَإِنَّهُمْ عِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْيَارِ ٤٧

(47) And indeed they are, to Us, among the chosen and outstanding.

وَٱذْكُرْ

And remember

إِسْمَٰعِيلَ

Ismail

وَٱلْيَسَعَ

and Al-Yasa

وَذَا

and Dhul-kifl,

ٱلْكِفْلِ

صلے

وَكُلٌّ

and all

مِّنَ

(are) from

ٱلْأَخْيَارِ

the best.

٤٨

(48)

وَٱذْكُرْ إِسْمَٰعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفْلِ ۖ وَكُلٌّ مِّنَ ٱلْأَخْيَارِ ٤٨

(48) And remember Ishmael, Elisha and Dhul-Kifl, and all are among the outstanding.

هَٰذَا

This

ذِكْرٌ

(is) a Reminder.

ج

وَإِنَّ

And indeed,

لِلْمُتَّقِينَ

for the righteous

لَحُسْنَ

surely, is a good

مَـَٔابٍ

place of return,

٤٩

(49)

هَٰذَا ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَـَٔابٍ ٤٩

(49) This is a reminder. And indeed, for the righteous is a good place of return

جَنَّٰتِ

Gardens

عَدْنٍ

(of) Eternity,

مُّفَتَّحَةً

(will be) opened

لَّهُمُ

for them

ٱلْأَبْوَٰبُ

the gates.

٥٠

(50)

جَنَّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ ٱلْأَبْوَٰبُ ٥٠

(50) Gardens of perpetual residence, whose doors will be opened to them.

مُتَّكِـِٔينَ

Reclining

فِيهَا

therein,

يَدْعُونَ

they will call

فِيهَا

therein

بِفَٰكِهَةٍ

for fruit

كَثِيرَةٍ

many

وَشَرَابٍ

and drink.

٥١

(51)

مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا بِفَٰكِهَةٍ كَثِيرَةٍ وَشَرَابٍ

٥١

(51) Reclining within them, they will call therein for abundant fruit and drink.

۞

وَعِندَهُمْ

And with them

قَٰصِرَٰتُ

(will be) companions of modest gaze

ٱلطَّرْفِ

أَتْرَابٌ

well-matched.

٥٢

(52)

وَعِندَهُمْ قَٰصِرَٰتُ ٱلطَّرْفِ أَتْرَابٌ ٥٢ ۞

(52) And with them will be women limiting [their] glances and of equal age.

هَٰذَا

This

مَا

(is) what

تُوعَدُونَ

you are promised

لِيَوْمِ

for (the) Day

ٱلْحِسَابِ

(of) Account.

٥٣

(53)

هَٰذَا مَا تُوعَدُونَ لِيَوْمِ ٱلْحِسَابِ ٥٣

(53) This is what you, [the righteous], are promised for the Day of Account.

إِنَّ

Indeed,

هَٰذَا

this

لَرِزْقُنَا

(is) surely Our provision;

مَا

not

لَهُۥ

for it

مِن

any

نَّفَادٍ

depletion.

٥٤

(54)

إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُۥ مِن نَّفَادٍ ٥٤

(54) Indeed, this is Our provision; for it there is no depletion.

هَٰذَا

This (is so)

ج

وَإِنَّ

And indeed,

لِلطَّٰغِينَ

for the transgressors

لَشَرَّ

surely (is) an evil

مَـَٔابٍ

place of return.

٥٥

(55)

هَٰذَا ۚ وَإِنَّ لِلطَّٰغِينَ لَشَرَّ مَـَٔابٍ ٥٥

(55) This [is so]. But indeed, for the transgressors is an evil place of return -

جَهَنَّمَ

Hell;

يَصْلَوْنَهَا

they will burn therein

فَبِئْسَ

and wretched (is)

ٱلْمِهَادُ

the resting place.

٥٦

(56)

جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ ٱلْمِهَادُ ٥٦

(56) Hell, which they will [enter to] burn, and wretched is the resting place.

هَٰذَا

This (is so)

فَلْيَذُوقُوهُ

Then let them taste it,

حَمِيمٌ

boiling fluid

وَغَسَّاقٌ

and purulence.

٥٧

(57)

هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ٥٧

(57) This - so let them taste it - is scalding water and [foul] purulence.

وَءَاخَرُ

And other

مِن

of

شَكْلِهِۦٓ

its type

أَزْوَٰجٌ

(of various) kinds.

٥٨

(58)

وَءَاخَرُ مِن شَكْلِهِۦٓ أَزْوَٰجٌ ٥٨

(58) And other [punishments] of its type [in various] kinds.

هَٰذَا

This

فَوْجٌ

(is) a company

مُّقْتَحِمٌ

bursting in

مَّعَكُمْ

(in) with you.

صلے

لَا

No

مَرْحَبًا

welcome

بِهِمْ

for them.
ج

إِنَّهُمْ
Indeed, they
صَالُواْ
(will) burn
ٱلنَّارِ
(in) the Fire.
٥٩
(59)
هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۖ لَا مَرْحَبًا بِهِمْ ۚ إِنَّهُمْ صَالُواْ ٱلنَّارِ ٥٩
(59) [Its inhabitants will say], "This is a company bursting in with you. No welcome for them. Indeed, they will burn in the Fire."
قَالُواْ
They say,
بَلْ
"Nay
أَنتُمْ
You -
لَا
no
مَرْحَبًا
welcome
بِكُمْ
for you.
صلے

أَنتُمْ
You

قَدَّمْتُمُوهُ

brought this

لَنَا

upon us.

صلے

فَبِئْسَ

So wretched (is)

ٱلْقَرَارُ

the settlement."

٦٠

(60)

قَالُواْ بَلْ أَنتُمْ لَا مَرْحَبًۢا بِكُمْ ۖ أَنتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ ٱلْقَرَارُ ٦٠

(60) They will say, "Nor you! No welcome for you. You, [our leaders], brought this upon us, and wretched is the settlement."

قَالُواْ

They will say,

رَبَّنَا

"Our Lord,

مَن

whoever

قَدَّمَ

brought

لَنَا

upon us

هَٰذَا

this;

فَزِدْهُ

increase for him

عَذَابًا

a punishment

ضِعْفًا

double

فِى

in

ٱلنَّارِ

the Fire."

٦١

(61)

قَالُوا۟ رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَزِدْهُ عَذَابًا ضِعْفًا فِى ٱلنَّارِ ٦١

(61) They will say, "Our Lord, whoever brought this upon us - increase for him double punishment in the Fire."

وَقَالُوا۟

And they (will) say,

مَا

"What (is)

لَنَا

for us

لَا

not

نَرَىٰ

we see

رِجَالًا

men

كُنَّا

we used to

نَعُدُّهُم

count them

مِّنَ

among

ٱلْأَشْرَارِ

the bad ones?

٦٢

(62)

وَقَالُواْ مَا لَنَا لَا نَرَىٰ رِجَالًا كُنَّا نَعُدُّهُم مِّنَ ٱلْأَشْرَارِ ٦٢

(62) And they will say, "Why do we not see men whom we used to count among the worst?

أَتَّخَذْنَٰهُمْ

Did we take them

سِخْرِيًّا

(in) ridicule

أَمْ

or

زَاغَتْ

has turned away

عَنْهُمُ

from them

ٱلْأَبْصَٰرُ

the vision?"

٦٣

(63)

أَتَّخَذْنَٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ ٱلْأَبْصَٰرُ ٦٣

(63) Is it [because] we took them in ridicule, or has [our] vision turned away from them?"

إِنَّ

Indeed,

ذَٰلِكَ

that

لَحَقٌّ

(is) surely (the) truth -

تَخَاصُمُ

(the) quarreling

أَهْلِ

(of the) people

ٱلنَّارِ

(of) the Fire.

٦٤

(64)

إِنَّ ذَٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ ٱلنَّارِ ٦٤

(64) Indeed, that is truth - the quarreling of the people of the Fire.

قُلْ

Say,

إِنَّمَآ

"Only

أَنَا۠

I am

مُنذِرٌ

a warner,

صلى

وَمَا

and not

مِنْ

(is there) any

إِلَٰهٍ

god

إِلَّا

except

ٱللَّهُ

Allah,

ٱلْوَٰحِدُ

the One

ٱلْقَهَّارُ

the Irresistible,

٦٥

(65)

قُلْ إِنَّمَآ أَنَا۠ مُنذِرٌ ۖ وَمَا مِنْ إِلَٰهٍ إِلَّا ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ٦٥

(65) Say, [O Muhammad], "I am only a warner, and there is not any deity except Allah, the One, the Prevailing.

رَبُّ

Lord

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth

وَمَا

and whatever

بَيْنَهُمَا

(is) between them,

ٱلْعَزِيزُ

the All-Mighty,

ٱلْغَفَّٰرُ

the Oft-Forgiving."

٦٦

(66)

رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّٰرُ

٦٦

(66) Lord of the heavens and the earth and whatever is between them, the Exalted in Might, the Perpetual Forgiver."

قُلْ

Say,

هُوَ

"It (is)

نَبَؤٌا۟

a news

عَظِيمٌ

great,

٦٧

(67)

قُلْ هُوَ نَبَؤٌا۟ عَظِيمٌ ٦٧

(67) Say, "It is great news

أَنتُمْ

You

عَنْهُ

from it

مُعْرِضُونَ

turn away.

٦٨

(68)

أَنتُمْ عَنْهُ مُعْرِضُونَ ٦٨

(68) From which you turn away.

مَا

Not

كَانَ
is
لِىَ
for me
مِنْ
any
عِلْمٍۭ
knowledge
بِٱلْمَلَإِ
(of) the chiefs,
ٱلْأَعْلَىٰٓ
the exalted
إِذْ
when
يَخْتَصِمُونَ
they were disputing.
٦٩
(69)
مَا كَانَ لِىَ مِنْ عِلْمٍۭ بِٱلْمَلَإِ ٱلْأَعْلَىٰٓ إِذْ يَخْتَصِمُونَ
٦٩
(69) I had no knowledge of the exalted assembly [of angels] when they were disputing [the creation of Adam].
إِن
Not
يُوحَىٰٓ
has been revealed
إِلَىَّ
to me
إِلَّآ

except

أَنَّمَآ

that only

أَنَا۠

I am

نَذِيرٌ

a warner

مُّبِينٌ

clear."

٧٠

(70)

إِن يُوحَىٰٓ إِلَىَّ إِلَّآ أَنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ٧٠

(70) It has not been revealed to me except that I am a clear warner."

إِذْ

When

قَالَ

said

رَبُّكَ

your Lord

لِلْمَلَٰٓئِكَةِ

to the Angels,

إِنِّى

"Indeed, I Am

خَٰلِقٌۢ

going to create

بَشَرًا

a human being

مِّن

from

طِينٍ
clay.

٧١

(71)

إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى خَٰلِقٌۢ بَشَرًا مِّن طِينٍ ٧١

(71) [So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay.

فَإِذَا
So when

سَوَّيْتُهُۥ
I have proportioned him

وَنَفَخْتُ
and breathed

فِيهِ
into him

مِن
of

رُّوحِى
My spirit,

فَقَعُوا۟
then fall down

لَهُۥ
to him

سَٰجِدِينَ
prostrating."

٧٢

(72)

فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ٧٢

(72) So when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration."

فَسَجَدَ

So prostrated

ٱلْمَلَٰٓئِكَةُ

the Angels

كُلُّهُمْ

all of them

أَجْمَعُونَ

together.

٧٣

(73)

فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ٧٣

(73) So the angels prostrated - all of them entirely.

إِلَّآ

Except

إِبْلِيسَ

Iblis;

ٱسْتَكْبَرَ

he was arrogant

وَكَانَ

and became

مِنَ

of

ٱلْكَٰفِرِينَ

the disbelievers.

٧٤

(74)

إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ٧٤

(74) Except Iblees; he was arrogant and became among the

disbelievers.

قَالَ

He said,

يَٰٓإِبْلِيسُ

"O Iblis

مَا

What

مَنَعَكَ

prevented you

أَن

that

تَسْجُدَ

you (should) prostrate

لِمَا

to (one) whom

خَلَقْتُ

I created

بِيَدَىَّ

with My Hands?

صلے

أَسْتَكْبَرْتَ

Are you arrogant

أَمْ

or

كُنتَ

are you

مِنَ

of

ٱلْعَالِينَ

the exalted ones."

٧٥

(75)

قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَىَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنتَ مِنَ ٱلْعَالِينَ ٧٥

(75) [Allah] said, "O Iblees, what prevented you from prostrating to that which I created with My hands? Were you arrogant [then], or were you [already] among the haughty?"

قَالَ

He said,

أَنَا۠

"I am

خَيْرٌ

better

مِّنْهُ

than him.

ۖ

خَلَقْتَنِى

You created me

مِن

from

نَّارٍ

fire

وَخَلَقْتَهُۥ

and You created him

مِن

from

طِينٍ

clay."

٧٦

(76)

قَالَ أَنَا۠ خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ٧٦

(76) He said, "I am better than him. You created me from fire and created him from clay."

قَالَ

He said,

فَٱخْرُجْ

"Then get out

مِنْهَا

of it,

فَإِنَّكَ

for indeed, you

رَجِيمٌ

(are) accursed.

٧٧

(77)

قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ٧٧

(77) [Allah] said, "Then get out of Paradise, for indeed, you are expelled.

وَإِنَّ

And indeed,

عَلَيْكَ

upon you

لَعْنَتِىٓ

(is) My curse

إِلَىٰ

until

يَوْمِ

(the) Day

ٱلدِّينِ

(of) Judgment."

٧٨

(78)

وَإِنَّ عَلَيْكَ لَعْنَتِىٓ إِلَىٰ يَوْمِ ٱلدِّينِ ٧٨

(78) And indeed, upon you is My curse until the Day of Recompense."

قَالَ

He said,

رَبِّ

"My Lord

فَأَنظِرْنِىٓ

Then give me respite

إِلَىٰ

until

يَوْمِ

(the) Day

يُبْعَثُونَ

they are resurrected."

٧٩

(79)

قَالَ رَبِّ فَأَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ٧٩

(79) He said, "My Lord, then reprieve me until the Day they are resurrected."

قَالَ

He said,

فَإِنَّكَ

"Then indeed, you

مِنَ
(are) of
ٱلْمُنظَرِينَ
those given respite,
٨٠
(80)
قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ٨٠
(80) [Allah] said, "So indeed, you are of those reprieved
إِلَىٰ
Until
يَوْمِ
(the) Day
ٱلْوَقْتِ
(of) the time
ٱلْمَعْلُومِ
well-known."
٨١
(81)
إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ٨١
(81) Until the Day of the time well-known."
قَالَ
He said,
فَبِعِزَّتِكَ
"Then by Your might
لَأُغْوِيَنَّهُمْ
I will surely mislead them
أَجْمَعِينَ
all.
٨٢

(82)

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ٨٢

(82) [Iblees] said, "By your might, I will surely mislead them all

إِلَّا

Except

عِبَادَكَ

Your slaves

مِنْهُمُ

among them

ٱلْمُخْلَصِينَ

the chosen ones."

٨٣

(83)

إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ٨٣

(83) Except, among them, Your chosen servants."

قَالَ

He said,

فَٱلْحَقُّ

"Then (it is) the truth

وَٱلْحَقَّ

and the truth

أَقُولُ

I say,

٨٤

(84)

قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ ٨٤

(84) [Allah] said, "The truth [is My oath], and the truth I say -

لَأَمْلَأَنَّ

Surely I will fill

جَهَنَّمَ

Hell

مِنكَ

with you

وَمِمَّن

and those who

تَبِعَكَ

follow you

مِنْهُمْ

among them

أَجْمَعِينَ

all."

٨٥

(85)

لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ

٨٥

(85) [That] I will surely fill Hell with you and those of them that follow you all together."

قُلْ

Say,

مَآ

"Not

أَسْـَٔلُكُمْ

I ask you

عَلَيْهِ

for it

مِنْ

any

أَجْرٍ

payment,

وَمَآ

and not

أَنَا۠

I am

مِنَ

of

ٱلْمُتَكَلِّفِينَ

the ones who pretend.

٨٦

(86)

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَا۠ مِنَ ٱلْمُتَكَلِّفِينَ ٨٦

(86) Say, [O Muhammad], "I do not ask you for the Qur'an any payment, and I am not of the pretentious

إِنْ

Not

هُوَ

it (is)

إِلَّا

except

ذِكْرٌ

a Reminder

لِّلْعَٰلَمِينَ

to the worlds.

٨٧

(87)

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ٨٧

(87) It is but a reminder to the worlds.

وَلَتَعْلَمُنَّ

And surely you will know

نَبَأَهُۥ

its information

بَعْدَ

after

حِينٍۭ

a time."

٨٨

(88)

وَلَتَعْلَمُنَّ نَبَأَهُۥ بَعْدَ حِينٍۭ ٨٨

(88) And you will surely know [the truth of] its information after a time."

ءَايَٰتُهَا ٧٥

Verses 75

سُورَةُ ٱلزُّمَرِ

Chapter 39 The Groups

رُكُوعَاتُهَا ٨

Rukus 8

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

تَنزِيلُ

(The) revelation

ٱلْكِتَٰبِ

(of) the Book

مِنَ

(is) from

ٱللَّهِ

Allah

ٱلْعَزِيزِ

the All-Mighty,

ٱلْحَكِيمِ

the All-Wise.

١

(1)

تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ١

(1) The revelation of the Qur'an is from Allah, the Exalted in Might, the Wise.

إِنَّآ

Indeed, We

أَنزَلْنَآ

[We] have revealed

إِلَيْكَ

to you

ٱلْكِتَٰبَ

the Book

بِٱلْحَقِّ

in truth;

فَٱعْبُدِ

so worship

ٱللَّهَ

Allah

مُخْلِصًا

(being) sincere

لَّهُ

to Him

ٱلدِّينَ

(in) the religion.

٢

(2)

إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ٢

(2) Indeed, We have sent down to you the Book, [O Muhammad], in truth. So worship Allah, [being] sincere to Him in religion.

أَلَا

Unquestionably,

لِلَّهِ

for Allah

ٱلدِّينُ

(is) the religion

ٱلْخَالِصُ

the pure.

ج

وَٱلَّذِينَ
And those who
ٱتَّخَذُوا۟
take
مِن
besides Him
دُونِهِۦٓ
أَوْلِيَآءَ
protectors,
مَا
"Not
نَعْبُدُهُمْ
we worship them
إِلَّا
except
لِيُقَرِّبُونَآ
that they may bring us near
إِلَى
to
ٱللَّهِ
Allah
زُلْفَىٰٓ
(in) nearness."
إِنَّ
Indeed,
ٱللَّهَ
Allah
يَحْكُمُ
will judge

بَيْنَهُمْ
between them
فِى
in
مَا
what
هُمْ
they
فِيهِ
[in it]
يَخْتَلِفُونَ
differ.
قلے

إِنَّ
Indeed,
ٱللَّهَ
Allah
لَا
(does) not
يَهْدِى
guide
مَنْ
(one) who
هُوَ
[he]
كَٰذِبٌ
(is) a liar
كَفَّارٌ
and a disbeliever.

٣

(3)

أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ إِنَّ ٱللَّهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ كَٰذِبٌ كَفَّارٌ ٣

(3) Unquestionably, for Allah is the pure religion. And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.

لَّوْ

If

أَرَادَ

Allah (had) intended

ٱللَّهُ

أَن

to

يَتَّخِذَ

take

وَلَدًا

a son,

لَّٱصْطَفَىٰ

surely, He (could) have chosen

مِمَّا

from what

يَخْلُقُ

He creates

مَا

whatever

يَشَآءُ

He willed.

ج

سُبْحَٰنَهُۥ

Glory be to Him

صلے

هُوَ

He

ٱللَّهُ

(is) Allah

ٱلْوَٰحِدُ

the One,

ٱلْقَهَّارُ

the Irresistible.

٤

(4)

لَّوْ أَرَادَ ٱللَّهُ أَن يَتَّخِذَ وَلَدًا لَّٱصْطَفَىٰ مِمَّا يَخْلُقُ
مَا يَشَآءُ ۚ سُبْحَٰنَهُۥ ۖ هُوَ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ ٤

(4) If Allah had intended to take a son, He could have chosen from what He creates whatever He willed. Exalted is He; He is Allah, the One, the Prevailing.

خَلَقَ

He created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

بِٱلْحَقِّ

in [the] truth.
صلے

يُكَوِّرُ
He wraps
ٱلَّيْلَ
the night
عَلَى
over
ٱلنَّهَارِ
the day
وَيُكَوِّرُ
and wraps
ٱلنَّهَارَ
the day
عَلَى
over
ٱلَّيْلِ
the night.
صلے

وَسَخَّرَ
And He subjected
ٱلشَّمْسَ
the sun
وَٱلْقَمَرَ
and the moon,
صلے

كُلٌّ
each

يَجْرِى

running

لِأَجَلٍ

for a term

مُّسَمًّى

specified.

قلے

أَلَا

Unquestionably,

هُوَ

He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلْغَفَّٰرُ

the Oft-Forgiving.

٥

(5)

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ ۖ يُكَوِّرُ ٱلَّيْلَ عَلَى ٱلنَّهَارِ وَيُكَوِّرُ ٱلنَّهَارَ عَلَى ٱلَّيْلِ ۖ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ ۖ كُلٌّ يَجْرِى لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ ٱلْعَزِيزُ ٱلْغَفَّٰرُ ٥

(5) He created the heavens and earth in truth. He wraps the night over the day and wraps the day over the night and has subjected the sun and the moon, each running [its course] for a specified term. Unquestionably, He is the Exalted in Might, the Perpetual Forgiver.

خَلَقَكُم

He created you

مِّن

from

نَّفْسٍ

a soul

وَٰحِدَةٍ

single.

ثُمَّ

Then

جَعَلَ

He made

مِنْهَا

from it

زَوْجَهَا

its mate.

وَأَنزَلَ

And He sent down

لَكُم

for you

مِّنَ

of

ٱلْأَنْعَٰمِ

the cattle

ثَمَٰنِيَةَ

eight

أَزْوَٰجٍ

kinds.

ۚ

يَخْلُقُكُمْ

He creates you

فِى

in

بُطُونِ
(the) wombs
أُمَّهَٰتِكُمْ
(of) your mothers,
خَلْقًا
creation
مِّنۢ
after
بَعْدِ
خَلْقٍ
creation,
فِى
in
ظُلُمَٰتٍ
darkness[es]
ثَلَٰثٍ
three.
ج

ذَٰلِكُمُ
That
ٱللَّهُ
(is) Allah
رَبُّكُمْ
your Lord;
لَهُ
for Him
ٱلْمُلْكُ
(is) the dominion.

صلى

لَآ

(There is) no

إِلَٰهَ

god

إِلَّا

except

هُوَ

He.

صلى

فَأَنَّىٰ

Then how

تُصْرَفُونَ

are you turning away?

٦

(6)

خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ ٱلْأَنْعَٰمِ ثَمَٰنِيَةَ أَزْوَٰجٍ ج يَخْلُقُكُمْ فِى بُطُونِ أُمَّهَٰتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ فِى ظُلُمَٰتٍ ثَلَٰثٍ ج ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ صلى لَآ إِلَٰهَ إِلَّا هُوَ صلى فَأَنَّىٰ تُصْرَفُونَ ٦

(6) He created you from one soul. Then He made from it its mate, and He produced for you from the grazing livestock eight mates. He creates you in the wombs of your mothers, creation after creation, within three darknesses. That is Allah, your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?

إِن

If

تَكْفُرُوٓا۟
you disbelieve
فَإِنَّ
then indeed,
ٱللَّهَ
Allah
غَنِىٌّ
(is) free from need
عَنكُمْ
of you.
صلے

وَلَا
And not
يَرْضَىٰ
He likes
لِعِبَادِهِ
in His slaves
ٱلْكُفْرَ
ungratefulness.
صلے

وَإِن
And if
تَشْكُرُوا۟
you are grateful
يَرْضَهُ
He likes it
لَكُمْ
in you.

قلے

وَلَا
And not
تَزِرُ
will bear
وَازِرَةٌ
bearer of burdens
وِزْرَ
(the) burden
أُخْرَىٰ
(of) another.
قلے

ثُمَّ
Then
إِلَىٰ
to
رَبِّكُم
your Lord
مَّرْجِعُكُمْ
(is) your return,
فَيُنَبِّئُكُم
then He will inform you
بِمَا
about what
كُنتُمْ
you used to
تَعْمَلُونَ
do.

إِنَّهُۥ

Indeed, He

عَلِيمٌۢ

(is) the All-Knower

بِذَاتِ

of what (is) in the breasts.

ٱلصُّدُورِ

٧

(7)

إِن تَكْفُرُوا۟ فَإِنَّ ٱللَّهَ غَنِىٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ ٱلْكُفْرَ ۖ وَإِن تَشْكُرُوا۟ يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ٧

(7) If you disbelieve - indeed, Allah is Free from need of you. And He does not approve for His servants disbelief. And if you are grateful, He approves it for you; and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you about what you used to do. Indeed, He is Knowing of that within the breasts.

وَإِذَا

And when

مَسَّ

touches

ٱلْإِنسَٰنَ

[the] man

ضُرٌّ

adversity,

دَعَا

he calls

رَبَّهُۥ

his Lord

مُنِيبًا

turning

إِلَيْهِ

to Him;

ثُمَّ

then

إِذَا

when

خَوَّلَهُۥ

He bestows on him

نِعْمَةً

a favor

مِّنْهُ

from Himself,

نَسِىَ

he forgets

مَا

(for) what

كَانَ

he used to call

يَدْعُوٓا۟

إِلَيْهِ

[to] Him

مِن

before,

قَبْلُ

وَجَعَلَ

and he sets up

لِلَّهِ

to Allah

أَندَادًا

rivals

لِّيُضِلَّ

to mislead

عَن

from

سَبِيلِهِۦ

His Path.

ج

قُلْ

Say,

تَمَتَّعْ

"Enjoy

بِكُفْرِكَ

in your disbelief

قَلِيلًا

(for) a little.

صلے

إِنَّكَ

Indeed, you

مِنْ

(are) of

أَصْحَٰبِ

(the) companions

ٱلنَّارِ

(of) the Fire."

٨

(8)

وَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَا رَبَّهُۥ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُۥ نِعْمَةً مِّنْهُ نَسِىَ مَا كَانَ يَدْعُوٓا۟ إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن سَبِيلِهِۦ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَٰبِ ٱلنَّارِ ٨

(8) And when adversity touches man, he calls upon his Lord, turning to Him [alone]; then when He bestows on him a favor from Himself, he forgets Him whom he called upon before, and he attributes to Allah equals to mislead [people] from His way. Say, "Enjoy your disbelief for a little; indeed, you are of the companions of the Fire."

أَمَّنْ

Is (one) who

هُوَ

[he]

قَٰنِتٌ

(is) devoutly obedient -

ءَانَآءَ

(during) hours

ٱلَّيْلِ

(of) the night,

سَاجِدًا

prostrating

وَقَآئِمًا

and standing,

يَحْذَرُ
fearing
ٱلْءَاخِرَةَ
the Hereafter
وَيَرْجُواْ
and hoping
رَحْمَةَ
(for the) Mercy
رَبِّهِۦ
(of) his Lord?
قلے

قُلْ
Say,
هَلْ
"Are
يَسْتَوِى
equal
ٱلَّذِينَ
those who
يَعْلَمُونَ
know
وَٱلَّذِينَ
and those who
لَا
(do) not
يَعْلَمُونَ
know?"
قلے

إِنَّمَا

Only

يَتَذَكَّرُ

will take heed

أُو۟لُوا۟

those of understanding.

ٱلْأَلْبَٰبِ

٩

(9)

أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُوا۟ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُو۟لُوا۟ ٱلْأَلْبَٰبِ ٩

(9) Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who know equal to those who do not know?" Only they will remember [who are] people of understanding.

قُلْ

Say,

يَٰعِبَادِ

"O My slaves

ٱلَّذِينَ

[those] who

ءَامَنُوا۟

believe

ٱتَّقُوا۟

Fear

رَبَّكُمْ

your Lord.
ج

لِلَّذِينَ
For those who
أَحْسَنُواْ
do good
فِى
in
هَٰذِهِ
this
ٱلدُّنْيَا
world
حَسَنَةٌ
(is) good,
قلے

وَأَرْضُ
and the earth
ٱللَّهِ
(of) Allah
وَٰسِعَةٌ
(is) spacious.
قلے

إِنَّمَا
Only
يُوَفَّى
will be paid back in full
ٱلصَّٰبِرُونَ
the patient ones

أَجْرَهُم

their reward

بِغَيْرِ

without

حِسَابٍ

account."

١٠

(10)

قُلْ يَٰعِبَادِ ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا۟ فِى هَٰذِهِ ٱلدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ ٱللَّهِ وَٰسِعَةٌ ۗ إِنَّمَا يُوَفَّى ٱلصَّٰبِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ١٠

(10) Say, "O My servants who have believed, fear your Lord. For those who do good in this world is good, and the earth of Allah is spacious. Indeed, the patient will be given their reward without account."

قُلْ

Say,

إِنِّىٓ

"Indeed, I

أُمِرْتُ

[I] am commanded

أَنْ

that

أَعْبُدَ

I worship

ٱللَّهَ

Allah,

مُخْلِصًا

(being) sincere

لَّهُ

to Him

ٱلدِّينَ

(in) the religion.

١١

(11)

قُلْ إِنِّىٓ أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ١١

(11) Say, [O Muhammad], "Indeed, I have been commanded to worship Allah, [being] sincere to Him in religion.

وَأُمِرْتُ

And I am commanded

لِأَنْ

that

أَكُونَ

I be

أَوَّلَ

(the) first

ٱلْمُسْلِمِينَ

(of) those who submit."

١٢

(12)

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ١٢

(12) And I have been commanded to be the first [among you] of the Muslims."

قُلْ

Say,

إِنِّىٓ

"Indeed, I

أَخَافُ

[I] fear,

إِنْ
if
عَصَيْتُ
I disobey
رَبِّى
my Lord,
عَذَابَ
(the) punishment
يَوْمٍ
(of) a Day
عَظِيمٍ
great."
١٣
(13)
قُلْ إِنِّىٓ أَخَافُ إِنْ عَصَيْتُ رَبِّى عَذَابَ يَوْمٍ عَظِيمٍ ١٣
(13) Say, "Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day."
قُلِ
Say,
ٱللَّهَ
"I worship Allah
أَعْبُدُ
مُخْلِصًا
(being) sincere
لَّهُۥ
to Him
دِينِى
(in) my religion.

١٤

(14)

قُلِ ٱللَّهَ أَعْبُدُ مُخْلِصًا لَّهُۥ دِينِى ١٤

(14) Say, "Allah [alone] do I worship, sincere to Him in my religion,

فَٱعْبُدُوا۟

So worship

مَا

what

شِئْتُم

you will

مِّن

besides Him."

دُونِهِۦ

Say,

قلے

قُلْ

"Indeed,

إِنَّ

the losers

ٱلْخَٰسِرِينَ

(are) those who

ٱلَّذِينَ

(will) lose

خَسِرُوٓا۟

themselves

أَنفُسَهُمْ

and their families

وَأَهْلِيهِمْ

(on the) Day

يَوْمَ

(of) the Resurrection.

ٱلْقِيَٰمَةِ

Unquestionably,

قلے

أَلَا

that -

ذَٰلِكَ

it

هُوَ

(is) the loss

ٱلْخُسْرَانُ

the clear."

ٱلْمُبِينُ

١٥

(15)

فَٱعْبُدُوا۟ مَا شِئْتُم مِّن دُونِهِۦ ۗ قُلْ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَا ذَٰلِكَ هُوَ ٱلْخُسْرَانُ ٱلْمُبِينُ ١٥

(15) So worship what you will besides Him." Say, "Indeed, the losers are the ones who will lose themselves and their families on the Day of Resurrection. Unquestionably, that is the manifest loss."

لَهُم

For them

مِّن

from

فَوْقِهِمْ

above them

ظُلَلٌ
coverings
مِّنَ
of
ٱلنَّارِ
the Fire
وَمِن
and from
تَحْتِهِمْ
below them
ظُلَلٌ
coverings.
ج

ذَٰلِكَ
(With) that
يُخَوِّفُ
threatens
ٱللَّهُ
Allah
بِهِۦ
[with it]
عِبَادَهُۥ
His slaves,
ج

يَٰعِبَادِ
"O My slaves
فَٱتَّقُونِ
So fear Me."

١٦

(16)

لَهُم مِّن فَوْقِهِمْ ظُلَلٌ مِّنَ ٱلنَّارِ وَمِن تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ ٱللَّهُ بِهِۦ عِبَادَهُۥ ۚ يَٰعِبَادِ فَٱتَّقُونِ ١٦

(16) They will have canopies of fire above them and below them, canopies. By that Allah threatens His servants. O My servants, then fear Me.

وَٱلَّذِينَ

And those who

ٱجْتَنَبُوا۟

avoid

ٱلطَّٰغُوتَ

the false gods

أَن

lest

يَعْبُدُوهَا

they worship them

وَأَنَابُوٓا۟

and turn

إِلَى

to

ٱللَّهِ

Allah,

لَهُمُ

for them

ٱلْبُشْرَىٰ

(are) glad tidings.

ج

فَبَشِّرْ

So give glad tidings

عِبَادِ

(to) My slaves

١٧

(17)

وَٱلَّذِينَ ٱجْتَنَبُوا۟ ٱلطَّٰغُوتَ أَن يَعْبُدُوهَا وَأَنَابُوٓا۟ إِلَى ٱللَّهِ لَهُمُ ٱلْبُشْرَىٰ ۚ فَبَشِّرْ عِبَادِ ١٧

(17) But those who have avoided Taghut, lest they worship it, and turned back to Allah - for them are good tidings. So give good tidings to My servants

ٱلَّذِينَ

Those who

يَسْتَمِعُونَ

they listen (to)

ٱلْقَوْلَ

the Word,

فَيَتَّبِعُونَ

then follow

أَحْسَنَهُۥٓ

the best thereof,

ۚ

أُو۟لَٰٓئِكَ

those

ٱلَّذِينَ

(are) they whom

هَدَىٰهُمُ

Allah has guided them,

ٱللَّهُ

ۖ

وَأُوْلَٰٓئِكَ

and those

هُمْ

are [they]

أُوْلُواْ

the men of understanding.

ٱلْأَلْبَٰبِ

١٨

(18)

ٱلَّذِينَ يَسْتَمِعُونَ ٱلْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥٓ ۚ أُوْلَٰٓئِكَ ٱلَّذِينَ هَدَىٰهُمُ ٱللَّهُ ۖ وَأُوْلَٰٓئِكَ هُمْ أُوْلُواْ ٱلْأَلْبَٰبِ ١٨

(18) Who listen to speech and follow the best of it. Those are the ones Allah has guided, and those are people of understanding.

أَفَمَنْ

Then, is (one) who,

حَقَّ

became due

عَلَيْهِ

on him

كَلِمَةُ

the word

ٱلْعَذَابِ

(of) the punishment?

أَفَأَنتَ

Then can you

تُنقِذُ

save

مَن

(one) who

فِى

(is) in

ٱلنَّارِ

the Fire?

١٩

(19)

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ ٱلْعَذَابِ أَفَأَنتَ تُنقِذُ مَن فِى ٱلنَّارِ ١٩

(19) Then, is one who has deserved the decree of punishment [to be guided]? Then, can you save one who is in the Fire?

لَٰكِنِ

But

ٱلَّذِينَ

those who

ٱتَّقَوْا۟

fear

رَبَّهُمْ

their Lord,

لَهُمْ

for them

غُرَفٌ

(are) lofty mansions,

مِّن

above them

فَوْقِهَا

lofty mansions

غُرَفٌ

built high,

مَّبْنِيَّةٌ

flow

تَجْرِى

from

مِن

beneath it

تَحْتِهَا

the rivers.

ٱلْأَنْهَٰرُ

(The) Promise

صلے

وَعْدَ

(of) Allah.

ٱللَّهِ

Not

صلے

لَا

Allah fails

يُخْلِفُ

ٱللَّهُ

(in His) promise.

ٱلْمِيعَادَ

٢٠

(20)

لَٰكِنِ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ لَهُمْ غُرَفٌ مِّن فَوْقِهَا غُرَفٌ مَّبْنِيَّةٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَعْدَ ٱللَّهِ ۖ

لَا يُخْلِفُ ٱللَّهُ ٱلْمِيعَادَ ٢٠

(20) But those who have feared their Lord - for them are chambers, above them chambers built high, beneath which rivers flow. [This is] the promise of Allah. Allah does not fail in [His] promise.

أَلَمْ

Do not

تَرَ

you see

أَنَّ

that

ٱللَّهَ

Allah

أَنزَلَ

sends down

مِنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water

فَسَلَكَهُۥ

and He makes it flow

يَنَٰبِيعَ

(as) springs

فِى

in

ٱلْأَرْضِ

the earth;

ثُمَّ

then

يُخْرِجُ
He produces

بِهِۦ
with it

زَرْعًا
crops

مُّخْتَلِفًا
(of) different

أَلْوَٰنُهُۥ
colors;

ثُمَّ
then

يَهِيجُ
they wither

فَتَرَىٰهُ
and you see it

مُصْفَرًّا
turn yellow;

ثُمَّ
then

يَجْعَلُهُۥ
He makes it

حُطَٰمًا
debris?

ج

إِنَّ
Indeed,

فِى
in

ذَٰلِكَ

that

لَذِكْرَىٰ

surely, (is) a reminder

لِأُو۟لِى

for those of understanding.

ٱلْأَلْبَٰبِ

٢١

(21)

أَلَمْ تَرَ أَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَسَلَكَهُۥ يَنَٰبِيعَ فِى ٱلْأَرْضِ ثُمَّ يُخْرِجُ بِهِۦ زَرْعًا مُّخْتَلِفًا أَلْوَٰنُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُۥ حُطَٰمًا ۚ إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ٢١

(21) Do you not see that Allah sends down rain from the sky and makes it flow as springs [and rivers] in the earth; then He produces thereby crops of varying colors; then they dry and you see them turned yellow; then He makes them [scattered] debris. Indeed in that is a reminder for those of understanding.

أَفَمَن

So is (one for) whom

شَرَحَ

Allah has expanded

ٱللَّهُ

صَدْرَهُۥ

his breast

لِلْإِسْلَٰمِ

for Islam

فَهُوَ

so he

عَلَىٰ
(is) upon
نُورٍ
a light
مِّن
from
رَّبِّهِۦ
his Lord.
ج

فَوَيْلٌ
So woe
لِّلْقَٰسِيَةِ
to (those are) hardened
قُلُوبُهُم
their hearts
مِّن
from
ذِكْرِ
(the) remembrance of Allah.
ٱللَّهِ
ج

أُو۟لَٰٓئِكَ
Those
فِى
(are) in
ضَلَٰلٍ
error
مُّبِينٍ

clear.

٢٢

(22)

أَفَمَن شَرَحَ ٱللَّهُ صَدْرَهُۥ لِلْإِسْلَٰمِ فَهُوَ عَلَىٰ نُورٍ مِّن رَّبِّهِۦ ۚ فَوَيْلٌ لِّلْقَٰسِيَةِ قُلُوبُهُم مِّن ذِكْرِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ٢٢

(22) So is one whose breast Allāh has expanded to [accept] Islam and he is upon a light from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are hardened against the remembrance of Allah. Those are in manifest error.

ٱللَّهُ

Allah

نَزَّلَ

has revealed

أَحْسَنَ

(the) best

ٱلْحَدِيثِ

(of) [the] statement -

كِتَٰبًا

a Book

مُّتَشَٰبِهًا

(its parts) resembling each other

مَّثَانِىَ

oft-repeated.

تَقْشَعِرُّ

Shiver

مِنْهُ

from it

جُلُودُ

(the) skins

ٱلَّذِينَ
(of) those who
يَخْشَوْنَ
fear
رَبَّهُمْ
their Lord,
ثُمَّ
then
تَلِينُ
relax
جُلُودُهُمْ
their skins
وَقُلُوبُهُمْ
and their hearts
إِلَىٰ
at
ذِكْرِ
(the) remembrance
ٱللَّهِ
(of) Allah.
ج

ذَٰلِكَ
That
هُدَى
(is the) guidance
ٱللَّهِ
(of) Allah,
يَهْدِى
He guides

بِهِۦ
with it
مَن
whom
يَشَآءُ
He wills.
ۚ

وَمَن
And whoever
يُضْلِلِ
Allah lets go astray
ٱللَّهُ
فَمَا
then not
لَهُۥ
for him
مِنْ
any
هَادٍ
guide.
٢٣
(23)

ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَٰبًا مُّتَشَٰبِهًا مَّثَانِىَ تَقْشَعِرُّ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱللَّهِ ۚ ذَٰلِكَ هُدَى ٱللَّهِ يَهْدِى بِهِۦ مَن يَشَآءُ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ٢٣

(23) Allah has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance of Allah. That is the guidance of Allah by which He guides whom He wills. And one whom Allah leaves astray - for him there is no guide.

أَفَمَن

Then (is) he who

يَتَّقِى

will shield

بِوَجْهِهِۦ

with his face

سُوٓءَ

(the) worst

ٱلْعَذَابِ

punishment

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection?

ج

وَقِيلَ

And it will be said

لِلظَّٰلِمِينَ

to the wrongdoers,

ذُوقُوا۟

"Taste

مَا

what

كُنتُمْ

you used to

تَكْسِبُونَ
earn."
٢٤
(24)
أَفَمَن يَتَّقِي بِوَجْهِهِۦ سُوٓءَ ٱلْعَذَابِ يَوْمَ ٱلْقِيَٰمَةِ ۚ وَقِيلَ لِلظَّٰلِمِينَ ذُوقُوا۟ مَا كُنتُمْ تَكْسِبُونَ ٢٤
(24) Then is he who will shield with his face the worst of the punishment on the Day of Resurrection [like one secure from it]? And it will be said to the wrongdoers, "Taste what you used to earn."
كَذَّبَ
Denied
ٱلَّذِينَ
those who
مِن
(were) before them,
قَبْلِهِمْ
فَأَتَىٰهُمُ
so came upon them
ٱلْعَذَابُ
the punishment
مِنْ
from
حَيْثُ
where
لَا
not
يَشْعُرُونَ
they perceive.
٢٥

(25)

كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ٢٥

(25) Those before them denied, and punishment came upon them from where they did not perceive.

فَأَذَاقَهُمُ

So Allah made them taste

ٱللَّهُ

ٱلْخِزْىَ

the disgrace

فِى

in

ٱلْحَيَوٰةِ

the life

ٱلدُّنْيَا

(of) the world,

صلے

وَلَعَذَابُ

and certainly (the) punishment

ٱلْءَاخِرَةِ

(of) the Hereafter

أَكْبَرُ

(is) greater,

ج

لَوْ

if

كَانُوا۟

they

يَعْلَمُونَ
knew.

٢٦
(26)

فَأَذَاقَهُمُ ٱللَّهُ ٱلْخِزْىَ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ٢٦

(26) So Allah made them taste disgrace in worldly life. But the punishment of the Hereafter is greater, if they only knew.

وَلَقَدْ
And indeed,

ضَرَبْنَا
We have set forth

لِلنَّاسِ
for people

فِى
in

هَٰذَا
this

ٱلْقُرْءَانِ
Quran

مِن
of

كُلِّ
every

مَثَلٍ
example

لَّعَلَّهُمْ
so that they may

يَتَذَكَّرُونَ

take heed.

٢٧

(27)

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِى هَٰذَا ٱلْقُرْءَانِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ٢٧

(27) And We have certainly presented for the people in this Qur'an from every [kind of] example - that they might remember.

قُرْءَانًا

A Quran

عَرَبِيًّا

(in) Arabic

غَيْرَ

without

ذِى

any

عِوَجٍ

crookedness

لَّعَلَّهُمْ

so that they may

يَتَّقُونَ

(become) righteous.

٢٨

(28)

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِى عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ ٢٨

(28) [It is] an Arabic Qur'an, without any deviance that they might become righteous.

ضَرَبَ

Allah sets forth

ٱللَّهُ

مَثَلًا

an example -

رَّجُلًا

a man

فِيهِ

about him

شُرَكَآءُ

partners

مُتَشَٰكِسُونَ

quarreling

وَرَجُلًا

and a man

سَلَمًا

(belonging) exclusively

لِّرَجُلٍ

to one man -

هَلْ

are

يَسْتَوِيَانِ

they both equal

مَثَلًا

(in) comparison?

ج

ٱلْحَمْدُ

All praise

لِلَّهِ

(be) to Allah

ج

بَلْ
Nay,
أَكْثَرُهُمْ
most of them
لَا
(do) not
يَعْلَمُونَ
know.
٢٩
(29)
ضَرَبَ ٱللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَآءُ مُتَشَٰكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ ٱلْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٢٩
(29) Allah presents an example: a slave owned by quarreling partners and another belonging exclusively to one man - are they equal in comparison? Praise be to Allah! But most of them do not know.
إِنَّكَ
Indeed, you
مَيِّتٌ
(will) die
وَإِنَّهُم
and indeed, they
مَّيِّتُونَ
(will also) die.
٣٠
(30)
إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ٣٠
(30) Indeed, you are to die, and indeed, they are to die.
ثُمَّ

Then

إِنَّكُمْ

indeed you,

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection,

عِندَ

before

رَبِّكُمْ

your Lord,

تَخْتَصِمُونَ

will dispute.

٣١

(31)

ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ ٣١

(31) Then indeed you, on the Day of Resurrection, before your Lord, will dispute.

فَمَنْ

Then who

أَظْلَمُ

(is) more unjust

مِمَّن

than (one) who

كَذَبَ

lies

عَلَى

against

ٱللَّهِ
Allah
وَكَذَّبَ
and denies
بِٱلصِّدْقِ
the truth
إِذْ
when
جَآءَهُۥٓ
it comes to him?
ج

أَلَيْسَ
Is (there) not
فِى
in
جَهَنَّمَ
Hell
مَثْوًى
an abode
لِّلْكَٰفِرِينَ
for the disbelievers?
٣٢
(32)
فَمَنْ أَظْلَمُ مِمَّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ ۞ بِٱلصِّدْقِ إِذْ جَآءَهُۥٓ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْكَٰفِرِينَ ٣٢

(32) So who is more unjust than one who lies about Allah and denies the truth when it has come to him? Is there not in Hell a residence for the disbelievers?

وَٱلَّذِى

And the one who

جَآءَ

brought

بِٱلصِّدْقِ

the truth

وَصَدَّقَ

and believed

بِهِۦٓ

in it,

ۙ

أُو۟لَٰٓئِكَ

those

هُمُ

[they]

ٱلْمُتَّقُونَ

(are) the righteous.

٣٣

(33)

وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ ۙ أُو۟لَٰٓئِكَ هُمُ ٱلْمُتَّقُونَ ٣٣

(33) And the one who has brought the truth and [they who] believed in it - those are the righteous.

لَهُم

For them

مَّا

(is) what

يَشَآءُونَ

they wish

عِندَ

with

رَبِّهِمْ

their Lord.

ج

ذَٰلِكَ

That

جَزَآءُ

(is the) reward

ٱلْمُحْسِنِينَ

(of) the good-doers

٣٤

(34)

لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ٣٤

(34) They will have whatever they desire with their Lord. That is the reward of the doers of good -

لِيُكَفِّرَ

That Allah will remove

ٱللَّهُ

عَنْهُمْ

from them

أَسْوَأَ

(the) worst

ٱلَّذِى

(of) what

عَمِلُوا۟

they did

وَيَجْزِيَهُمْ

and reward them

أَجْرَهُم

their due

بِأَحْسَنِ

for (the) best

ٱلَّذِى

(of) what

كَانُوا۟

they used to

يَعْمَلُونَ

do.

٣٥

(35)

لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِى عَمِلُوا۟ وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ٣٥

(35) That Allah may remove from them the worst of what they did and reward them their due for the best of what they used to do.

أَلَيْسَ

Is not

ٱللَّهُ

Allah

بِكَافٍ

sufficient

عَبْدَهُۥ

(for) His slave?

صلے

وَيُخَوِّفُونَكَ

And they threaten you

بِٱلَّذِينَ

with those

مِن

besides Him.

دُونِهِۦ ۚ

وَمَن

And whoever

يُضْلِلِ

Allah lets go astray -

ٱللَّهُ

فَمَا

then not

لَهُۥ

for him

مِنْ

any

هَادٍ

guide.

٣٦

(36)

أَلَيْسَ ٱللَّهُ بِكَافٍ عَبْدَهُۥ ۖ وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُونِهِۦ ۚ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ٣٦

(36) Is not Allah sufficient for His Servant [Prophet Muhammad]? And [yet], they threaten you with those [they worship] other than Him. And whoever Allah leaves astray - for him there is no guide.

وَمَن

And whoever

يَهْدِ

Allah guides,

ٱللَّهُ

فَمَا

then not

لَهُۥ

for him

مِن

any

مُّضِلٍّ

misleader.

قلے

أَلَيْسَ

Is not

ٱللَّهُ

Allah

بِعَزِيزٍ

All-Mighty,

ذِى

All-Able of retribution?

ٱنتِقَامٍ

٣٧

(37)

وَمَن يَهْدِ ٱللَّهُ فَمَا لَهُۥ مِن مُّضِلٍّ قلے أَلَيْسَ ٱللَّهُ بِعَزِيزٍ ذِى ٱنتِقَامٍ ٣٧

(37) And whoever Allah guides - for him there is no misleader. Is not Allah Exalted in Might and Owner of Retribution?

وَلَئِن

And if

سَأَلْتَهُم

you ask them

مَّنْ

who

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth?

لَيَقُولُنَّ

Surely, they will say,

ٱللَّهُ

"Allah."

ج

قُلْ

Say,

أَفَرَءَيْتُم

"Then do you see

مَّا

what

تَدْعُونَ

you invoke

مِن

besides

دُونِ

ٱللَّهِ

Allah?

إِنْ
if
أَرَادَنِىَ
Allah intended for me
ٱللَّهُ
بِضُرٍّ
harm,
هَلْ
are
هُنَّ
they
كَٰشِفَٰتُ
removers
ضُرِّهِۦٓ
(of) harm (from) Him;
أَوْ
or
أَرَادَنِى
if He intended for me
بِرَحْمَةٍ
mercy,
هَلْ
are
هُنَّ
they
مُمْسِكَٰتُ
withholders
رَحْمَتِهِۦ
(of) His mercy?"

ج

قُلْ

Say,

حَسْبِىَ

"Sufficient (is) Allah for me;

ٱللَّهُ

صلے

عَلَيْهِ

upon Him

يَتَوَكَّلُ

put trust

ٱلْمُتَوَكِّلُونَ

those who trust."

٣٨

(38)

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ ٱللَّهُ ۚ قُلْ أَفَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ إِنْ أَرَادَنِىَ ٱللَّهُ بِضُرٍّ هَلْ هُنَّ كَٰشِفَٰتُ ضُرِّهِۦٓ أَوْ أَرَادَنِى بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَٰتُ رَحْمَتِهِۦ ۚ قُلْ حَسْبِىَ ٱللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ ٱلْمُتَوَكِّلُونَ ٣٨

(38) And if you asked them, "Who created the heavens and the earth?" they would surely say, "Allah." Say, "Then have you considered what you invoke besides Allah? If Allah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?" Say, "Sufficient for me is Allah; upon Him [alone] rely the [wise] reliers."

قُلْ

Say,

يَٰقَوْمِ

"O my people

ٱعْمَلُوا۟

Work

عَلَىٰ

(according) to

مَكَانَتِكُمْ

your position,

إِنِّى

indeed, I am

عَٰمِلٌ

working;

صلے

فَسَوْفَ

then soon

تَعْلَمُونَ

you will know

٣٩

(39)

قُلْ يَٰقَوْمِ ٱعْمَلُوا۟ عَلَىٰ مَكَانَتِكُمْ إِنِّى عَٰمِلٌ صلے فَسَوْفَ تَعْلَمُونَ ٣٩

(39) Say, "O my people, work according to your position, [for] indeed, I am working; and you are going to know

مَن

(Upon) whom

يَأْتِيهِ

will come

عَذَابٌ

a punishment

يُخْزِيهِ

disgracing him

وَيَحِلُّ

and descends

عَلَيْهِ

on him

عَذَابٌ

a punishment

مُّقِيمٌ

everlasting."

٤٠

(40)

مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ٤٠

(40) To whom will come a torment disgracing him and on whom will descend an enduring punishment."

إِنَّآ

Indeed We,

أَنزَلْنَا

We revealed

عَلَيْكَ

to you

ٱلْكِتَٰبَ

the Book

لِلنَّاسِ

for [the] mankind

بِٱلْحَقِّ

in truth.

صلے

فَمَنِ

So whoever

ٱهْتَدَىٰ

accepts guidance,

فَلِنَفْسِهِۦ

then (it is) for his soul;

صلے

وَمَن

and whoever

ضَلَّ

goes astray

فَإِنَّمَا

then only

يَضِلُّ

he strays

عَلَيْهَا

against his (soul).

صلے

وَمَآ

And not

أَنتَ

you

عَلَيْهِم

(are) over them

بِوَكِيلٍ

a manager.

٤١

(41)

إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ لِلنَّاسِ بِٱلْحَقِّ ۖ فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ٤١

(41) Indeed, We sent down to you the Book for the people in truth. So whoever is guided - it is for [the benefit of] his soul; and whoever goes astray only goes astray to its detriment. And you are not a manager over them.

ٱللَّهُ

Allah

يَتَوَفَّى

takes

ٱلْأَنفُسَ

the souls

حِينَ

(at the) time

مَوْتِهَا

(of) their death,

وَٱلَّتِى

and the one who

لَمْ

(does) not

تَمُتْ

die

فِى

in

مَنَامِهَا

their sleep.

ۖ

فَيُمْسِكُ

Then He keeps

ٱلَّتِى

the one whom,

قَضَىٰ

He has decreed

عَلَيْهَا

for them

ٱلْمَوْتَ

the death,

وَيُرْسِلُ

and sends

ٱلْأُخْرَىٰٓ

the others

إِلَىٰٓ

for

أَجَلٍ

a term

مُّسَمًّى

specified.

ج

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَٰتٍ

surely (are) signs

لِّقَوْمٍ

for a people

يَتَفَكَّرُونَ

who ponder.

٤٢

(42)

ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى قَضَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ٤٢

(42) Allah takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.

أَمِ

Or

ٱتَّخَذُوا۟

have they taken

مِن

besides

دُونِ

ٱللَّهِ

Allah

شُفَعَآءَ

intercessors?

ۚ

قُلْ

Say,

أَوَلَوْ

"Even though

كَانُواْ

they were

لَا

not

يَمْلِكُونَ

possessing

شَيْـًٔا

anything,

وَلَا

and not

يَعْقِلُونَ

they understand?"

٤٣

(43)

أَمِ ٱتَّخَذُواْ مِن دُونِ ٱللَّهِ شُفَعَآءَ ۚ قُلْ أَوَلَوْ كَانُواْ لَا يَمْلِكُونَ شَيْـًٔا وَلَا يَعْقِلُونَ ٤٣

(43) Or have they taken other than Allah as intercessors? Say, "Even though they do not possess [power over] anything, nor do they reason?"

قُل

Say,

لِّلَّهِ

"To Allah (belongs)

ٱلشَّفَٰعَةُ

the intercession

جَمِيعًا

all.

صلے

لَّهُۥ

For Him

مُلْكُ

(is the) dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth.

صلے

ثُمَّ

Then

إِلَيْهِ

to Him

تُرْجَعُونَ

you will be returned."

٤٤

(44)

قُل لِّلَّهِ ٱلشَّفَٰعَةُ جَمِيعًا ۖ لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ ٤٤

(44) Say, "To Allah belongs [the right to allow] intercession entirely. To Him belongs the dominion of the heavens and the earth. Then to Him you will be returned."

وَإِذَا

And when

ذُكِرَ

Allah is mentioned

ٱللَّهُ

وَحْدَهُ

Alone,

ٱشْمَأَزَّتْ

shrink with aversion

قُلُوبُ

(the) hearts

ٱلَّذِينَ

(of) those who

لَا

(do) not

يُؤْمِنُونَ

believe

بِٱلْءَاخِرَةِ

in the Hereafter,

صلے

وَإِذَا

and when

ذُكِرَ

are mentioned

ٱلَّذِينَ

those

مِن

besides Him,

دُونِهِۦٓ

إِذَا

behold

هُمْ

They

يَسْتَبْشِرُونَ

rejoice.

٤٥

(45)

وَإِذَا ذُكِرَ ٱللَّهُ وَحْدَهُ ٱشْمَأَزَّتْ قُلُوبُ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ ۖ وَإِذَا ذُكِرَ ٱلَّذِينَ مِن دُونِهِۦٓ إِذَا هُمْ يَسْتَبْشِرُونَ ٤٥

(45) And when Allah is mentioned alone, the hearts of those who do not believe in the Hereafter shrink with aversion, but when those [worshipped] other than Him are mentioned, immediately they rejoice.

قُلِ

Say,

ٱللَّهُمَّ

"O Allah

فَاطِرَ

Creator

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

عَٰلِمَ

Knower

ٱلْغَيْبِ

(of) the unseen

وَٱلشَّهَٰدَةِ

and the witnessed,

أَنتَ

You

تَحْكُمُ

will judge

بَيْنَ

between

عِبَادِكَ

Your slaves

فِى

in

مَا

what

كَانُوا۟

they used to

فِيهِ

therein

يَخْتَلِفُونَ

differ."

٤٦

(46)

قُلِ ٱللَّهُمَّ فَاطِرَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ عَٰلِمَ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِى مَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ٤٦

(46) Say, "O Allah, Creator of the heavens and the earth, Knower of the unseen and the witnessed, You will judge between your servants concerning that over which they used to differ."

وَلَوْ

And if

أَنَّ

لِلَّذِينَ

those who

ظَلَمُوا۟

did wrong

مَا

(had) whatever

فِى

(is) in

ٱلْأَرْضِ

the earth

جَمِيعًا

all

وَمِثْلَهُۥ

and (the) like of it

مَعَهُۥ

with it,

لَٱفْتَدَوْا۟

they would ransom

بِهِۦ

with it

مِن

from

سُوٓءِ

(the) evil

ٱلْعَذَابِ

(of) the punishment

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection.

ج

وَبَدَا

And (will) appear

لَهُم

to them

مِّنَ

from

ٱللَّهِ

Allah

مَا

what

لَمْ

not

يَكُونُوا۟

they had

يَحْتَسِبُونَ

taken into account.

٤٧

(47)

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا۟ مَا فِى ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُۥ مَعَهُۥ لَٱفْتَدَوْا۟ بِهِۦ مِن سُوٓءِ ٱلْعَذَابِ يَوْمَ ٱلْقِيَـٰمَةِ ۚ وَبَدَا لَهُم مِّنَ ٱللَّهِ مَا لَمْ يَكُونُوا۟ يَحْتَسِبُونَ ٤٧

(47) And if those who did wrong had all that is in the earth entirely and the like of it with it, they would [attempt to] ransom themselves thereby from the worst of the punishment on the Day of Resurrection. And there will appear to them from Allah that which they had not taken into account.

وَبَدَا

And will become apparent

لَهُمْ

to them

سَيِّـَٔاتُ

(the) evils

مَا

(of) what

كَسَبُواْ

they earned,

وَحَاقَ

and will surround

بِهِم

them

مَّا

what

كَانُواْ

they used to

بِهِۦ

[in it]

يَسْتَهْزِءُونَ

mock.

٤٨

(48)

وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا كَسَبُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ ٤٨

(48) And there will appear to them the evils they had earned, and they will be enveloped by what they used to ridicule.

فَإِذَا

So when

مَسَّ

touches

ٱلْإِنسَٰنَ

[the] man

ضُرٌّ

adversity,

دَعَانَا

he calls upon Us;

ثُمَّ

then

إِذَا

when

خَوَّلْنَٰهُ

We bestow (on) him

نِعْمَةً

a favor

مِّنَّا

from Us,

قَالَ

he says,

إِنَّمَآ

"Only,

أُوتِيتُهُۥ

I have been given it

عَلَىٰ

for

عِلْمٍ

knowledge."

ج

بَلْ

Nay,

هِىَ

it

فِتْنَةٌ

(is) a trial,

وَلَٰكِنَّ

but

أَكْثَرَهُمْ

most of them

لَا

(do) not

يَعْلَمُونَ

know.

٤٩

(49)

فَإِذَا مَسَّ ٱلْإِنسَٰنَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَٰهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍۭ ۚ بَلْ هِىَ فِتْنَةٌ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٤٩

(49) And when adversity touches man, he calls upon Us; then when We bestow on him a favor from Us, he says, "I have only been given it because of [my] knowledge." Rather, it is a trial, but most of them do not know.

قَدْ

Indeed,

قَالَهَا

said it

ٱلَّذِينَ

those

مِن

before them,

قَبْلِهِمْ

فَمَآ

but (did) not

أَغْنَىٰ

avail

عَنْهُم

them

مَّا

what

كَانُواْ

they used to

يَكْسِبُونَ

earn.

٥٠

(50)

قَدْ قَالَهَا ٱلَّذِينَ مِن قَبْلِهِمْ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُواْ يَكْسِبُونَ ٥٠

(50) Those before them had already said it, but they were not availed by what they used to earn.

فَأَصَابَهُمْ

Then struck them

سَيِّـَٔاتُ

(the) evils

مَا

(of) what

كَسَبُواْ

they earned.

ج

وَٱلَّذِينَ

And those who

ظَلَمُواْ

have wronged

مِنْ

of

هَٰٓؤُلَآءِ

these,

سَيُصِيبُهُمْ

will strike them

سَيِّـَٔاتُ

(the) evils

مَا

(of) what

كَسَبُواْ

they earned;

وَمَا

and not

هُم

they

بِمُعْجِزِينَ

will be able to escape.

٥١

(51)

فَأَصَابَهُمْ سَيِّـَٔاتُ مَا كَسَبُواْ ۚ وَٱلَّذِينَ ظَلَمُواْ مِنْ هَٰٓؤُلَآءِ سَيُصِيبُهُمْ سَيِّـَٔاتُ مَا كَسَبُواْ وَمَا هُم بِمُعْجِزِينَ ٥١

(51) And the evil consequences of what they earned struck them. And those who have wronged of these [people] will be afflicted by the evil consequences of what they earned; and they will not cause failure.

أَوَلَمْ

Do not

يَعْلَمُوٓاْ

they know

أَنَّ

that

ٱللَّهَ

Allah

يَبْسُطُ

extends

ٱلرِّزْقَ

the provision

لِمَن

for whom

يَشَآءُ

He wills

وَيَقْدِرُ

and restricts.

ج

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَٰتٍ

surely (are) signs

لِّقَوْمٍ

for a people

يُؤْمِنُونَ

who believe.

٥٢

(52)

أَوَلَمْ يَعْلَمُوٓا۟ أَنَّ ٱللَّهَ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ

وَيَقْدِرُ ۚ إِنَّ فِى ذَٰلِكَ لَـَٔايَٰتٍ لِّقَوْمٍ يُؤْمِنُونَ ٥٢

(52) Do they not know that Allah extends provision for whom He wills and restricts [it]? Indeed in that are signs for a people who believe.

قُلْ

Say,

يَٰعِبَادِىَ

"O My slaves

ٱلَّذِينَ

Those who

أَسْرَفُوا۟

have transgressed

عَلَىٰٓ

against

أَنفُسِهِمْ

themselves,

لَا

(do) not

تَقْنَطُوا۟

despair

مِن

of

رَّحْمَةِ

(the) Mercy

ٱللَّهِ

(of) Allah.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

يَغْفِرُ

forgives

ٱلذُّنُوبَ

the sins

جَمِيعًا

all.

ج

إِنَّهُۥ

Indeed He,

هُوَ

He

ٱلْغَفُورُ

(is) the Oft-Forgiving,

ٱلرَّحِيمُ

the Most Merciful.

٥٣

(53)

قُلْ يَٰعِبَادِىَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ٥٣

(53) Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."

وَأَنِيبُوٓا۟

And turn

إِلَىٰ

to

رَبِّكُمْ

your Lord

وَأَسْلِمُواْ

and submit

لَهُۥ

to Him

مِن

before

قَبْلِ

أَن

[that]

يَأْتِيَكُمُ

comes to you

ٱلْعَذَابُ

the punishment;

ثُمَّ

then

لَا

not

تُنصَرُونَ

you will be helped.

٥٤

(54)

وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمْ وَأَسْلِمُواْ لَهُۥ مِن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ ثُمَّ لَا تُنصَرُونَ ٥٤

(54) And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.

وَٱتَّبِعُوٓاْ

And follow

أَحْسَنَ

(the) best

مَآ

(of) what

أُنزِلَ

is revealed

إِلَيْكُم

to you

مِّن

from

رَّبِّكُم

your Lord

مِّن

before

قَبْلِ

[that]

أَن

comes to you

يَأْتِيَكُمُ

the punishment

ٱلْعَذَابُ

suddenly,

بَغْتَةً

while you

وَأَنتُمْ

(do) not

لَا

perceive,

تَشْعُرُونَ

وَٱتَّبِعُوٓا۟ أَحْسَنَ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ ٱلْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ ٥٥

(55) And follow the best of what was revealed to you from your Lord before the punishment comes upon you suddenly while you do not perceive,

أَن
Lest

تَقُولَ
should say

نَفْسٌ
a soul,

يَٰحَسْرَتَىٰ
"Oh My regret

عَلَىٰ
over

مَا
what

فَرَّطتُ
I neglected

فِى
in

جَنۢبِ
regard (to)

ٱللَّهِ
Allah

وَإِن
and that

كُنتُ

I was

لَمِنَ

surely, among

ٱلسَّٰخِرِينَ

the mockers."

٥٦

(56)

أَن تَقُولَ نَفْسٌ يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِى جَنبِ ٱللَّهِ وَإِن كُنتُ لَمِنَ ٱلسَّٰخِرِينَ ٥٦

(56) Lest a soul should say, "Oh [how great is] my regret over what I neglected in regard to Allah and that I was among the mockers."

أَوْ

Or

تَقُولَ

it should say,

لَوْ

"If that

أَنَّ

ٱللَّهَ

Allah

هَدَىٰنِى

(had) guided me,

لَكُنتُ

surely, I (would) have been

مِنَ

among

ٱلْمُتَّقِينَ

the righteous."

٥٧

(57)

أَوْ تَقُولَ لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ ٱلْمُتَّقِينَ ٥٧

(57) Or [lest] it say, "If only Allah had guided me, I would have been among the righteous."

أَوْ

Or

تَقُولَ

it should say

حِينَ

when

تَرَى

it sees

ٱلْعَذَابَ

the punishment,

لَوْ

"If

أَنَّ

only

لِى

for me

كَرَّةً

another chance

فَأَكُونَ

then I could be

مِنَ

among

ٱلْمُحْسِنِينَ

the good-doers."

٥٨

(58)

أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ ٥٨

(58) Or [lest] it say when it sees the punishment, "If only I had another turn so I could be among the doers of good."

بَلَىٰ

"Yes,

قَدْ

verily

جَآءَتْكَ

came to you

ءَايَٰتِى

My Verses,

فَكَذَّبْتَ

but you denied

بِهَا

them

وَٱسْتَكْبَرْتَ

and were arrogant,

وَكُنتَ

and you were

مِنَ

among

ٱلْكَٰفِرِينَ

the disbelievers.

٥٩

(59)

بَلَىٰ قَدْ جَآءَتْكَ ءَايَٰتِى فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ

وَكُنتَ مِنَ ٱلْكَٰفِرِينَ ٥٩

(59) But yes, there had come to you My verses, but you denied them and were arrogant, and you were among the disbelievers.

وَيَوْمَ

And (on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

تَرَى

you will see

ٱلَّذِينَ

those who

كَذَبُوا۟

lied

عَلَى

about

ٱللَّهِ

Allah,

وُجُوهُهُم

their faces

مُّسْوَدَّةٌ

(will be) blackened.

ج

أَلَيْسَ

Is (there) not

فِى

in

جَهَنَّمَ

Hell

مَثْوًى

an abode

لِّلْمُتَكَبِّرِينَ

for the arrogant?

٦٠

(60)

وَيَوْمَ ٱلْقِيَٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ٦٠

(60) And on the Day of Resurrection you will see those who lied about Allah [with] their faces blackened. Is there not in Hell a residence for the arrogant?

وَيُنَجِّى

And Allah will deliver

ٱللَّهُ

ٱلَّذِينَ

those who

ٱتَّقَوْا۟

feared (Him)

بِمَفَازَتِهِمْ

to their place of salvation;

لَا

not

يَمَسُّهُمُ

will touch them

ٱلسُّوٓءُ

the evil,

وَلَا

and not

هُمْ

they

يَحْزَنُونَ

will grieve.

٦١

(61)

وَيُنَجِّى ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟ بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا هُمْ يَحْزَنُونَ ٦١

(61) And Allah will save those who feared Him by their attainment; no evil will touch them, nor will they grieve.

ٱللَّهُ

Allah

خَٰلِقُ

(is the) Creator

كُلِّ

(of) all

شَىْءٍ

things,

صلے

وَهُوَ

and He

عَلَىٰ

(is) over

كُلِّ

all

شَىْءٍ

things

وَكِيلٌ

a Guardian.

٦٢

(62)

ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ

٦٢

(62) Allah is the Creator of all things, and He is, over all things, Disposer of affairs.

لَّهُۥ

For Him

مَقَالِيدُ

(are the) keys

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth.

قلے

وَٱلَّذِينَ

And those who

كَفَرُوا۟

disbelieve

بِـَٔايَٰتِ

in (the) Verses

ٱللَّهِ

(of) Allah,

أُو۟لَٰٓئِكَ

those -

هُمُ

they

ٱلْخَٰسِرُونَ

(are) the losers.

٦٣

(63)

لَّهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۗ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ ٱللَّهِ أُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ٦٣

(63) To Him belong the keys of the heavens and the earth. And they who disbelieve in the verses of Allah - it is those who are the losers.

قُلْ

Say,

أَفَغَيْرَ

"Is (it) other than

ٱللَّهِ

Allah

تَأْمُرُوٓنِّىٓ

you order me

أَعْبُدُ

(to) worship,

أَيُّهَا

O

ٱلْجَٰهِلُونَ

ignorant ones?"

٦٤

(64)

قُلْ أَفَغَيْرَ ٱللَّهِ تَأْمُرُوٓنِّىٓ أَعْبُدُ أَيُّهَا ٱلْجَٰهِلُونَ ٦٤

(64) Say, [O Muhammad], "Is it other than Allah that you order me to worship, O ignorant ones?"

وَلَقَدْ

And verily,

أُوحِىَ

it has been revealed

إِلَيْكَ

to you

وَإِلَى
and to
ٱلَّذِينَ
those who
مِن
(were) before you,
قَبْلِكَ
لَئِنْ
if
أَشْرَكْتَ
you associate (with Allah)
لَيَحْبَطَنَّ
surely, will become worthless
عَمَلُكَ
your deeds
وَلَتَكُونَنَّ
and you will surely be
مِنَ
among
ٱلْخَٰسِرِينَ
the losers.
٦٥
(65)

وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ
٦٥

(65) And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers."

بَلِ

Nay

ٱللَّهَ

But worship Allah

فَٱعْبُدْ

وَكُن

and be

مِّنَ

among

ٱلشَّٰكِرِينَ

the thankful ones.

٦٦

(66)

بَلِ ٱللَّهَ فَٱعْبُدْ وَكُن مِّنَ ٱلشَّٰكِرِينَ ٦٦

(66) Rather, worship [only] Allah and be among the grateful.

وَمَا

And not

قَدَرُوا۟

they appraised

ٱللَّهَ

Allah

حَقَّ

(with) true

قَدْرِهِۦ

appraisal,

وَٱلْأَرْضُ

while the earth

جَمِيعًا

entirely

قَبْضَتُهُۥ

(will be) in His Grip

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection,

وَٱلسَّمَٰوَٰتُ

and the heavens

مَطْوِيَّٰتٌۢ

(will be) folded

بِيَمِينِهِۦ

in His Right Hand.

ۚ

سُبْحَٰنَهُۥ

Glory be to Him

وَتَعَٰلَىٰ

And High is He

عَمَّا

above what

يُشْرِكُونَ

they associate (with Him).

٦٧

(67)

وَمَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُۥ يَوْمَ ٱلْقِيَٰمَةِ وَٱلسَّمَٰوَٰتُ مَطْوِيَّٰتٌۢ بِيَمِينِهِۦ ۚ سُبْحَٰنَهُۥ وَتَعَٰلَىٰ عَمَّا يُشْرِكُونَ ٦٧

(67) They have not appraised Allah with true appraisal, while the earth entirely will be [within] His grip on the Day of Resurrection, and the heavens will be folded in His right hand. Exalted is He and high above

what they associate with Him.

وَنُفِخَ

And (will) be blown

فِى

[in]

ٱلصُّورِ

the trumpet,

فَصَعِقَ

then (will) fall dead

مَن

whoever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَن

and whoever

فِى

(is) on

ٱلْأَرْضِ

the earth

إِلَّا

except

مَن

whom

شَآءَ

Allah wills.

ٱللَّهُ

صلے

ثُمَّ

Then

نُفِخَ

(it will) be blown

فِيهِ

[in it]

أُخْرَىٰ

a second time,

فَإِذَا

and behold

هُمْ

They

قِيَامٌ

(will be) standing

يَنظُرُونَ

waiting.

٦٨

(68)

وَنُفِخَ فِى ٱلصُّورِ فَصَعِقَ مَن فِى ٱلسَّمَٰوَٰتِ وَمَن فِى ٱلْأَرْضِ إِلَّا مَن شَآءَ ٱللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنظُرُونَ ٦٨

(68) And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on.

وَأَشْرَقَتِ

And (will) shine

ٱلْأَرْضُ

the earth

بِنُورِ

with (the) light

رَبِّهَا

(of) its Lord

وَوُضِعَ

and (will) be placed

ٱلْكِتَٰبُ

the Record

وَجِاْىٓءَ

and (will) be brought

بِٱلنَّبِيِّـۧنَ

the Prophets

وَٱلشُّهَدَآءِ

and the witnesses,

وَقُضِىَ

and it (will) be judged

بَيْنَهُم

between them

بِٱلْحَقِّ

in truth,

وَهُمْ

and they

لَا

will not be wronged.

يُظْلَمُونَ

٦٩

(69)

وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَٰبُ
وَجِاْىٓءَ بِٱلنَّبِيِّـۧنَ وَٱلشُّهَدَآءِ وَقُضِىَ بَيْنَهُم

بِٱلْحَقِّ وَهُمْ لَا يُظْلَمُونَ ٦٩

(69) And the earth will shine with the light of its Lord, and the record [of deeds] will be placed, and the prophets and the witnesses will be brought, and it will be judged between them in truth, and they will not be wronged.

وَوُفِّيَتْ

And (will) be paid in full

كُلُّ

every

نَفْسٍ

soul

مَّا

what

عَمِلَتْ

it did;

وَهُوَ

and He

أَعْلَمُ

(is the) Best-Knower

بِمَا

of what

يَفْعَلُونَ

they do.

٧٠

(70)

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ٧٠

(70) And every soul will be fully compensated [for] what it did; and He is most knowing of what they do.

وَسِيقَ

And (will) be driven

ٱلَّذِينَ

those who

كَفَرُوٓا۟

disbelieve

إِلَىٰ

to

جَهَنَّمَ

Hell

زُمَرًا

(in) groups

صلے

حَتَّىٰٓ

until

إِذَا

when

جَآءُوهَا

they reach it,

فُتِحَتْ

(will) be opened

أَبْوَٰبُهَا

its gates

وَقَالَ

and (will) say

لَهُمْ

to them

خَزَنَتُهَآ

its keepers,

أَلَمْ

"Did not

يَأْتِكُمْ

come to you

رُسُلٌ

Messengers

مِّنكُمْ

from you

يَتْلُونَ

reciting

عَلَيْكُمْ

to you

ءَايَٰتِ

(the) Verses

رَبِّكُمْ

(of) your Lord

وَيُنذِرُونَكُمْ

and warning you

لِقَآءَ

(of the) meeting

يَوْمِكُمْ

(of) your Day

هَٰذَا

this?"

ج

قَالُوا۟

They (will) say,

بَلَىٰ

"Yes "

وَلَٰكِنْ

But

حَقَّتْ

has been justified

كَلِمَةُ

(the) word

ٱلْعَذَابِ

(of) punishment

عَلَى

against

ٱلْكَٰفِرِينَ

the disbelievers.

٧١

(71)

وَسِيقَ ٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا فُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ ءَايَٰتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا۟ بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ ٱلْعَذَابِ عَلَى ٱلْكَٰفِرِينَ ٧١

(71) And those who disbelieved will be driven to Hell in groups until, when they reach it, its gates are opened and its keepers will say, "Did there not come to you messengers from yourselves, reciting to you the verses of your Lord and warning you of the meeting of this Day of yours?" They will say, "Yes, but the word of punishment has come into effect upon the disbelievers.

قِيلَ

It will be said,

ٱدْخُلُوٓا۟

"Enter

أَبْوَٰبَ

(the) gates

جَهَنَّمَ

(of) Hell

خَٰلِدِينَ

(to) abide eternally

فِيهَا

therein,

صلے

فَبِئْسَ

and wretched is

مَثْوَى

(the) abode

ٱلْمُتَكَبِّرِينَ

(of) the arrogant."

٧٢

(72)

قِيلَ ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ٧٢

(72) [To them] it will be said, "Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant."

وَسِيقَ

And (will) be driven

ٱلَّذِينَ

those who

ٱتَّقَوْا۟

feared

رَبَّهُمْ

their Lord,

إِلَى

to

ٱلْجَنَّةِ

Paradise

زُمَرًا

(in) groups

صلے

حَتَّىٰٓ

until

إِذَا

when

جَآءُوهَا

they reach it

وَفُتِحَتْ

and (will) be opened

أَبْوَٰبُهَا

its gates

وَقَالَ

and (will) say

لَهُمْ

to them

خَزَنَتُهَا

its keepers,

سَلَٰمٌ

"Peace be

عَلَيْكُمْ

upon you,

طِبْتُمْ

you have done well,

فَٱدْخُلُوهَا

so enter it

خَٰلِدِينَ

(to) abide eternally."

٧٣

(73)

وَسِيقَ ٱلَّذِينَ ٱتَّقَوْا۟ رَبَّهُمْ إِلَى ٱلْجَنَّةِ زُمَرًا ۖ حَتَّىٰٓ إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَٰبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَٰمٌ عَلَيْكُمْ طِبْتُمْ فَٱدْخُلُوهَا خَٰلِدِينَ ٧٣

(73) But those who feared their Lord will be driven to Paradise in groups until, when they reach it while its gates have been opened and its keepers say, "Peace be upon you; you have become pure; so enter it to abide eternally therein," [they will enter].

وَقَالُوا۟

And they will say,

ٱلْحَمْدُ

"All praise

لِلَّهِ

(be) to Allah,

ٱلَّذِى

Who

صَدَقَنَا

has fulfilled for us

وَعْدَهُۥ

His promise

وَأَوْرَثَنَا

and has made us inherit

ٱلْأَرْضَ

the earth,

نَتَبَوَّأُ

we may settle

مِنَ

in

ٱلْجَنَّةِ

Paradise

حَيْثُ

wherever

نَشَآءُ

we wish.

صلے

فَنِعْمَ

So excellent

أَجْرُ

(is the) reward

ٱلْعَٰمِلِينَ

(of) the workers."

٧٤

(74)

وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى صَدَقَنَا وَعْدَهُۥ وَأَوْرَثَنَا ٱلْأَرْضَ نَتَبَوَّأُ مِنَ ٱلْجَنَّةِ حَيْثُ نَشَآءُ ۖ فَنِعْمَ أَجْرُ ٱلْعَٰمِلِينَ ٧٤

(74) And they will say, "Praise to Allah, who has fulfilled for us His promise and made us inherit the earth [so] we may settle in Paradise wherever we will. And excellent is the reward of [righteous] workers."

وَتَرَى

And you will see

ٱلْمَلَٰٓئِكَةَ

the Angels

حَآفِّينَ

surrounding

مِنْ
[from]
حَوْلِ
around
ٱلْعَرْشِ
the Throne
يُسَبِّحُونَ
glorifying
بِحَمْدِ
(the) praise
رَبِّهِمْ
(of) their Lord.
صلے

وَقُضِىَ
And (will) be judged
بَيْنَهُم
between them
بِٱلْحَقِّ
in truth,
وَقِيلَ
and it will be said,
ٱلْحَمْدُ
"All praise be
لِلَّهِ
to Allah,
رَبِّ
(the) Lord
ٱلْعَٰلَمِينَ
(of) the worlds."

٧٥

(75)

وَتَرَى ٱلْمَلَٰٓئِكَةَ حَآفِّينَ مِنْ حَوْلِ ٱلْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ٧٥

(75) And you will see the angels surrounding the Throne, exalting [Allah] with praise of their Lord. And it will be judged between them in truth, and it will be said, "[All] praise to Allah, Lord of the worlds."

ءَايَٰتُهَا ٨٥

Verses 85

سُورَةُ غَافِرِ

Chapter 40 The Forgiver

رُكُوعَاتُهَا ٩

Rukus 9

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

حمٓ

Ha Mim.

١

(1)

حمٓ ١

(1) Ha, Meem.

تَنزِيلُ

(The) revelation

ٱلْكِتَٰبِ

(of) the Book

مِنَ

(is) from

ٱللَّهِ

Allah

ٱلْعَزِيزِ

the All-Mighty,

ٱلْعَلِيمِ

the All-Knower.

٢

(2)

تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ٢

(2) The revelation of the Book is from Allah, the Exalted in Might, the Knowing.

غَافِرِ

(The) Forgiver

ٱلذَّنبِ

(of) the sin,

وَقَابِلِ

and (the) Acceptor

ٱلتَّوْبِ

(of) [the] repentance,

شَدِيدِ

severe

ٱلْعِقَابِ

(in) the punishment,

ذِى

Owner (of) the abundance.

ٱلطَّوْلِ

صلے

لَآ

(There is) no

إِلَٰهَ

god

إِلَّا

except

هُوَ

Him;

صلے

إِلَيْهِ

to Him,

ٱلْمَصِيرُ

(is) the final return.

٣

(3)

غَافِرِ ٱلذَّنبِ وَقَابِلِ ٱلتَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِ ۖ لَآ إِلَٰهَ إِلَّا هُوَ ۖ إِلَيْهِ ٱلْمَصِيرُ ٣

(3) The forgiver of sin, acceptor of repentance, severe in punishment, owner of abundance. There is no deity except Him; to Him is the destination.

مَا

Not

يُجَٰدِلُ

dispute

فِىٓ

concerning

ءَايَٰتِ

(the) Verses

ٱللَّهِ

(of) Allah

إِلَّا

except

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve,

فَلَا

so (let) not

يَغْرُرْكَ

deceive you

تَقَلُّبُهُمْ

their movement

فِى

in

ٱلْبِلَٰدِ

the cities.

٤

(4)

مَا يُجَٰدِلُ فِىٓ ءَايَٰتِ ٱللَّهِ إِلَّا ٱلَّذِينَ كَفَرُوا۟ فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِى ٱلْبِلَٰدِ ٤

(4) No one disputes concerning the signs of Allah except those who disbelieve, so be not deceived by their [uninhibited] movement throughout the land.

كَذَّبَتْ

Denied

قَبْلَهُمْ

before them

قَوْمُ

(the) people

نُوحٍ

(of) Nuh

وَٱلْأَحْزَابُ

and the factions

مِن

after them,

بَعْدِهِمْ

صلے

وَهَمَّتْ

and plotted

كُلُّ

every

أُمَّةٍ

nation

بِرَسُولِهِمْ

against their Messenger,

لِيَأْخُذُوهُ

to seize him,

صلے

وَجَٰدَلُواْ

and they disputed

بِٱلْبَٰطِلِ

by falsehood

لِيُدْحِضُواْ

to refute

بِهِ

thereby

ٱلْحَقَّ

the truth.

فَأَخَذْتُهُمْ

So I seized them.

صلے

فَكَيْفَ

Then how

كَانَ

was

عِقَابِ

My penalty?

٥

(5)

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَٱلْأَحْزَابُ مِنۢ بَعْدِهِمْ ۖ وَهَمَّتْ كُلُّ أُمَّةٍۭ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۖ وَجَٰدَلُوا۟ بِٱلْبَٰطِلِ لِيُدْحِضُوا۟ بِهِ ٱلْحَقَّ فَأَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ عِقَابِ ٥

(5) The people of Noah denied before them and the [disbelieving] factions after them, and every nation intended [a plot] for their messenger to seize him, and they disputed by [using] falsehood to [attempt to] invalidate thereby the truth. So I seized them, and how [terrible] was My penalty.

وَكَذَٰلِكَ

And thus

حَقَّتْ

has been justified

كَلِمَتُ

(the) Word

رَبِّكَ

(of) your Lord

عَلَى

against

ٱلَّذِينَ

those who

كَفَرُوٓا۟

disbelieved

أَنَّهُمْ

that they

أَصْحَٰبُ

(are) companions

ٱلنَّارِ

(of) the Fire.

٦

(6)

وَكَذَٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓا۟ أَنَّهُمْ أَصْحَٰبُ ٱلنَّارِ ٦

(6) And thus has the word of your Lord come into effect upon those who disbelieved that they are companions of the Fire.

ٱلَّذِينَ

Those who

يَحْمِلُونَ

bear

ٱلْعَرْشَ

the Throne

وَمَنْ

and who

حَوْلَهُۥ

(are) around it

يُسَبِّحُونَ

glorify

بِحَمْدِ

(the) praises

رَبِّهِمْ

(of) their Lord

وَيُؤْمِنُونَ

and believe

بِهِۦ

in Him

وَيَسْتَغْفِرُونَ

and ask forgiveness

لِلَّذِينَ

for those who

ءَامَنُوا۟

believe,

رَبَّنَا

"Our Lord

وَسِعْتَ

You encompass

كُلَّ

all

شَىْءٍ

things

رَّحْمَةً

(by Your) Mercy

وَعِلْمًا

and knowledge,

فَٱغْفِرْ

so forgive

لِلَّذِينَ

those who

تَابُوا۟

repent

وَٱتَّبَعُوا۟

and follow

سَبِيلَكَ

Your Way

وَقِهِمْ

and save them (from)

عَذَابَ

(the) punishment

ٱلْجَحِيمِ

(of) the Hellfire.

٧

(7)

ٱلَّذِينَ يَحْمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُۥ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِۦ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا۟ رَبَّنَا وَسِعْتَ كُلَّ شَىْءٍ رَّحْمَةً وَعِلْمًا فَٱغْفِرْ لِلَّذِينَ تَابُوا۟ وَٱتَّبَعُوا۟ سَبِيلَكَ وَقِهِمْ عَذَابَ ٱلْجَحِيمِ ٧

(7) Those [angels] who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed, [saying], "Our Lord, You have encompassed all things in mercy and knowledge, so forgive those who have repented and followed Your way and protect them from the punishment of Hellfire.

رَبَّنَا

Our Lord

وَأَدْخِلْهُمْ

And admit them

جَنَّٰتِ

(to) Gardens

عَدْنٍ

(of) Eden

ٱلَّتِى

which

وَعَدتَّهُمْ

You have promised them

وَمَن

and whoever

صَلَحَ

(was) righteous

مِنْ

among

ءَابَآئِهِمْ

their fathers

وَأَزْوَٰجِهِمْ

and their spouses

وَذُرِّيَّٰتِهِمْ

and their offspring.

ۚ

إِنَّكَ

Indeed You,

أَنتَ

You

ٱلْعَزِيزُ

(are) the All-Mighty,

ٱلْحَكِيمُ

the All-Wise.

٨

(8)

رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ ٱلَّتِى وَعَدتَّهُمْ وَمَن صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٨

(8) Our Lord, and admit them to gardens of perpetual residence which You have promised them and whoever was righteous among their fathers, their spouses and their offspring. Indeed, it is You who is the Exalted in Might, the Wise.

وَقِهِمُ

And protect them

ٱلسَّيِّـَٔاتِ

(from) the evils.

ج

وَمَن

And whoever

تَقِ

you protect

ٱلسَّيِّـَٔاتِ

(from) the evils

يَوْمَئِذٍ

that Day,

فَقَدْ

then verily

رَحِمْتَهُۥ

You bestowed Mercy on him.

ج

وَذَٰلِكَ

And that

هُوَ

[it]

ٱلْفَوْزُ

(is) the success,

ٱلْعَظِيمُ

the great."

٩

(9)

وَقِهِمُ ٱلسَّيِّـَٔاتِ ۚ وَمَن تَقِ ٱلسَّيِّـَٔاتِ يَوْمَئِذٍ فَقَدْ

رَحِمْتَهُۥ ۚ وَذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ٩

(9) And protect them from the evil consequences [of their deeds]. And he whom You protect from evil consequences that Day - You will have given him mercy. And that is the great attainment."

إِنَّ

Indeed,

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

يُنَادَوْنَ

will be cried out to them,

لَمَقْتُ

"Certainly Allah's hatred

ٱللَّهِ

أَكْبَرُ

(was) greater

مِن

than

مَّقْتِكُمْ

your hatred

أَنفُسَكُمْ

(of) yourselves

إِذْ

when

تُدْعَوْنَ

you were called

إِلَى

to

ٱلْإِيمَٰنِ

the faith,

فَتَكْفُرُونَ

and you disbelieved."

١٠

(10)

إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنَادَوْنَ لَمَقْتُ ٱللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى ٱلْإِيمَٰنِ فَتَكْفُرُونَ

١٠

(10) Indeed, those who disbelieve will be addressed, "The hatred of Allah for you was [even] greater than your hatred of yourselves [this Day in Hell] when you were invited to faith, but you refused."

قَالُوا۟

They (will) say,

رَبَّنَآ

"Our Lord

أَمَتَّنَا

You gave us death

ٱثْنَتَيْنِ

twice

وَأَحْيَيْتَنَا

and You gave us life

ٱثْنَتَيْنِ

twice,

فَٱعْتَرَفْنَا

and we confess

بِذُنُوبِنَا

our sins.

فَهَلْ

So is (there)

إِلَىٰ

to

خُرُوجٍ

get out

مِّن

any

سَبِيلٍ

way?"

١١

(11)

قَالُواْ رَبَّنَآ أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ فَٱعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ١١

(11) They will say, "Our Lord, You made us lifeless twice and gave us life twice, and we have confessed our sins. So is there to an exit any way?"

ذَٰلِكُم

"That

بِأَنَّهُۥٓ

(is) because,

إِذَا

when

دُعِىَ

Allah was invoked

ٱللَّهُ

وَحْدَهُۥ

Alone

كَفَرْتُمْ

you disbelieved;

صلے

وَإِن

but if

يُشْرَكْ

(others) were associated

بِهِۦ

with Him,

تُؤْمِنُوا۟

you believed.

ج

فَٱلْحُكْمُ

So the judgment

لِلَّهِ

(is) with Allah,

ٱلْعَلِىِّ

the Most High,

ٱلْكَبِيرِ

the Most Great."

١٢

(12)

ذَٰلِكُم بِأَنَّهُۥٓ إِذَا دُعِىَ ٱللَّهُ وَحْدَهُۥ كَفَرْتُمْ ۖ وَإِن يُشْرَكْ بِهِۦ تُؤْمِنُوا۟ ۚ فَٱلْحُكْمُ لِلَّهِ ٱلْعَلِىِّ ٱلْكَبِيرِ ١٢

(12) [They will be told], "That is because, when Allah was called upon alone, you disbelieved; but if others were associated with Him, you believed. So the judgement is with Allah, the Most High, the Grand."

هُوَ

He

ٱلَّذِى

(is) the One Who

يُرِيكُمْ
shows you
ءَايَٰتِهِۦ
His Signs
وَيُنَزِّلُ
and sends down
لَكُم
for you
مِّنَ
from
ٱلسَّمَآءِ
the sky
رِزْقًا
provision.
ج

وَمَا
But (does) not
يَتَذَكَّرُ
take heed
إِلَّا
except
مَن
(one) who
يُنِيبُ
turns.
١٣
(13)
هُوَ ٱلَّذِى يُرِيكُمْ ءَايَٰتِهِۦ وَيُنَزِّلُ لَكُم مِّنَ ٱلسَّمَآءِ

رِزْقًا ۚ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ١٣

(13) It is He who shows you His signs and sends down to you from the sky, provision. But none will remember except he who turns back [in repentance].

فَٱدْعُوا۟

So invoke

ٱللَّهَ

Allah,

مُخْلِصِينَ

(being) sincere

لَهُ

to Him

ٱلدِّينَ

(in) the religion,

وَلَوْ

even though

كَرِهَ

dislike (it)

ٱلْكَٰفِرُونَ

the disbelievers.

١٤

(14)

فَٱدْعُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ١٤

(14) So invoke Allah, [being] sincere to Him in religion, although the disbelievers dislike it.

رَفِيعُ

Possessor of the Highest Ranks,

ٱلدَّرَجَٰتِ

ذُو

Owner (of) the Throne;

ٱلْعَرْشِ

يُلْقِى

He places

ٱلرُّوحَ

the inspiration

مِنْ

of

أَمْرِهِۦ

His Command

عَلَىٰ

upon

مَن

whom

يَشَآءُ

He wills

مِنْ

of

عِبَادِهِۦ

His slaves,

لِيُنذِرَ

to warn

يَوْمَ

(of the) Day

ٱلتَّلَاقِ

(of) the Meeting.

١٥

(15)

رَفِيعُ ٱلدَّرَجَٰتِ ذُو ٱلْعَرْشِ يُلْقِى ٱلرُّوحَ مِنْ أَمْرِهِۦ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦ لِيُنذِرَ يَوْمَ ٱلتَّلَاقِ ١٥

(15) [He is] the Exalted above [all] degrees, Owner of the Throne; He places the inspiration of His command upon whom He wills of His servants to warn of the Day of Meeting.

يَوْمَ

(The) Day

هُم

they

بَٰرِزُونَ

come forth,

صلے

لَا

not

يَخْفَىٰ

is hidden

عَلَى

from

ٱللَّهِ

Allah

مِنْهُمْ

about them

شَىْءٌ

anything.

ج

لِّمَنِ

For whom

ٱلْمُلْكُ

(is) the Dominion

ٱلْيَوْمَ

this Day?

صلے

لِلَّهِ

For Allah

ٱلْوَٰحِدِ

the One,

ٱلْقَهَّارِ

the Irresistible.

١٦

(16)

يَوْمَ هُم بَٰرِزُونَ ۖ لَا يَخْفَىٰ عَلَى ٱللَّهِ مِنْهُمْ شَىْءٌ ۚ لِّمَنِ ٱلْمُلْكُ ٱلْيَوْمَ ۖ لِلَّهِ ٱلْوَٰحِدِ ٱلْقَهَّارِ ١٦

(16) The Day they come forth nothing concerning them will be concealed from Allah. To whom belongs [all] sovereignty this Day? To Allah, the One, the Prevailing.

ٱلْيَوْمَ

This Day

تُجْزَىٰ

will be recompensed

كُلُّ

every

نَفْسٍ

soul

بِمَا

for what

كَسَبَتْ

it earned.
ج

لَا
No
ظُلْمَ
injustice
ٱلْيَوْمَ
today
ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
سَرِيعُ
(is) Swift
ٱلْحِسَابِ
(in) Account.
١٧
(17)
ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ ٱلْيَوْمَ ۚ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ١٧
(17) This Day every soul will be recompensed for what it earned. No injustice today! Indeed, Allah is swift in account.
وَأَنذِرْهُمْ
And warn them
يَوْمَ
(of the) Day
ٱلْـَٔازِفَةِ
the Approaching,

إِذِ
when
ٱلْقُلُوبُ
the hearts
لَدَى
(are) at
ٱلْحَنَاجِرِ
the throats,
كَٰظِمِينَ
choked.
ج

مَا
Not
لِلظَّٰلِمِينَ
for the wrongdoers
مِنْ
any
حَمِيمٍ
intimate friend
وَلَا
and no
شَفِيعٍ
intercessor
يُطَاعُ
(who) is obeyed.
١٨
(18)
وَأَنذِرْهُمْ يَوْمَ ٱلْءَازِفَةِ إِذِ ٱلْقُلُوبُ لَدَى ٱلْحَنَاجِرِ

كَٰظِمِينَ ۚ مَا لِلظَّٰلِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ١٨

(18) And warn them, [O Muhammad], of the Approaching Day, when hearts are at the throats, filled [with distress]. For the wrongdoers there will be no devoted friend and no intercessor [who is] obeyed.

يَعْلَمُ

He knows

خَآئِنَةَ

(the) stealthy glance

ٱلْأَعْيُنِ

وَمَا

and what

تُخْفِى

conceal

ٱلصُّدُورُ

the breasts.

١٩

(19)

يَعْلَمُ خَآئِنَةَ ٱلْأَعْيُنِ وَمَا تُخْفِى ٱلصُّدُورُ ١٩

(19) He knows that which deceives the eyes and what the breasts conceal.

وَٱللَّهُ

And Allah

يَقْضِى

judges

بِٱلْحَقِّ

in truth,

صلے

وَٱلَّذِينَ

while those (whom)

يَدْعُونَ

they invoke

مِن

besides Him

دُونِهِۦ

لَا

not

يَقْضُونَ

they judge

بِشَىْءٍ

with anything.

قلے

إِنَّ

Indeed,

ٱللَّهَ

Allah -

هُوَ

He

ٱلسَّمِيعُ

(is) the All-Hearer,

ٱلْبَصِيرُ

the All-Seer.

٢٠

(20)

وَٱللَّهُ يَقْضِى بِٱلْحَقِّ ۖ وَٱلَّذِينَ يَدْعُونَ مِن دُونِهِۦ لَا يَقْضُونَ بِشَىْءٍ ۗ إِنَّ ٱللَّهَ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ٢٠

(20) And Allah judges with truth, while those they invoke besides Him judge not with anything. Indeed, Allah - He is the Hearing, the Seeing.

۞

أَوَلَمْ

Do not

يَسِيرُواْ

they travel

فِى

in

ٱلْأَرْضِ

the earth

فَيَنظُرُواْ

and see

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

(the) end

ٱلَّذِينَ

(of) those who

كَانُواْ

were

مِن

before them?

قَبْلِهِمْۚ

كَانُواْ

They were

هُمْ

[they]

أَشَدَّ

superior

مِنْهُمْ

to them

قُوَّةً

(in) strength

وَءَاثَارًا

and (in) impressions

فِى

in

ٱلْأَرْضِ

the land,

فَأَخَذَهُمُ

but Allah seized them

ٱللَّهُ

بِذُنُوبِهِمْ

for their sins,

وَمَا

and not

كَانَ

was

لَهُم

for them

مِّنَ

against

ٱللَّهِ

Allah

مِن

any

وَاقٍ

protector.

٢١

(21)

أَوَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ كَانُوا۟ مِن قَبْلِهِمْ ۚ كَانُوا۟ هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُم مِّنَ ٱللَّهِ مِن وَاقٍ ٢١

(21) Have they not traveled through the land and observed how was the end of those who were before them? They were greater than them in strength and in impression on the land, but Allah seized them for their sins. And they had not from Allah any protector.

ذَٰلِكَ

That

بِأَنَّهُمْ

(was) because [they]

كَانَت

used to come to them

تَّأْتِيهِمْ

رُسُلُهُم

their Messengers

بِٱلْبَيِّنَٰتِ

with clear proofs

فَكَفَرُوا۟

but they disbelieved,

فَأَخَذَهُمُ

So Allah seized them.

ٱللَّهُ

ج

إِنَّهُۥ
Indeed, He
قَوِىٌّ
(is) All-Strong,
شَدِيدُ
severe
ٱلْعِقَابِ
(in) punishment.
٢٢
(22)
ذَٰلِكَ بِأَنَّهُمْ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَكَفَرُوا۟ فَأَخَذَهُمُ ٱللَّهُ ۚ إِنَّهُۥ قَوِىٌّ شَدِيدُ ٱلْعِقَابِ ٢٢
(22) That was because their messengers were coming to them with clear proofs, but they disbelieved, so Allah seized them. Indeed, He is Powerful and severe in punishment.
وَلَقَدْ
And certainly,
أَرْسَلْنَا
We sent
مُوسَىٰ
Musa
بِـَٔايَٰتِنَا
with Our Signs
وَسُلْطَٰنٍ
and an authority
مُّبِينٍ
clear,
٢٣

(23)

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَا وَسُلْطَٰنٍ مُّبِينٍ ٢٣

(23) And We did certainly send Moses with Our signs and a clear authority

إِلَىٰ

To

فِرْعَوْنَ

Firaun,

وَهَٰمَٰنَ

Haman

وَقَٰرُونَ

and Qarun,

فَقَالُواْ

but they said,

سَٰحِرٌ

"A magician,

كَذَّابٌ

a liar."

٢٤

(24)

إِلَىٰ فِرْعَوْنَ وَهَٰمَٰنَ وَقَٰرُونَ فَقَالُواْ سَٰحِرٌ كَذَّابٌ

٢٤

(24) To Pharaoh, Haman and Qarun; but they said, "[He is] a magician and a liar."

فَلَمَّا

Then when

جَآءَهُم

he brought to them

بِٱلْحَقِّ

the truth

مِنْ

from

عِندِنَا

Us,

قَالُوا۟

they said,

ٱقْتُلُوٓا۟

"Kill

أَبْنَآءَ

(the) sons

ٱلَّذِينَ

(of) those who

ءَامَنُوا۟

believe

مَعَهُۥ

with him,

وَٱسْتَحْيُوا۟

and let live

نِسَآءَهُمْ

their women."

ج

وَمَا

And not

كَيْدُ

(is the) plot

ٱلْكَٰفِرِينَ

(of) the disbelievers

إِلَّا

but

فِى

in

ضَلَٰلٍ

error.

٢٥

(25)

فَلَمَّا جَآءَهُم بِٱلْحَقِّ مِنْ عِندِنَا قَالُوا۟ ٱقْتُلُوٓا۟ أَبْنَآءَ ٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ وَٱسْتَحْيُوا۟ نِسَآءَهُمْ ۚ وَمَا كَيْدُ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ ٢٥

(25) And when he brought them the truth from Us, they said, "Kill the sons of those who have believed with him and keep their women alive." But the plan of the disbelievers is not except in error.

وَقَالَ

And said

فِرْعَوْنُ

Firaun,

ذَرُونِىٓ

"Leave me

أَقْتُلْ

(so that) I kill

مُوسَىٰ

Musa

وَلْيَدْعُ

and let him call

رَبَّهُۥٓ

his Lord.

صلے

إِنِّىٓ

Indeed, I

أَخَافُ

[I] fear

أَن

that

يُبَدِّلَ

he will change

دِينَكُمْ

your religion

أَوْ

or

أَن

that

يُظْهِرَ

he may cause to appear

فِى

in

ٱلْأَرْضِ

the land

ٱلْفَسَادَ

the corruption."

٢٦

(26)

وَقَالَ فِرْعَوْنُ ذَرُونِىٓ أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُۥٓ ۖ إِنِّىٓ أَخَافُ أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِى ٱلْأَرْضِ ٱلْفَسَادَ ٢٦

(26) And Pharaoh said, "Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land."

وَقَالَ

And said

مُوسَىٰٓ

Musa,

إِنِّى

"Indeed, I

عُذْتُ

[I] seek refuge

بِرَبِّى

in my Lord

وَرَبِّكُم

and your Lord

مِّن

from

كُلِّ

every

مُتَكَبِّرٍ

arrogant one

لَّا

not

يُؤْمِنُ

who believes

بِيَوْمِ

(in the) Day

ٱلْحِسَابِ

(of) the Account."

٢٧

(27)

وَقَالَ مُوسَىٰٓ إِنِّى عُذْتُ بِرَبِّى وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ ٱلْحِسَابِ ٢٧

(27) But Moses said, "Indeed, I have sought refuge in my Lord and your Lord from every arrogant one who does not believe in the Day of Account."

وَقَالَ

And said

رَجُلٌ

a man,

مُّؤْمِنٌ

believing,

مِّنْ

from

ءَالِ

(the) family

فِرْعَوْنَ

(of) Firaun

يَكْتُمُ

who conceal(ed)

إِيمَٰنَهُۥٓ

his faith,

أَتَقْتُلُونَ

"Will you kill

رَجُلًا

a man

أَن

because

يَقُولَ

he says,

رَبِّىَ

'My Lord

ٱللَّهُ

(is) Allah,'

وَقَدْ

and indeed

جَآءَكُم

he has brought you

بِٱلْبَيِّنَٰتِ

clear proofs

مِن

from

رَّبِّكُمْ

your Lord?

صلے

وَإِن

And if

يَكُ

he is

كَٰذِبًا

a liar,

فَعَلَيْهِ

then upon him

كَذِبُهُۥ

(is) his lie;

صلے

وَإِن

and if

يَكُ

he is

صَادِقًا

truthful,

يُصِبْكُم
(there) will strike you
بَعْضُ
some (of)
ٱلَّذِى
(that) which
يَعِدُكُمْ
he threatens you.
صلے

إِنَّ
Indeed,
ٱللَّهَ
Allah
لَا
(does) not
يَهْدِى
guide
مَنْ
(one) who
هُوَ
[he]
مُسْرِفٌ
(is) a transgressor,
كَذَّابٌ
a liar.
٢٨
(28)
وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ ءَالِ فِرْعَوْنَ يَكْتُمُ إِيمَٰنَهُۥٓ

أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّىَ ٱللَّهُ وَقَدْ جَآءَكُم بِٱلْبَيِّنَٰتِ مِن رَّبِّكُمْ ۖ وَإِن يَكُ كَٰذِبًا فَعَلَيْهِ كَذِبُهُۥ ۖ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ ٱلَّذِى يَعِدُكُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ٢٨

(28) And a believing man from the family of Pharaoh who concealed his faith said, "Do you kill a man [merely] because he says, 'My Lord is Allah' while he has brought you clear proofs from your Lord? And if he should be lying, then upon him is [the consequence of] his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed, Allah does not guide one who is a transgressor and a liar.

يَٰقَوْمِ

O my people

لَكُمُ

For you

ٱلْمُلْكُ

(is) the kingdom

ٱلْيَوْمَ

today,

ظَٰهِرِينَ

dominant

فِى

in

ٱلْأَرْضِ

the land,

فَمَن

but who

يَنصُرُنَا

will help us

مِنۢ

from

بَأْسِ
(the) punishment
ٱللَّهِ
(of) Allah,
إِن
if
جَآءَنَا
it came to us."
ج

قَالَ
Said
فِرْعَوْنُ
Firaun,
مَآ
"Not
أُرِيكُمْ
I show you
إِلَّا
except
مَآ
what
أَرَىٰ
I see
وَمَآ
and not
أَهْدِيكُمْ
I guide you
إِلَّا
except

سَبِيلَ
(to the) path
ٱلرَّشَادِ
the right."
٢٩
(29)

يَٰقَوْمِ لَكُمُ ٱلْمُلْكُ ٱلْيَوْمَ ظَٰهِرِينَ فِى ٱلْأَرْضِ فَمَن يَنصُرُنَا مِنۢ بَأْسِ ٱللَّهِ إِن جَآءَنَا ۚ قَالَ فِرْعَوْنُ مَآ أُرِيكُمْ إِلَّا مَآ أَرَىٰ وَمَآ أَهْدِيكُمْ إِلَّا سَبِيلَ ٱلرَّشَادِ
٢٩

(29) O my people, sovereignty is yours today, [your being] dominant in the land. But who would protect us from the punishment of Allah if it came to us?" Pharaoh said, "I do not show you except what I see, and I do not guide you except to the way of right conduct."

وَقَالَ
And said
ٱلَّذِىٓ
(he) who
ءَامَنَ
believed,
يَٰقَوْمِ
"O my people
إِنِّىٓ
Indeed I,
أَخَافُ
[I] fear
عَلَيْكُم
for you
مِّثْلَ

like

يَوْمِ

(the) day

ٱلْأَحْزَابِ

(of) the companies,

٣٠

(30)

وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُم مِّثْلَ يَوْمِ ٱلْأَحْزَابِ ٣٠

(30) And he who believed said, "O my people, indeed I fear for you [a fate] like the day of the companies -

مِثْلَ

Like

دَأْبِ

(the) plight

قَوْمِ

(of the) people

نُوحٍ

(of) Nuh

وَعَادٍ

and Aad

وَثَمُودَ

and Thamud

وَٱلَّذِينَ

and those

مِنۢ

after them.

بَعْدِهِمْ ۚ

وَمَا

And Allah (does) not

ٱللَّهُ

يُرِيدُ

want

ظُلْمًا

injustice

لِّلْعِبَادِ

for (His) slaves.

٣١

(31)

مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَٱلَّذِينَ مِن بَعْدِهِمْ ۚ وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ٣١

(31) Like the custom of the people of Noah and of 'Aad and Thamud and those after them. And Allah wants no injustice for [His] servants.

وَيَٰقَوْمِ

And O my people

إِنِّيٓ

Indeed, I

أَخَافُ

[I] fear

عَلَيْكُمْ

for you

يَوْمَ

(the) Day

ٱلتَّنَادِ

(of) Calling,

٣٢

(32)

وَيَٰقَوْمِ إِنِّىٓ أَخَافُ عَلَيْكُمْ يَوْمَ ٱلتَّنَادِ ٣٢
(32) And O my people, indeed I fear for you the Day of Calling -

يَوْمَ
A Day
تُوَلُّونَ
you will turn back
مُدْبِرِينَ
fleeing;
مَا
not
لَكُم
for you
مِّنَ
from
ٱللَّهِ
Allah
مِنْ
any
عَاصِمٍ
protector.
قلے

وَمَن
And whoever
يُضْلِلِ
Allah lets go astray,
ٱللَّهُ
فَمَا
then not

لَهُۥ

for him

مِنْ

any

هَادٍ

guide.

٣٣

(33)

يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُم مِّنَ ٱللَّهِ مِنْ عَاصِمٍ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِنْ هَادٍ ٣٣

(33) The Day you will turn your backs fleeing; there is not for you from Allah any protector. And whoever Allah leaves astray - there is not for him any guide.

وَلَقَدْ

And indeed,

جَآءَكُمْ

came to you

يُوسُفُ

Yusuf

مِن

before

قَبْلُ

بِٱلْبَيِّنَٰتِ

with clear proofs,

فَمَا

but not

زِلْتُمْ

you ceased

فِى

in

شَكٍّ

doubt

مِّمَّا

about what

جَآءَكُم

he brought to you

بِهِۦ

[with it],

صلے

حَتَّىٰٓ

until

إِذَا

when

هَلَكَ

he died,

قُلْتُمْ

you said,

لَن

'Never

يَبْعَثَ

will Allah raise

ٱللَّهُ

مِنۢ

after him

بَعْدِهِۦ

رَسُولًا

a Messenger.'

ج

كَذَٰلِكَ

Thus,

يُضِلُّ

Allah lets go astray

ٱللَّهُ

مَنْ

who

هُوَ

[he]

مُسْرِفٌ

(is) a transgressor,

مُّرْتَابٌ

a doubter."

٣٤

(34)

وَلَقَدْ جَآءَكُمْ يُوسُفُ مِن قَبْلُ بِٱلْبَيِّنَٰتِ فَمَا زِلْتُمْ فِى شَكٍّ مِّمَّا جَآءَكُم بِهِۦ ۖ حَتَّىٰٓ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ ٱللَّهُ مِنۢ بَعْدِهِۦ رَسُولًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابٌ ٣٤

(34) And Joseph had already come to you before with clear proofs, but you remained in doubt of that which he brought to you, until when he died, you said, 'Never will Allah send a messenger after him.' Thus does Allah leave astray he who is a transgressor and skeptic."

ٱلَّذِينَ

Those who

يُجَٰدِلُونَ

dispute

فِىٓ

concerning

ءَايَٰتِ

(the) Signs

ٱللَّهِ

(of) Allah

بِغَيْرِ

without

سُلْطَٰنٍ

any authority

أَتَىٰهُمْ

(having) come to them,

صلے

كَبُرَ

(it) is greatly

مَقْتًا

hateful

عِندَ

near Allah

ٱللَّهِ

وَعِندَ

and near

ٱلَّذِينَ

those

ءَامَنُوا۟

who believe.

ج

كَذَٰلِكَ

Thus

يَطْبَعُ

Allah sets a seal

ٱللَّهُ

عَلَىٰ

over

كُلِّ

every

قَلْبِ

heart

مُتَكَبِّرٍ

(of) an arrogant

جَبَّارٍ

tyrant."

٣٥

(35)

ٱلَّذِينَ يُجَٰدِلُونَ فِيٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ كَبُرَ مَقْتًا عِندَ ٱللَّهِ وَعِندَ ٱلَّذِينَ ءَامَنُوا۟ ۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ٣٥

(35) Those who dispute concerning the signs of Allah without an authority having come to them - great is hatred [of them] in the sight of Allah and in the sight of those who have believed. Thus does Allah seal over every heart [belonging to] an arrogant tyrant.

وَقَالَ

And said

فِرْعَوْنُ

Firaun,

يَٰهَٰمَٰنُ

"O Haman

ٱبْنِ

Construct

لِى

for me

صَرْحًا

a tower

لَّعَلِّىٓ

that I may

أَبْلُغُ

reach

ٱلْأَسْبَٰبَ

the ways

٣٦

(36)

وَقَالَ فِرْعَوْنُ يَٰهَٰمَٰنُ ٱبْنِ لِى صَرْحًا لَّعَلِّىٓ أَبْلُغُ ٱلْأَسْبَٰبَ ٣٦

(36) And Pharaoh said, "O Haman, construct for me a tower that I might reach the ways -

أَسْبَٰبَ

(The) ways

ٱلسَّمَٰوَٰتِ

(to) the heavens

فَأَطَّلِعَ

so I may look

إِلَىٰٓ

at

إِلَٰهِ

(the) God

مُوسَىٰ

(of) Musa;

وَإِنِّى

and indeed, I

لَأَظُنُّهُۥ

[I] surely think him

كَٰذِبًا

(to be) a liar."

ج

وَكَذَٰلِكَ

And thus

زُيِّنَ

was made fair-seeming

لِفِرْعَوْنَ

to Firaun

سُوٓءُ

(the) evil

عَمَلِهِۦ

(of) his deed,

وَصُدَّ

and he was averted

عَنِ

from

ٱلسَّبِيلِ

the way.

ج

وَمَا

And not

كَيْدُ

(was the) plot

فِرْعَوْنَ
(of) Firaun
إِلَّا
except
فِى
in
تَبَابٍ
ruin.
٣٧
(37)

أَسْبَٰبَ ٱلسَّمَٰوَٰتِ فَأَطَّلِعَ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ كَٰذِبًا ۚ وَكَذَٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوٓءُ عَمَلِهِۦ وَصُدَّ عَنِ ٱلسَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِى تَبَابٍ
٣٧

(37) The ways into the heavens - so that I may look at the deity of Moses; but indeed, I think he is a liar." And thus was made attractive to Pharaoh the evil of his deed, and he was averted from the [right] way. And the plan of Pharaoh was not except in ruin.

وَقَالَ
And said
ٱلَّذِىٓ
the one who
ءَامَنَ
believed,
يَٰقَوْمِ
"O my people
ٱتَّبِعُونِ
Follow me;
أَهْدِكُمْ

I will guide you

سَبِيلَ

(to the) way,

ٱلرَّشَادِ

the right.

٣٨

(38)

وَقَالَ ٱلَّذِىٓ ءَامَنَ يَٰقَوْمِ ٱتَّبِعُونِ أَهْدِكُمْ سَبِيلَ ٱلرَّشَادِ ٣٨

(38) And he who believed said, "O my people, follow me, I will guide you to the way of right conduct.

يَٰقَوْمِ

O my people

إِنَّمَا

Only

هَٰذِهِ

this,

ٱلْحَيَوٰةُ

the life

ٱلدُّنْيَا

(of) the world,

مَتَٰعٌ

(is) enjoyment,

وَإِنَّ

and indeed,

ٱلْءَاخِرَةَ

the Hereafter -

هِىَ

it

دَارُ

(is the) home,

ٱلْقَرَارِ

(of) settlement.

٣٩

(39)

يَٰقَوْمِ إِنَّمَا هَٰذِهِ ٱلْحَيَوٰةُ ٱلدُّنْيَا مَتَٰعٌ وَإِنَّ ٱلْءَاخِرَةَ هِىَ دَارُ ٱلْقَرَارِ ٣٩

(39) O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter - that is the home of [permanent] settlement.

مَنْ

Whoever

عَمِلَ

does

سَيِّئَةً

an evil

فَلَا

then not

يُجْزَىٰٓ

he will be recompensed

إِلَّا

but

مِثْلَهَا

(the) like thereof;

صلے

وَمَنْ

and whoever

عَمِلَ

does

صَٰلِحًا
righteous(deeds),
مِّن
of
ذَكَرٍ
male
أَوْ
or
أُنثَىٰ
female,
وَهُوَ
while he
مُؤْمِنٌ
(is) a believer,
فَأُوْلَٰٓئِكَ
then those
يَدْخُلُونَ
will enter
ٱلْجَنَّةَ
Paradise,
يُرْزَقُونَ
they will be given provision
فِيهَا
in it
بِغَيْرِ
without
حِسَابٍ
account.
٤٠

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰٓ إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَٰلِحًا مِّن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ٤٠

(40) Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account.

وَيَٰقَوْمِ

And O my people

مَا

What (is)

لِىٓ

for me

أَدْعُوكُمْ

(that) I call you

إِلَى

to

ٱلنَّجَوٰةِ

the salvation

وَتَدْعُونَنِىٓ

while you call me

إِلَى

to

ٱلنَّارِ

the Fire

٤١

(41)

وَيَٰقَوْمِ مَا لِيَ أَدْعُوكُمْ إِلَى ٱلنَّجَوٰةِ وَتَدْعُونَنِيَ إِلَى ٱلنَّارِ ٤١

(41) And O my people, how is it that I invite you to salvation while you invite me to the Fire?

تَدْعُونَنِى

You call me

لِأَكْفُرَ

that I disbelieve

بِٱللَّهِ

in Allah

وَأُشْرِكَ

and (to) associate

بِهِۦ

with Him

مَا

what

لَيْسَ

not

لِى

for me

بِهِۦ

of it

عِلْمٌ

any knowledge,

وَأَنَا۠

and I

أَدْعُوكُمْ

call you

إِلَى

to

ٱلْعَزِيزِ

the All-Mighty,

ٱلْغَفَّٰرِ

the Oft-Forgiving.

٤٢

(42)

تَدْعُونَنِى لِأَكْفُرَ بِٱللَّهِ وَأُشْرِكَ بِهِۦ مَا لَيْسَ لِى بِهِۦ عِلْمٌ وَأَنَا۠ أَدْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَّٰرِ ٤٢

(42) You invite me to disbelieve in Allah and associate with Him that of which I have no knowledge, and I invite you to the Exalted in Might, the Perpetual Forgiver.

لَا

No

جَرَمَ

doubt

أَنَّمَا

that what

تَدْعُونَنِىٓ

you call me

إِلَيْهِ

to it

لَيْسَ

not

لَهُۥ

for it

دَعْوَةٌ

a claim

فِى

in

ٱلدُّنْيَا

the world

وَلَا

and not

فِى

in

ٱلْءَاخِرَةِ

the Hereafter;

وَأَنَّ

and that

مَرَدَّنَآ

our return

إِلَى

(is) to

ٱللَّهِ

Allah,

وَأَنَّ

and that

ٱلْمُسْرِفِينَ

the transgressors -

هُمْ

they

أَصْحَٰبُ

(will be the) companions

ٱلنَّارِ

(of) the Fire.

٤٣

(43)

لَا جَرَمَ أَنَّمَا تَدْعُونَنِىٓ إِلَيْهِ لَيْسَ لَهُۥ دَعْوَةٌ فِى

ٱلدُّنْيَا وَلَا فِى ٱلْـَٔاخِرَةِ وَأَنَّ مَرَدَّنَآ إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَٰبُ ٱلنَّارِ ٤٣

(43) Assuredly, that to which you invite me has no [response to a] supplication in this world or in the Hereafter; and indeed, our return is to Allah, and indeed, the transgressors will be companions of the Fire.

فَسَتَذْكُرُونَ

And you will remember

مَآ

what

أَقُولُ

I say

لَكُمْ

to you,

ج

وَأُفَوِّضُ

and I entrust

أَمْرِىٓ

my affair

إِلَى

to

ٱللَّهِ

Allah.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

بَصِيرٌ

(is) All-Seer

بِٱلْعِبَادِ

of (His) slaves."

٤٤

(44)

فَسَتَذْكُرُونَ مَآ أَقُولُ لَكُمْ ۚ وَأُفَوِّضُ أَمْرِىٓ إِلَى ٱللَّهِ ۚ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ ٤٤

(44) And you will remember what I [now] say to you, and I entrust my affair to Allah. Indeed, Allah is Seeing of [His] servants."

فَوَقَىٰهُ

So Allah protected him

ٱللَّهُ

سَيِّـَٔاتِ

(from the) evils

مَا

that

مَكَرُوا۟

they plotted,

صلے

وَحَاقَ

and enveloped

بِـَٔالِ

(the) people

فِرْعَوْنَ

(of) Firaun

سُوٓءُ

(the) worst

ٱلْعَذَابِ

punishment,

فَوَقَىٰهُ ٱللَّهُ سَيِّـَٔاتِ مَا مَكَرُواْ ۖ وَحَاقَ بِـَٔالِ فِرْعَوْنَ سُوٓءُ ٱلْعَذَابِ ٤٥

(45) So Allah protected him from the evils they plotted, and the people of Pharaoh were enveloped by the worst of punishment -

ٱلنَّارُ

The Fire;

يُعْرَضُونَ

they are exposed

عَلَيْهَا

to it

غُدُوًّا

morning

وَعَشِيًّا

and evening.

ۖ

وَيَوْمَ

And (the) Day

تَقُومُ

(will be) established

ٱلسَّاعَةُ

the Hour,

أَدْخِلُوٓاْ

"Cause to enter

ءَالَ

(the) people

فِرْعَوْنَ

(of) Firaun

أَشَدَّ

(in the) severest

ٱلْعَذَابِ

punishment."

٤٦

(46)

ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ٤٦

(46) The Fire, they are exposed to it morning and evening. And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment."

وَإِذْ

And when

يَتَحَآجُّونَ

they will dispute

فِى

in

ٱلنَّارِ

the Fire,

فَيَقُولُ

then will say

ٱلضُّعَفَٰٓؤُا۟

the weak

لِلَّذِينَ

to those who

ٱسْتَكْبَرُوٓا۟

were arrogant,

إِنَّا

"Indeed, we

كُنَّا

[we] were

لَكُمْ

for you

تَبَعًا

followers,

فَهَلْ

so can

أَنتُم

you

مُّغْنُونَ

avert

عَنَّا

from us

نَصِيبًا

a portion

مِّنَ

of

ٱلنَّارِ

the Fire?"

٤٧

(47)

وَإِذْ يَتَحَآجُّونَ فِى ٱلنَّارِ فَيَقُولُ ٱلضُّعَفَٰٓؤُا۟ لِلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيبًا مِّنَ ٱلنَّارِ ٤٧

(47) And [mention] when they will argue within the Fire, and the weak will say to those who had been arrogant, "Indeed, we were [only] your followers, so will you relieve us of a share of the Fire?"

قَالَ

Will say

ٱلَّذِينَ

those who

ٱسْتَكْبَرُوٓا۟

(were) arrogant,

إِنَّا

"Indeed, we

كُلٌّ

all

فِيهَآ

(are) in it.

إِنَّ

Indeed,

ٱللَّهَ

Allah

قَدْ

certainly

حَكَمَ

has judged

بَيْنَ

between

ٱلْعِبَادِ

(His) slaves."

٤٨

(48)

قَالَ ٱلَّذِينَ ٱسْتَكْبَرُوٓا۟ إِنَّا كُلٌّ فِيهَآ إِنَّ ٱللَّهَ قَدْ حَكَمَ بَيْنَ ٱلْعِبَادِ ٤٨

(48) Those who had been arrogant will say, "Indeed, all [of us] are in it. Indeed, Allah has judged between the servants."

وَقَالَ

And will say

ٱلَّذِينَ

those

فِى

in

ٱلنَّارِ

the Fire

لِخَزَنَةِ

to (the) keepers

جَهَنَّمَ

(of) Hell,

ٱدْعُواْ

"Call

رَبَّكُمْ

your Lord

يُخَفِّفْ

(to) lighten

عَنَّا

for us

يَوْمًا

a day

مِّنَ

of

ٱلْعَذَابِ

the punishment."

٤٩

(49)

وَقَالَ ٱلَّذِينَ فِى ٱلنَّارِ لِخَزَنَةِ جَهَنَّمَ ٱدْعُواْ رَبَّكُمْ

يُخَفِّفْ عَنَّا يَوْمًا مِّنَ ٱلْعَذَابِ ٤٩

(49) And those in the Fire will say to the keepers of Hell, "Supplicate your Lord to lighten for us a day from the punishment."

قَالُوٓاْ

They (will) say,

أَوَلَمْ

"Did there not

تَكُ

تَأْتِيكُمْ

come to you

رُسُلُكُم

your Messengers

بِٱلْبَيِّنَٰتِ

with clear proofs?"

صلے

قَالُواْ

They (will) say,

بَلَىٰ

"Yes."

ج

قَالُواْ

They (will) say,

فَٱدْعُواْ

"Then call,

قلے

وَمَا

but not

دُعَٰٓؤُاْ

(is the) call

ٱلْكَٰفِرِينَ

(of) the disbelievers

إِلَّا

except

فِى

in

ضَلَٰلٍ

error."

٥٠

(50)

قَالُوٓاْ أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُم بِٱلْبَيِّنَٰتِ ۖ قَالُواْ بَلَىٰ ۚ قَالُواْ فَٱدْعُواْ ۗ وَمَا دُعَٰٓؤُاْ ٱلْكَٰفِرِينَ إِلَّا فِى ضَلَٰلٍ

٥٠

(50) They will say, "Did there not come to you your messengers with clear proofs?" They will say, "Yes." They will reply, "Then supplicate [yourselves], but the supplication of the disbelievers is not except in error."

إِنَّا

Indeed We,

لَنَنصُرُ

We will surely help

رُسُلَنَا

Our Messengers

وَٱلَّذِينَ

and those who

ءَامَنُواْ

believe

فِى

in

ٱلْحَيَوٰةِ

the life

ٱلدُّنْيَا

(of) the world

وَيَوْمَ

and (on the) Day

يَقُومُ

(when) will stand

ٱلْأَشْهَٰدُ

the witnesses,

٥١

(51)

إِنَّا لَنَنصُرُ رُسُلَنَا وَٱلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَيَوْمَ يَقُومُ ٱلْأَشْهَٰدُ ٥١

(51) Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand -

يَوْمَ

(The) Day

لَا

not

يَنفَعُ

will benefit

ٱلظَّٰلِمِينَ

the wrongdoers

مَعْذِرَتُهُمْ

their excuse,

صلے

وَلَهُمُ

and for them

ٱللَّعْنَةُ

(is) the curse

وَلَهُمْ

and for them

سُوٓءُ

(is the) worst

ٱلدَّارِ

home.

٥٢

(52)

يَوْمَ لَا يَنفَعُ ٱلظَّٰلِمِينَ مَعْذِرَتُهُمْ ۖ وَلَهُمُ ٱللَّعْنَةُ وَلَهُمْ سُوٓءُ ٱلدَّارِ ٥٢

(52) The Day their excuse will not benefit the wrongdoers, and they will have the curse, and they will have the worst home.

وَلَقَدْ

And certainly,

ءَاتَيْنَا

We gave

مُوسَى

Musa

ٱلْهُدَىٰ

the guidance

وَأَوْرَثْنَا

and We caused to inherit

بَنِىٓ

(the) Children of Israel

إِسْرَٰٓءِيلَ

ٱلْكِتَٰبَ

the Book,

٥٣

(53)

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْهُدَىٰ وَأَوْرَثْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ ٥٣

(53) And We had certainly given Moses guidance, and We caused the Children of Israel to inherit the Scripture

هُدًى

A guide

وَذِكْرَىٰ

and a reminder

لِأُو۟لِى

for those

ٱلْأَلْبَٰبِ

(of) understanding.

٥٤

(54)

هُدًى وَذِكْرَىٰ لِأُو۟لِى ٱلْأَلْبَٰبِ ٥٤

(54) As guidance and a reminder for those of understanding.

فَٱصْبِرْ

So be patient;

إِنَّ

indeed,

وَعْدَ

(the) Promise of Allah

ٱللَّهِ

حَقٌّ

(is) true.

وَٱسْتَغْفِرْ

And ask forgiveness

لِذَنۢبِكَ

for your sin

وَسَبِّحْ

and glorify

بِحَمْدِ

(the) praise

رَبِّكَ

(of) your Lord

بِٱلْعَشِىِّ

in the evening

وَٱلْإِبْكَٰرِ

and the morning.

٥٥

(55)

فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱسْتَغْفِرْ لِذَنۢبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِٱلْعَشِىِّ وَٱلْإِبْكَٰرِ ٥٥

(55) So be patient, [O Muhammad]. Indeed, the promise of Allah is truth. And ask forgiveness for your sin and exalt [Allah] with praise of your Lord in the evening and the morning.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يُجَٰدِلُونَ

dispute

فِىٓ

concerning

ءَايَٰتِ

(the) Signs

ٱللَّهِ
(of) Allah

بِغَيْرِ
without

سُلْطَٰنٍ
any authority

أَتَىٰهُمْ
(which) came to them,
لا

إِن
not

فِى
(is) in

صُدُورِهِمْ
their breasts

إِلَّا
but

كِبْرٌ
greatness,

مَّا
not

هُم
they

بِبَٰلِغِيهِ
(can) reach it.
ج

فَٱسْتَعِذْ
So seek refuge

بِٱللَّهِ

in Allah.

صلے

إِنَّهُۥ

Indeed He,

هُوَ

He

ٱلسَّمِيعُ

(is) the All-Hearer

ٱلْبَصِيرُ

the All-Seer.

٥٦

(56)

إِنَّ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ بِغَيْرِ سُلْطَٰنٍ أَتَىٰهُمْ ۙ إِن فِى صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَٰلِغِيهِ ۚ فَٱسْتَعِذْ بِٱللَّهِ ۖ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ٥٦

(56) Indeed, those who dispute concerning the signs of Allah without [any] authority having come to them - there is not within their breasts except pride, [the extent of] which they cannot reach. So seek refuge in Allah. Indeed, it is He who is the Hearing, the Seeing.

لَخَلْقُ

Surely, (the) creation

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth

أَكْبَرُ

(is) greater

مِنْ

than

خَلْقِ

(the) creation

ٱلنَّاسِ

(of) the mankind,

وَلَٰكِنَّ

but

أَكْثَرَ

most

ٱلنَّاسِ

(of) the people

لَا

(do) not

يَعْلَمُونَ

know.

٥٧

(57)

لَخَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ أَكْبَرُ مِنْ خَلْقِ ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٥٧

(57) The creation of the heavens and earth is greater than the creation of mankind, but most of the people do not know.

وَمَا

And not

يَسْتَوِى

(are) equal

ٱلْأَعْمَىٰ

the blind

وَٱلْبَصِيرُ

and the seeing

وَٱلَّذِينَ
and those who
ءَامَنُواْ
believe
وَعَمِلُواْ
and do
ٱلصَّٰلِحَٰتِ
righteous deeds
وَلَا
and not
ٱلْمُسِىٓءُ
the evildoer.
ج

قَلِيلًا
(is) what
مَّا
Little
تَتَذَكَّرُونَ
you take heed.
٥٨
(58)
وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ وَلَا ٱلْمُسِىٓءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ٥٨
(58) And not equal are the blind and the seeing, nor are those who believe and do righteous deeds and the evildoer. Little do you remember.
إِنَّ
Indeed,

ٱلسَّاعَةَ

the Hour

لَءَاتِيَةٌ

(is) surely coming,

لَّا

no

رَيْبَ

doubt

فِيهَا

in it,

وَلَٰكِنَّ

but

أَكْثَرَ

most

ٱلنَّاسِ

(of) the people

لَا

(do) not

يُؤْمِنُونَ

believe.

٥٩

(59)

إِنَّ ٱلسَّاعَةَ لَءَاتِيَةٌ لَّا رَيْبَ فِيهَا وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يُؤْمِنُونَ ٥٩

(59) Indeed, the Hour is coming - no doubt about it - but most of the people do not believe.

وَقَالَ

And said

رَبُّكُمُ

your Lord,

ٱدْعُونِىٓ

"Call upon Me;

أَسْتَجِبْ

I will respond

لَكُمْ

to you.

ۚ

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يَسْتَكْبِرُونَ

(are) proud

عَنْ

to

عِبَادَتِى

worship Me

سَيَدْخُلُونَ

will enter

جَهَنَّمَ

Hell

دَاخِرِينَ

(in) humiliation."

٦٠

(60)

وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ

دَاخِرِينَ ٦٠

(60) And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

ٱللَّهُ

Allah

ٱلَّذِى

(is) the One Who

جَعَلَ

made

لَكُمُ

for you

ٱلَّيْلَ

the night

لِتَسْكُنُوا۟

that you may rest

فِيهِ

in it,

وَٱلنَّهَارَ

and the day

مُبْصِرًا

giving visibility.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَذُو

(is) Full (of) Bounty

فَضْلٍ

عَلَى

to

ٱلنَّاسِ

the people,

وَلَٰكِنَّ

but

أَكْثَرَ

most

ٱلنَّاسِ

(of) the people

لَا

(do) not

يَشْكُرُونَ

give thanks.

٦١

(61)

ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلَّيْلَ لِتَسْكُنُوا۟ فِيهِ وَٱلنَّهَارَ مُبْصِرًا ۚ إِنَّ ٱللَّهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ ٦١

(61) It is Allah who made for you the night that you may rest therein and the day giving sight. Indeed, Allah is full of bounty to the people, but most of the people are not grateful.

ذَٰلِكُمُ

That

ٱللَّهُ

(is) Allah

رَبُّكُمْ

your Lord,

خَٰلِقُ

(the) Creator

كُلِّ

(of) all

شَىْءٍ

things,

لَّآ

(there is) no

إِلَٰهَ

god

إِلَّا

except

هُوَ

Him.

صلے

فَأَنَّىٰ

So how

تُؤْفَكُونَ

are you deluded?

٦٢

(62)

ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ خَٰلِقُ كُلِّ شَىْءٍ لَّآ إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ تُؤْفَكُونَ ٦٢

(62) That is Allah, your Lord, Creator of all things; there is no deity except Him, so how are you deluded?

كَذَٰلِكَ

Thus

يُؤْفَكُ

were deluded

ٱلَّذِينَ

those who

كَانُوا۟

were -

بِـَٔايَٰتِ

(the) Signs

ٱللَّهِ

(of) Allah,

يَجْحَدُونَ

rejecting.

٦٣

(63)

كَذَٰلِكَ يُؤْفَكُ ٱلَّذِينَ كَانُوا۟ بِـَٔايَٰتِ ٱللَّهِ يَجْحَدُونَ

٦٣

(63) Thus were those [before you] deluded who were rejecting the signs of Allah.

ٱللَّهُ

Allah

ٱلَّذِى

(is) the One Who

جَعَلَ

made

لَكُمُ

for you

ٱلْأَرْضَ

the earth

قَرَارًا

a place of settlement

وَٱلسَّمَآءَ

and the sky

بِنَآءً

a canopy

وَصَوَّرَكُمْ

and He formed you

فَأَحْسَنَ

and perfected

صُوَرَكُمْ

your forms,

وَرَزَقَكُم

and provided you

مِّنَ

of

ٱلطَّيِّبَٰتِ

the good things.

ج

ذَٰلِكُمُ

That

ٱللَّهُ

(is) Allah,

رَبُّكُمْ

your Lord.

صلے

فَتَبَارَكَ

Then blessed (is)

ٱللَّهُ

Allah,

رَبُّ

(the) Lord

ٱلْعَٰلَمِينَ
(of) the worlds.
٦٤
(64)
ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا وَٱلسَّمَآءَ بِنَآءً وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ ٱلطَّيِّبَٰتِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ٦٤
(64) It is Allah who made for you the earth a place of settlement and the sky a ceiling and formed you and perfected your forms and provided you with good things. That is Allah, your Lord; then blessed is Allah, Lord of the worlds.
هُوَ
He
ٱلْحَىُّ
(is) the Ever-Living;
لَآ
(there is) no
إِلَٰهَ
god
إِلَّا
but
هُوَ
He,
فَٱدْعُوهُ
so call Him,
مُخْلِصِينَ
(being) sincere
لَهُ
to Him

ٱلدِّينَ

(in) the religion.

قلے

ٱلْحَمْدُ

All praise (be)

لِلَّهِ

to Allah,

رَبِّ

(the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

٦٥

(65)

هُوَ ٱلْحَىُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۗ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ٦٥

(65) He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allah, Lord of the worlds.

قُلْ

Say,

إِنِّى

"Indeed, I

نُهِيتُ

[I] have been forbidden

أَنْ

to

أَعْبُدَ

worship

ٱلَّذِينَ
those whom
تَدْعُونَ
you call
مِن
besides
دُونِ
ٱللَّهِ
Allah
لَمَّا
when
جَآءَنِىَ
have come to me
ٱلْبَيِّنَٰتُ
the clear proofs
مِن
from
رَّبِّى
my Lord,
وَأُمِرْتُ
and I am commanded
أَنْ
to
أُسْلِمَ
submit
لِرَبِّ
to (the) Lord
ٱلْعَٰلَمِينَ
(of) the worlds.

٦٦

(66)

قُلْ إِنِّى نُهِيتُ أَنْ أَعْبُدَ ٱلَّذِينَ تَدْعُونَ مِن ۞ دُونِ ٱللَّهِ لَمَّا جَآءَنِىَ ٱلْبَيِّنَٰتُ مِن رَّبِّى وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ٦٦

(66) Say, [O Muhammad], "Indeed, I have been forbidden to worship those you call upon besides Allah once the clear proofs have come to me from my Lord, and I have been commanded to submit to the Lord of the worlds."

هُوَ

He

ٱلَّذِى

(is) the One Who

خَلَقَكُم

created you

مِّن

from

تُرَابٍ

dust,

ثُمَّ

then

مِن

from

نُّطْفَةٍ

a semen-drop,

ثُمَّ

then

مِنْ

from

عَلَقَةٍ

a clinging substance,

ثُمَّ

then

يُخْرِجُكُمْ

He brings you out

طِفْلًا

(as) a child;

ثُمَّ

then

لِتَبْلُغُوٓاْ

lets you reach

أَشُدَّكُمْ

your maturity,

ثُمَّ

then

لِتَكُونُواْ

lets you become

شُيُوخًا

old -

ج

وَمِنكُم

and among you

مَّن

(is he) who

يُتَوَفَّىٰ

dies

مِن

before -

قَبْلُ ۖ

وَلِتَبْلُغُوٓاْ
and lets you reach
أَجَلًا
a term
مُّسَمًّى
specified,
وَلَعَلَّكُمْ
and that you may
تَعْقِلُونَ
use reason.
٦٧
(67)

هُوَ ٱلَّذِى خَلَقَكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوٓاْ أَشُدَّكُمْ ثُمَّ لِتَكُونُواْ شُيُوخًا ۚ وَمِنكُم مَّن يُتَوَفَّىٰ مِن قَبْلُ ۖ وَلِتَبْلُغُوٓاْ أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ٦٧

(67) It is He who created you from dust, then from a sperm-drop, then from a clinging clot; then He brings you out as a child; then [He develops you] that you reach your [time of] maturity, then [further] that you become elders. And among you is he who is taken in death before [that], so that you reach a specified term; and perhaps you will use reason.

هُوَ
He
ٱلَّذِى
(is) the One Who
يُحْىِۦ

gives life

وَيُمِيتُ

and causes death.

صلے

فَإِذَا

And when

قَضَىٰٓ

He decrees

أَمْرًا

a matter,

فَإِنَّمَا

then only

يَقُولُ

He says

لَهُۥ

to it,

كُن

"Be,"

فَيَكُونُ

and it is.

٦٨

(68)

هُوَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ ۖ فَإِذَا قَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُۥ كُن فَيَكُونُ ٦٨

(68) He it is who gives life and causes death; and when He decrees a matter, He but says to it, "Be," and it is.

أَلَمْ

Do not

تَرَ

you see

إِلَى

[to]

ٱلَّذِينَ

those who

يُجَٰدِلُونَ

dispute

فِىٓ

concerning

ءَايَٰتِ

(the) Signs

ٱللَّهِ

(of) Allah?

أَنَّىٰ

How

يُصْرَفُونَ

they are turned away?

٦٩

(69)

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِ ٱللَّهِ أَنَّىٰ يُصْرَفُونَ ٦٩

(69) Do you not consider those who dispute concerning the signs of Allah - how are they averted?

ٱلَّذِينَ

Those who

كَذَّبُوا۟

deny

بِٱلْكِتَٰبِ

the Book

وَبِمَآ

and with what

أَرْسَلْنَا

We sent

بِهِۦ

with it

رُسُلَنَا

Our Messengers;

صلے

فَسَوْفَ

but soon

يَعْلَمُونَ

they will know.

٧٠

(70)

ٱلَّذِينَ كَذَّبُوا۟ بِٱلْكِتَٰبِ وَبِمَآ أَرْسَلْنَا بِهِۦ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ ٧٠

(70) Those who deny the Book and that with which We sent Our messengers - they are going to know,

إِذِ

When

ٱلْأَغْلَٰلُ

the iron collars

فِىٓ

(will be) around

أَعْنَٰقِهِمْ

their necks

وَٱلسَّلَٰسِلُ

and the chains,

يُسْحَبُونَ

they will be dragged,

٧١

(71)

إِذِ ٱلْأَغْلَٰلُ فِىٓ أَعْنَٰقِهِمْ وَٱلسَّلَٰسِلُ يُسْحَبُونَ ٧١

(71) When the shackles are around their necks and the chains; they will be dragged

فِى

In

ٱلْحَمِيمِ

the boiling water;

ثُمَّ

then

فِى

in

ٱلنَّارِ

the Fire

يُسْجَرُونَ

they will be burned.

٧٢

(72)

فِى ٱلْحَمِيمِ ثُمَّ فِى ٱلنَّارِ يُسْجَرُونَ ٧٢

(72) In boiling water; then in the Fire they will be filled [with flame].

ثُمَّ

Then

قِيلَ

it will be said

لَهُمْ

to them,

أَيْنَ

"Where

مَا

(is) that which

كُنتُمْ

you used to

تُشْرِكُونَ

associate

٧٣

(73)

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنتُمْ تُشْرِكُونَ ٧٣

(73) Then it will be said to them, "Where is that which you used to associate [with Him in worship]

مِن

Other than

دُونِ

ٱللَّهِ

Allah?"

صلے

قَالُواْ

They will say,

ضَلُّواْ

"They have departed

عَنَّا

from us.

بَل

Nay

لَّمْ

Not

نَكُن

we used to

نَّدْعُواْ

[we] call

مِن

before

قَبْلُ

شَيْـًٔا

anything."

ج

كَذَٰلِكَ

Thus

يُضِلُّ

Allah lets go astray

ٱللَّهُ

ٱلْكَٰفِرِينَ

the disbelievers.

٧٤

(74)

مِن دُونِ ٱللَّهِ ۖ قَالُواْ ضَلُّواْ عَنَّا بَل لَّمْ نَكُن نَّدْعُواْ مِن قَبْلُ شَيْـًٔا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ ٱلْكَٰفِرِينَ ٧٤

(74) Other than Allah?" They will say, "They have departed from us; rather, we did not used to invoke previously anything." Thus does Allah put astray the disbelievers.

ذَٰلِكُم

"That was

بِمَا

because

كُنتُمْ
you used to
تَفْرَحُونَ
rejoice
فِى
in
ٱلْأَرْضِ
the earth
بِغَيْرِ
without
ٱلْحَقِّ
right
وَبِمَا
and because
كُنتُمْ
you used to
تَمْرَحُونَ
be insolent.
٧٥
(75)
ذَٰلِكُم بِمَا كُنتُمْ تَفْرَحُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَمْرَحُونَ ٧٥
(75) [The angels will say], "That was because you used to exult upon the earth without right and you used to behave insolently.
ٱدْخُلُوٓا۟
Enter
أَبْوَٰبَ
(the) gates
جَهَنَّمَ

(of) Hell

خَٰلِدِينَ

(to) abide forever

فِيهَا

in it,

صلے

فَبِئْسَ

and wretched is

مَثْوَى

(the) abode

ٱلْمُتَكَبِّرِينَ

(of) the arrogant."

٧٦

(76)

ٱدْخُلُوٓا۟ أَبْوَٰبَ جَهَنَّمَ خَٰلِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى ٱلْمُتَكَبِّرِينَ ٧٦

(76) Enter the gates of Hell to abide eternally therein, and wretched is the residence of the arrogant."

فَٱصْبِرْ

So be patient;

إِنَّ

indeed,

وَعْدَ

(the) Promise

ٱللَّهِ

(of) Allah

حَقٌّ

(is) true.

ج

فَإِمَّا

And whether

نُرِيَنَّكَ

We show you

بَعْضَ

some

ٱلَّذِى

(of) what

نَعِدُهُمْ

We have promised them

أَوْ

or

نَتَوَفَّيَنَّكَ

We cause you to die,

فَإِلَيْنَا

then to Us

يُرْجَعُونَ

they will be returned.

٧٧

(77)

فَٱصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ ۚ فَإِمَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِى نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ٧٧

(77) So be patient, [O Muhammad]; indeed, the promise of Allah is truth. And whether We show you some of what We have promised them or We take you in death, it is to Us they will be returned.

وَلَقَدْ

And certainly

أَرْسَلْنَا

We have sent

رُسُلًا

Messengers

مِّن

before you.

قَبْلِكَ

Among them

مِنْهُم

(are) who -

مَّن

We have related

قَصَصْنَا

to you,

عَلَيْكَ

and among them

وَمِنْهُم

(are) who -

مَّن

not

لَّمْ

We have related

نَقْصُصْ

to you.

عَلَيْكَ

And not

قلے

وَمَا

is

كَانَ

for any Messenger

لِرَسُولٍ
that
أَن
he brings
يَأْتِىَ
a Sign
بِـَٔايَةٍ
except
إِلَّا
by (the) permission
بِإِذْنِ
(of) Allah.
ٱللَّهِ
So when
ج

فَإِذَا
comes
جَآءَ
(the) Command
أَمْرُ
(of) Allah,
ٱللَّهِ
it will be decided
قُضِىَ
in truth,
بِٱلْحَقِّ
and will lose
وَخَسِرَ
there

هُنَالِكَ

the falsifiers.

ٱلْمُبْطِلُونَ

٧٨

(78)

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِىَ بِـَٔايَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۚ فَإِذَا جَآءَ أَمْرُ ٱللَّهِ قُضِىَ بِٱلْحَقِّ وَخَسِرَ هُنَالِكَ ٱلْمُبْطِلُونَ

٧٨

(78) And We have already sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you. And it was not for any messenger to bring a sign [or verse] except by permission of Allah. So when the command of Allah comes, it will be concluded in truth, and the falsifiers will thereupon lose [all].

ٱللَّهُ

Allah

ٱلَّذِى

(is) the One Who

جَعَلَ

made

لَكُمُ

for you

ٱلْأَنْعَٰمَ

the cattle,

لِتَرْكَبُوا۟

that you may ride

مِنْهَا

some of them

وَمِنْهَا

and some of them

تَأْكُلُونَ

you eat.

٧٩

(79)

ٱللَّهُ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَنْعَٰمَ لِتَرْكَبُوا۟ مِنْهَا وَمِنْهَا تَأْكُلُونَ ٧٩

(79) It is Allah who made for you the grazing animals upon which you ride, and some of them you eat.

وَلَكُمْ

And for you

فِيهَا

in them

مَنَٰفِعُ

(are) benefits

وَلِتَبْلُغُوا۟

and that you may reach

عَلَيْهَا

through them

حَاجَةً

a need

فِى

(that is) in

صُدُورِكُمْ

your breasts;

وَعَلَيْهَا

and upon them

وَعَلَى

and upon

ٱلْفُلْكِ

the ships

تُحْمَلُونَ

you are carried.

٨٠

(80)

وَلَكُمْ فِيهَا مَنَٰفِعُ وَلِتَبْلُغُوا۟ عَلَيْهَا حَاجَةً فِى صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ٨٠

(80) And for you therein are [other] benefits and that you may realize upon them a need which is in your breasts; and upon them and upon ships you are carried.

وَيُرِيكُمْ

And He shows you

ءَايَٰتِهِۦ

His Signs.

فَأَىَّ

Then which

ءَايَٰتِ

(of the) Signs

ٱللَّهِ

(of) Allah

تُنكِرُونَ

will you deny?

٨١

(81)

وَيُرِيكُمْ ءَايَٰتِهِۦ فَأَىَّ ءَايَٰتِ ٱللَّهِ تُنكِرُونَ ٨١

(81) And He shows you His signs. So which of the signs of Allah do you deny?

أَفَلَمْ

Do they not

يَسِيرُوا۟

travel

فِى

through

ٱلْأَرْضِ

the land

فَيَنظُرُوا۟

and see

كَيْفَ

how

كَانَ

was

عَـٰقِبَةُ

(the) end

ٱلَّذِينَ

(of) those who

مِن

(were) before them?

قَبْلِهِمْ ۚ

كَانُوٓا۟

They were

أَكْثَرَ

more numerous

مِنْهُمْ

than them

وَأَشَدَّ

and mightier

قُوَّةً

(in) strength

وَءَاثَارًا

and impressions

فِى

in

ٱلْأَرْضِ

the land,

فَمَآ

but not

أَغْنَىٰ

availed

عَنْهُم

them

مَّا

what

كَانُوا۟

they used to

يَكْسِبُونَ

earn.

٨٢

(82)

أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوٓا۟ أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَاثَارًا فِى ٱلْأَرْضِ فَمَآ أَغْنَىٰ عَنْهُم مَّا كَانُوا۟ يَكْسِبُونَ ٨٢

(82) Have they not traveled through the land and observed how was the end of those before them? They were more numerous than themselves and greater in strength and in impression on the land, but they were not availed by what they used to earn.

فَلَمَّا

Then when

جَآءَتْهُمْ

came to them

رُسُلُهُم

their Messengers

بِٱلْبَيِّنَٰتِ

with clear proofs

فَرِحُوا۟

they rejoiced

بِمَا

in what

عِندَهُم

they had

مِّنَ

of

ٱلْعِلْمِ

the knowledge,

وَحَاقَ

and enveloped

بِهِم

them

مَّا

what

كَانُوا۟

they used to

بِهِۦ

[at it]

يَسْتَهْزِءُونَ

mock.

٨٣

(83)

فَلَمَّا جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَرِحُوا۟ بِمَا عِندَهُم مِّنَ ٱلْعِلْمِ وَحَاقَ بِهِم مَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ

٨٣

(83) And when their messengers came to them with clear proofs, they [merely] rejoiced in what they had of knowledge, but they were enveloped by what they used to ridicule.

فَلَمَّا

So when

رَأَوْا۟

they saw

بَأْسَنَا

Our punishment

قَالُوٓا۟

they said,

ءَامَنَّا

"We believe

بِٱللَّهِ

in Allah

وَحْدَهُۥ

Alone

وَكَفَرْنَا

and we disbelieve

بِمَا

in what

كُنَّا

we used to

بِهِۦ

with Him

مُشْرِكِينَ

associate."

٨٤

(84)

فَلَمَّا رَأَوْاْ بَأْسَنَا قَالُوٓاْ ءَامَنَّا بِٱللَّهِ وَحْدَهُۥ وَكَفَرْنَا بِمَا كُنَّا بِهِۦ مُشْرِكِينَ ٨٤

(84) And when they saw Our punishment, they said," We believe in Allah alone and disbelieve in that which we used to associate with Him."

فَلَمْ

But did not

يَكُ

يَنفَعُهُمْ

benefit them

إِيمَٰنُهُمْ

their faith

لَمَّا

when

رَأَوْاْ

they saw

بَأْسَنَا

Our punishment.

صلى

سُنَّتَ

(Such is the) Way

ٱللَّهِ

(of) Allah

ٱلَّتِى

which

قَدْ

(has) indeed

خَلَتْ

preceded

فِى

among

عِبَادِهِۦ

His slaves.

صلے

وَخَسِرَ

And are lost

هُنَالِكَ

there

ٱلْكَٰفِرُونَ

the disbelievers.

٨٥

(85)

فَلَمْ يَكُ يَنفَعُهُمْ إِيمَٰنُهُمْ لَمَّا رَأَوْا۟ بَأْسَنَا ۖ سُنَّتَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ فِى عِبَادِهِۦ ۖ وَخَسِرَ هُنَالِكَ ٱلْكَٰفِرُونَ ٨٥

(85) But never did their faith benefit them once they saw Our punishment. [It is] the established way of Allah which has preceded among His servants. And the disbelievers thereupon lost [all].

ءَايَٰتُهَا ٥٤

Verses 54

سُورَةُ فُصِّلَتْ

Chapter 41 Explained in detail

رُكُوعَاتُهَا ٦

Rukus 6

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

حمٓ

Ha Meem.

١

(1)

حمٓ ١

(1) Ha, Meem.

تَنزِيلٌ

A revelation

مِّنَ

from

ٱلرَّحْمَٰنِ

the Most Gracious,

ٱلرَّحِيمِ

the Most Merciful,

٢

(2)

تَنزِيلٌ مِّنَ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ٢

(2) [This is] a revelation from the Entirely Merciful, the Especially Merciful -

كِتَٰبٌ

A Book,

فُصِّلَتْ

are detailed

ءَايَٰتُهُۥ

its Verses,

قُرْءَانًا

a Quran

عَرَبِيًّا

(in) Arabic

لِّقَوْمٍ

for a people

يَعْلَمُونَ

(who) know,

٣

(3)

كِتَٰبٌ فُصِّلَتْ ءَايَٰتُهُۥ قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ

٣

(3) A Book whose verses have been detailed, an Arabic Qur'an for a people who know,

بَشِيرًا

A giver of glad tidings

وَنَذِيرًا

and a warner;

فَأَعْرَضَ

but turn away

أَكْثَرُهُمْ

most of them,

فَهُمْ

so they

لَا

(do) not

يَسْمَعُونَ

hear.

٤

(4)

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ

٤

(4) As a giver of good tidings and a warner; but most of them turn away, so they do not hear.

وَقَالُوا۟

And they say,

قُلُوبُنَا

"Our hearts

فِىٓ

(are) in

أَكِنَّةٍ

coverings

مِّمَّا

from what

تَدْعُونَآ

you call us

إِلَيْهِ

to it,

وَفِىٓ

and in

ءَاذَانِنَا

our ears

وَقْرٌ

(is) deafness,

وَمِنۢ

and between us

بَيْنِنَا

وَبَيْنِكَ

and between you

حِجَابٌ

(is) a screen.

فَٱعْمَلْ

So work,

إِنَّنَا

indeed, we

عَٰمِلُونَ

(are) working."

٥

(5)

وَقَالُوا۟ قُلُوبُنَا فِىٓ أَكِنَّةٍ مِّمَّا تَدْعُونَآ إِلَيْهِ وَفِىٓ ءَاذَانِنَا وَقْرٌ وَمِنۢ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَٱعْمَلْ إِنَّنَا عَٰمِلُونَ ٥

(5) And they say, "Our hearts are within coverings from that to which you invite us, and in our ears is deafness, and between us and you is a partition, so work; indeed, we are working."

قُلْ

Say,

إِنَّمَآ

"Only

أَنَا۠

I am

بَشَرٌ

a man

مِّثْلُكُمْ

like you,

يُوحَىٰٓ
it is revealed
إِلَيَّ
to me
أَنَّمَآ
that
إِلَٰهُكُمْ
your god
إِلَٰهٌ
(is) God
وَٰحِدٌ
One;
فَٱسْتَقِيمُوٓا۟
so take a Straight Path
إِلَيْهِ
to Him
وَٱسْتَغْفِرُوهُ
and ask His forgiveness."
قلے

وَوَيْلٌ
And woe
لِّلْمُشْرِكِينَ
to the polytheists,
٦
(6)

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَٱسْتَقِيمُوٓا۟ إِلَيْهِ وَٱسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِينَ ٦

(6) Say, O [Muhammad], "I am only a man like you to whom it has been revealed that your god is but one God; so take a straight course to Him and seek His forgiveness." And woe to those who associate others with Allah -

ٱلَّذِينَ

Those who

لَا

(do) not

يُؤْتُونَ

give

ٱلزَّكَوٰةَ

the zakah,

وَهُم

and they

بِٱلْءَاخِرَةِ

in the Hereafter

هُمْ

they

كَٰفِرُونَ

(are) disbelievers.

٧

(7)

ٱلَّذِينَ لَا يُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ٧

(7) Those who do not give zakah, and in the Hereafter they are disbelievers.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous deeds,

لَهُمْ

for them

أَجْرٌ

is a reward

غَيْرُ

never ending.

مَمْنُونٍ

٨

(8)

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ٨

(8) Indeed, those who believe and do righteous deeds - for them is a reward uninterrupted.

قُلْ

Say,

أَئِنَّكُمْ

"Do you indeed

لَتَكْفُرُونَ

[surely] disbelieve

بِٱلَّذِى

in the One Who

خَلَقَ

created

ٱلْأَرْضَ

the earth

فِى

in

يَوْمَيْنِ

two periods

وَتَجْعَلُونَ

and you set up

لَهُۥٓ

with Him

أَندَادًا

rivals?

ج

ذَٰلِكَ

That

رَبُّ

(is the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds."

٩

(9)

قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ۚ ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ ٩

(9) Say, "Do you indeed disbelieve in He who created the earth in two days and attribute to Him equals? That is the Lord of the worlds."

وَجَعَلَ

And He placed

فِيهَا

therein

رَوَٰسِىَ

firmly-set mountains

مِن

above it

فَوْقِهَا

وَبَٰرَكَ

and He blessed

فِيهَا

therein,

وَقَدَّرَ

and determined

فِيهَآ

therein

أَقْوَٰتَهَا

its sustenance

فِىٓ

in

أَرْبَعَةِ

four

أَيَّامٍ

periods

سَوَآءً

equal,

لِّلسَّآئِلِينَ

for those who ask.

١٠

(10)

وَجَعَلَ فِيهَا رَوَٰسِيَ مِن فَوْقِهَا وَبَٰرَكَ فِيهَا وَقَدَّرَ فِيهَآ أَقْوَٰتَهَا فِىٓ أَرْبَعَةِ أَيَّامٍ سَوَآءً لِّلسَّآئِلِينَ ١٠

(10) And He placed on the earth firmly set mountains over its surface, and He blessed it and determined therein its [creatures'] sustenance in four days without distinction - for [the information] of those who ask.

ثُمَّ

Then

ٱسْتَوَىٰٓ

He directed (Himself)

إِلَى

towards

ٱلسَّمَآءِ

the heaven

وَهِىَ

while it (was)

دُخَانٌ

smoke,

فَقَالَ

and He said

لَهَا

to it

وَلِلْأَرْضِ

and to the earth,

ٱئْتِيَا

"Come both of you

طَوْعًا

willingly

أَوْ

or

كَرْهًا

unwillingly."

قَالَتَآ

They both said,

أَتَيْنَا

"We come

طَآئِعِينَ

willingly."

١١

(11)

ثُمَّ ٱسْتَوَىٰٓ إِلَى ٱلسَّمَآءِ وَهِىَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ٱئْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَآ أَتَيْنَا طَآئِعِينَ

١١

(11) Then He directed Himself to the heaven while it was smoke and said to it and to the earth, "Come [into being], willingly or by compulsion." They said, "We have come willingly."

فَقَضَىٰهُنَّ

Then He completed them

سَبْعَ

(as) seven

سَمَٰوَاتٍ

heavens

فِى

in

يَوْمَيْنِ

two periods

وَأَوْحَىٰ

and He revealed

فِى

in

كُلِّ

each

سَمَآءٍ

heaven

أَمْرَهَا

its affair.

ج

وَزَيَّنَّا

And We adorned

ٱلسَّمَآءَ

the heaven,

ٱلدُّنْيَا

[the world],

بِمَصَٰبِيحَ

with lamps

وَحِفْظًا

and (to) guard.

ج

ذَٰلِكَ

That

تَقْدِيرُ

(is the) Decree

ٱلْعَزِيزِ

(of) the All-Mighty,

ٱلْعَلِيمِ

the All-Knower.

١٢

(12)

فَقَضَىٰهُنَّ سَبْعَ سَمَٰوَاتٍ فِى يَوْمَيْنِ وَأَوْحَىٰ فِى كُلِّ سَمَآءٍ أَمْرَهَا ۚ وَزَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَحِفْظًا ۚ ذَٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ١٢

(12) And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection. That is the determination of the Exalted in Might, the Knowing.

فَإِنْ

But if

أَعْرَضُوا۟

they turn away,

فَقُلْ

then say,

أَنذَرْتُكُمْ

"I have warned you

صَٰعِقَةً

(of) a thunderbolt

مِّثْلَ

like

صَٰعِقَةِ

(the) thunderbolt

عَادٍ

(of) Aad

وَثَمُودَ

and Thamud.

١٣

(13)

فَإِنْ أَعْرَضُوا۟ فَقُلْ أَنذَرْتُكُمْ صَٰعِقَةً مِّثْلَ صَٰعِقَةِ عَادٍ وَثَمُودَ ١٣

(13) But if they turn away, then say, "I have warned you of a thunderbolt like the thunderbolt [that struck] 'Aad and Thamud.

إِذْ

When

جَآءَتْهُمُ

came to them

ٱلرُّسُلُ

the Messengers

مِن

from before them

بَيْنِ

أَيْدِيهِمْ

وَمِنْ

and from

خَلْفِهِمْ

behind them,

أَلَّا

(saying) "Do not

تَعْبُدُوٓا۟

worship

إِلَّا

except

ٱللَّهَ

Allah."

صلے

قَالُوا۟

They said,

لَوْ

"If

شَآءَ

(had) willed

رَبُّنَا

our Lord,

لَأَنزَلَ

surely, He (would have) sent down

مَلَٰٓئِكَةً

Angels.

فَإِنَّا

So indeed, we

بِمَآ

in what

أُرْسِلْتُم

you have been sent

بِهِۦ

with

كَٰفِرُونَ

(are) disbelievers."

١٤

(14)

إِذْ جَآءَتْهُمُ ٱلرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ ۖ قَالُوا۟ لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً فَإِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ١٤

(14) [That occurred] when the messengers had come to them before them and after them, [saying], "Worship not except Allah." They said, "If our Lord had willed, He would have sent down the angels, so indeed we, in that with which you have been sent, are disbelievers."

فَأَمَّا

Then as for

عَادٌ

Aad,

فَٱسْتَكْبَرُوا۟

they were arrogant

فِى

in

ٱلْأَرْضِ

the land

بِغَيْرِ

without

ٱلْحَقِّ

[the] right

وَقَالُوا۟

and they said,

مَنْ

"Who

أَشَدُّ

(is) mightier

مِنَّا

than us

قُوَّةً

(in) strength?"

صلے

أَوَلَمْ

Do not

يَرَوْا۟

they see

أَنَّ

that

ٱللَّهَ

Allah,

ٱلَّذِى

the One Who

خَلَقَهُمْ

created them,

هُوَ

He

أَشَدُّ

(is) Mightier

مِنْهُمْ

than them

قُوَّةً

(in) strength?

صلے

وَكَانُوا۟

But they used to,

بِـَٔايَـٰتِنَا

in Our Signs,

يَجْحَدُونَ

deny.

١٥

(15)

فَأَمَّا عَادٌ فَٱسْتَكْبَرُوا۟ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُوا۟ مَنْ أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا۟ بِـَٔايَـٰتِنَا يَجْحَدُونَ ١٥

(15) As for 'Aad, they were arrogant upon the earth without right and

said, "Who is greater than us in strength?" Did they not consider that Allah who created them was greater than them in strength? But they were rejecting Our signs.

فَأَرْسَلْنَا

So We sent

عَلَيْهِمْ

upon them

رِيحًا

a wind

صَرْصَرًا

furious

فِىٓ

in

أَيَّامٍ

(the) days

نَّحِسَاتٍ

(of) misfortune,

لِّنُذِيقَهُمْ

that We may make them taste

عَذَابَ

(the) punishment

ٱلْخِزْىِ

(of) disgrace

فِى

in

ٱلْحَيَوٰةِ

the life

ٱلدُّنْيَا

(of) the world.

صلے

وَلَعَذَابُ

And surely, (the) punishment

ٱلْءَاخِرَةِ

(of) the Hereafter

أَخْزَىٰ

(is) more disgracing,

صلے

وَهُمْ

and they

لَا

will not be helped.

يُنصَرُونَ

١٦

(16)

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِىٓ أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ ٱلْخِزْىِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَخْزَىٰ ۖ وَهُمْ لَا يُنصَرُونَ ١٦

(16) So We sent upon them a screaming wind during days of misfortune to make them taste the punishment of disgrace in the worldly life; but the punishment of the Hereafter is more disgracing, and they will not be helped.

وَأَمَّا

And as for

ثَمُودُ

Thamud,

فَهَدَيْنَٰهُمْ

We guided them,

فَٱسْتَحَبُّوا۟

but they preferred

ٱلْعَمَىٰ
[the] blindness
عَلَى
over
ٱلْهُدَىٰ
the guidance,
فَأَخَذَتْهُمْ
so seized them
صَٰعِقَةُ
a thunderbolt
ٱلْعَذَابِ
(of) the punishment
ٱلْهُونِ
humiliating,
بِمَا
for what
كَانُوا۟
they used to
يَكْسِبُونَ
earn.
١٧
(17)
وَأَمَّا ثَمُودُ فَهَدَيْنَٰهُمْ فَٱسْتَحَبُّوا۟ ٱلْعَمَىٰ عَلَى ٱلْهُدَىٰ فَأَخَذَتْهُمْ صَٰعِقَةُ ٱلْعَذَابِ ٱلْهُونِ بِمَا كَانُوا۟ يَكْسِبُونَ ١٧
(17) And as for Thamud, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn.
وَنَجَّيْنَا

And We saved

ٱلَّذِينَ

those who

ءَامَنُواْ

believed

وَكَانُواْ

and used to

يَتَّقُونَ

fear (Allah).

١٨

(18)

وَنَجَّيْنَا ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ١٨

(18) And We saved those who believed and used to fear Allah.

وَيَوْمَ

And (the) Day

يُحْشَرُ

will be gathered

أَعْدَآءُ

(the) enemies

ٱللَّهِ

(of) Allah

إِلَى

to

ٱلنَّارِ

the Fire,

فَهُمْ

then they

يُوزَعُونَ

will be assembled in rows,

١٩

(19)

وَيَوْمَ يُحْشَرُ أَعْدَآءُ ٱللَّهِ إِلَى ٱلنَّارِ فَهُمْ يُوزَعُونَ

١٩

(19) And [mention, O Muhammad], the Day when the enemies of Allah will be gathered to the Fire while they are [driven] assembled in rows,

حَتَّىٰٓ

Until,

إِذَا

when

مَا

جَآءُوهَا

they come to it

شَهِدَ

(will) testify

عَلَيْهِمْ

against them

سَمْعُهُمْ

their hearing,

وَأَبْصَٰرُهُمْ

and their sight,

وَجُلُودُهُم

and their skins,

بِمَا

(as) to what

كَانُوا۟

they used to

يَعْمَلُونَ

do.

حَتَّىٰٓ إِذَا مَا جَآءُوهَا شَهِدَ عَلَيۡهِمۡ سَمۡعُهُمۡ وَأَبۡصَٰرُهُمۡ وَجُلُودُهُم بِمَا كَانُواْ يَعۡمَلُونَ ٢٠

(20) Until, when they reach it, their hearing and their eyes and their skins will testify against them of what they used to do.

وَقَالُواْ

And they will say

لِجُلُودِهِمۡ

to their skins,

لِمَ

"Why do

شَهِدتُّمۡ

you testify

عَلَيۡنَا

against us?"

صلى

قَالُوٓاْ

They will say,

أَنطَقَنَا

"Allah made us speak,

ٱللَّهُ

ٱلَّذِيٓ

the One Who

أَنطَقَ

makes speak

كُلَّ

every

شَىْءٍ

thing;

وَهُوَ

and He

خَلَقَكُمْ

created you

أَوَّلَ

(the) first

مَرَّةٍ

time,

وَإِلَيْهِ

and to Him

تُرْجَعُونَ

you will be returned."

٢١

(21)

وَقَالُوا۟ لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا ۖ قَالُوٓا۟ أَنطَقَنَا ٱللَّهُ ٱلَّذِىٓ أَنطَقَ كُلَّ شَىْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ٢١

(21) And they will say to their skins, "Why have you testified against us?" They will say, "We were made to speak by Allah, who has made everything speak; and He created you the first time, and to Him you are returned.

وَمَا

And not

كُنتُمْ

you were

تَسْتَتِرُونَ

covering yourselves

أَن
lest
يَشْهَدَ
testify
عَلَيْكُمْ
against you
سَمْعُكُمْ
your hearing
وَلَآ
and not
أَبْصَٰرُكُمْ
your sight
وَلَا
and not
جُلُودُكُمْ
your skins,
وَلَٰكِن
but
ظَنَنتُمْ
you assumed
أَنَّ
that
ٱللَّهَ
Allah
لَا
(does) not
يَعْلَمُ
know
كَثِيرًا

much

مِّمَّا

of what

تَعْمَلُونَ

you do.

٢٢

(22)

وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَٰرُكُمْ وَلَا جُلُودُكُمْ وَلَٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ٢٢

(22) And you were not covering yourselves, lest your hearing testify against you or your sight or your skins, but you assumed that Allah does not know much of what you do.

وَذَٰلِكُمْ

And that

ظَنُّكُمُ

(was) your assumption

ٱلَّذِى

which

ظَنَنتُم

you assumed

بِرَبِّكُمْ

about your Lord.

أَرْدَىٰكُمْ

It has ruined you,

فَأَصْبَحْتُم

and you have become

مِّنَ

of

ٱلْخَٰسِرِينَ
the losers.

٢٣

(23)

وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ أَرْدَىٰكُمْ فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ ٢٣

(23) And that was your assumption which you assumed about your Lord. It has brought you to ruin, and you have become among the losers."

فَإِن
Then if

يَصْبِرُوا۟
they endure,

فَٱلنَّارُ
the Fire

مَثْوًى
(is) an abode

لَّهُمْ
for them;

صلے

وَإِن
and if

يَسْتَعْتِبُوا۟
they ask for favor,

فَمَا
then not

هُم
they

مِّنَ

(will be) of

ٱلْمُعْتَبِينَ

those who receive favor.

٢٤

(24)

فَإِن يَصْبِرُوا۟ فَٱلنَّارُ مَثْوًى لَّهُمْ ۖ وَإِن يَسْتَعْتِبُوا۟ فَمَا هُم مِّنَ ٱلْمُعْتَبِينَ ٢٤

(24) So [even] if they are patient, the Fire is a residence for them; and if they ask to appease [Allah], they will not be of those who are allowed to appease.

۞

وَقَيَّضْنَا

And We have destined

لَهُمْ

for them

قُرَنَآءَ

companions

فَزَيَّنُوا۟

(who) made fair-seeming

لَهُم

to them,

مَّا

what

بَيْنَ

(was) before them

أَيْدِيهِمْ

وَمَا

and what

خَلْفَهُمْ

(was) behind them,

وَحَقَّ

and (is) justified

عَلَيْهِمُ

against them

ٱلْقَوْلُ

the Word

فِىٓ

among

أُمَمٍ

nations

قَدْ

(that have) passed away

خَلَتْ

مِن

before them

قَبْلِهِم

مِّنَ

of

ٱلْجِنِّ

the jinn

وَٱلْإِنسِ

and the men.

صلے

إِنَّهُمْ

Indeed, they

كَانُوا۟

were

خَٰسِرِينَ

losers.

٢٥

(25)

وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا۟ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ٢٥

(25) And We appointed for them companions who made attractive to them what was before them and what was behind them [of sin], and the word has come into effect upon them among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.

وَقَالَ

And said

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve,

لَا

"(Do) not

تَسْمَعُوا۟

listen

لِهَٰذَا

to this

ٱلْقُرْءَانِ

Quran,

وَٱلْغَوْا۟

and make noise

فِيهِ

therein,

لَعَلَّكُمْ

so that you may

تَغْلِبُونَ

overcome."

٢٦

(26)

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَسْمَعُوا۟ لِهَٰذَا ٱلْقُرْءَانِ وَٱلْغَوْا۟ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ٢٦

(26) And those who disbelieve say, "Do not listen to this Qur'an and speak noisily during [the recitation of] it that perhaps you will overcome."

فَلَنُذِيقَنَّ

But surely We will cause to taste

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve

عَذَابًا

a punishment

شَدِيدًا

severe,

وَلَنَجْزِيَنَّهُمْ

and surely We will recompense them

أَسْوَأَ

(the) worst

ٱلَّذِى

(of) what

كَانُوا۟

they used to

يَعْمَلُونَ

do.

٢٧

(27)

فَلَنُذِيقَنَّ ٱلَّذِينَ كَفَرُوا۟ عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ٢٧

(27) But We will surely cause those who disbelieve to taste a severe punishment, and We will surely recompense them for the worst of what they had been doing.

ذَٰلِكَ

That

جَزَآءُ

(is the) recompense

أَعْدَآءِ

(of the) enemies

ٱللَّهِ

(of) Allah -

ٱلنَّارُ

the Fire;

صلے

لَهُمْ

for them

فِيهَا

therein

دَارُ

(is the) home

ٱلْخُلْدِ

(of) the eternity

صلے

جَزَآءًۢ

(as) recompense

بِمَا

for what

كَانُواْ

they used to,

بِـَٔايَٰتِنَا

of Our Verses,

يَجْحَدُونَ

reject.

٢٨

(28)

ذَٰلِكَ جَزَآءُ أَعْدَآءِ ٱللَّهِ ٱلنَّارُ ۖ لَهُمْ فِيهَا دَارُ ٱلْخُلْدِ ۖ جَزَآءًۢ بِمَا كَانُواْ بِـَٔايَٰتِنَا يَجْحَدُونَ ٢٨

(28) That is the recompense of the enemies of Allah - the Fire. For them therein is the home of eternity as recompense for what they, of Our verses, were rejecting.

وَقَالَ

And (will) say

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieve,

رَبَّنَآ

"Our Lord

أَرِنَا

Show us

ٱلَّذَيْنِ

those who

أَضَلَّانَا
misled us
مِنَ
of
ٱلْجِنِّ
the jinn
وَٱلْإِنسِ
and the men,
نَجْعَلْهُمَا
(so) we may put them
تَحْتَ
under
أَقْدَامِنَا
our feet,
لِيَكُونَا
that they be
مِنَ
of
ٱلْأَسْفَلِينَ
the lowest."
٢٩
(29)
وَقَالَ ٱلَّذِينَ كَفَرُواْ رَبَّنَآ أَرِنَا ٱلَّذَيْنِ أَضَلَّانَا مِنَ ٱلْجِنِّ وَٱلْإِنسِ نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ ٱلْأَسْفَلِينَ ٢٩
(29) And those who disbelieved will [then] say, "Our Lord, show us those who misled us of the jinn and men [so] we may put them under our feet that they will be among the lowest."
إِنَّ

Indeed,

ٱلَّذِينَ

those who

قَالُواْ

say,

رَبُّنَا

"Our Lord,

ٱللَّهُ

(is) Allah,"

ثُمَّ

then

ٱسْتَقَٰمُواْ

stand firm -

تَتَنَزَّلُ

will descend

عَلَيْهِمُ

on them

ٱلْمَلَٰٓئِكَةُ

the Angels,

أَلَّا

"(Do) not

تَخَافُواْ

fear,

وَلَا

and (do) not

تَحْزَنُواْ

grieve

وَأَبْشِرُواْ

but receive the glad tidings

بِٱلْجَنَّةِ

of Paradise

ٱلَّتِى

which

كُنتُمْ

you were

تُوعَدُونَ

promised.

٣٠

(30)

إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَٰمُوا۟ تَتَنَزَّلُ عَلَيْهِمُ ٱلْمَلَٰٓئِكَةُ أَلَّا تَخَافُوا۟ وَلَا تَحْزَنُوا۟ وَأَبْشِرُوا۟ بِٱلْجَنَّةِ ٱلَّتِى كُنتُمْ تُوعَدُونَ ٣٠

(30) Indeed, those who have said, "Our Lord is Allah " and then remained on a right course - the angels will descend upon them, [saying], "Do not fear and do not grieve but receive good tidings of Paradise, which you were promised.

نَحْنُ

We

أَوْلِيَآؤُكُمْ

(are) your protectors

فِى

in

ٱلْحَيَوٰةِ

the life

ٱلدُّنْيَا

(of) the world

وَفِى

and in

ٱلْءَاخِرَةِ

the Hereafter.

صلے

وَلَكُمْ

And for you

فِيهَا

therein

مَا

whatever

تَشْتَهِىٓ

desire

أَنفُسُكُمْ

your souls,

وَلَكُمْ

and for you

فِيهَا

therein

مَا

what

تَدَّعُونَ

you ask,

٣١

(31)

نَحْنُ أَوْلِيَآؤُكُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ صلے وَلَكُمْ فِيهَا مَا تَشْتَهِىٓ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ ٣١

(31) We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request [or wish]

نُزُلًا

A hospitable gift

مِّنْ

from

غَفُورٍ

(the) Oft-Forgiving,

رَّحِيمٍ

(the) Most Merciful."

٣٢

(32)

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ ٣٢

(32) As accommodation from a [Lord who is] Forgiving and Merciful."

وَمَنْ

And who

أَحْسَنُ

(is) better

قَوْلًا

(in) speech

مِّمَّن

than (one) who

دَعَآ

invites

إِلَى

to

ٱللَّهِ

Allah

وَعَمِلَ

and does

صَٰلِحًا

righteous (deeds)

وَقَالَ

and says,

إِنَّنِى

"Indeed, I am

مِنَ

of

ٱلْمُسْلِمِينَ

those who submit?"

٣٣

(33)

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ ٱلْمُسْلِمِينَ ٣٣

(33) And who is better in speech than one who invites to Allah and does righteousness and says, "Indeed, I am of the Muslims."

وَلَا

And not

تَسْتَوِى

(are) equal

ٱلْحَسَنَةُ

the good (deed)

وَلَا

and

ٱلسَّيِّئَةُ

the evil (deed).

ج

ٱدْفَعْ

Repel

بِٱلَّتِى

by (that) which

هِىَ

[it]

أَحْسَنُ

(is) better;

فَإِذَا

then behold

ٱلَّذِى

One who,

بَيْنَكَ

between you

وَبَيْنَهُۥ

and between him,

عَدَٰوَةٌ

(was) enmity,

كَأَنَّهُۥ

(will become) as if he

وَلِىٌّ

(was) a friend

حَمِيمٌ

intimate.

٣٤

(34)

وَلَا تَسْتَوِى ٱلْحَسَنَةُ وَلَا ٱلسَّيِّئَةُ ۚ ٱدْفَعْ بِٱلَّتِى هِىَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُۥ عَدَٰوَةٌ كَأَنَّهُۥ وَلِىٌّ حَمِيمٌ ٣٤

(34) And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.

وَمَا

And not

يُلَقَّىٰهَآ

it is granted

إِلَّا

except

ٱلَّذِينَ

(to) those who

صَبَرُواْ

(are) patient

وَمَا

and not

يُلَقَّىٰهَآ

it is granted

إِلَّا

except

ذُو

(to the) owner

حَظٍّ

(of) fortune

عَظِيمٍ

great.

٣٥

(35)

وَمَا يُلَقَّىٰهَآ إِلَّا ٱلَّذِينَ صَبَرُواْ وَمَا يُلَقَّىٰهَآ إِلَّا ذُو حَظٍّ عَظِيمٍ ٣٥

(35) But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].

وَإِمَّا

And if

يَنزَغَنَّكَ

whisper comes to you

مِنَ

from

ٱلشَّيْطَٰنِ

the Shaitaan,

نَزْغٌ

an evil suggestion,

فَٱسْتَعِذْ

then seek refuge

بِٱللَّهِ

in Allah.

صلى

إِنَّهُۥ

Indeed, He

هُوَ

[He]

ٱلسَّمِيعُ

(is) the All-Hearer,

ٱلْعَلِيمُ

the All-Knower.

٣٦

(36)

وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيْطَٰنِ نَزْغٌ فَٱسْتَعِذْ بِٱللَّهِ صلى إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٣٦

(36) And if there comes to you from Satan an evil suggestion, then seek refuge in Allah. Indeed, He is the Hearing, the Knowing.

وَمِنْ

And of

ءَايَٰتِهِ

His Signs

ٱلَّيْلُ

(are) the night

وَٱلنَّهَارُ

and the day

وَٱلشَّمْسُ

and the sun

وَٱلْقَمَرُ

and the moon.

ج

لَا

(Do) not

تَسْجُدُوا۟

prostrate

لِلشَّمْسِ

to the sun

وَلَا

and not

لِلْقَمَرِ

to the moon,

وَٱسْجُدُوا۟

but prostrate

لِلَّهِ

to Allah

ٱلَّذِى

the One Who

خَلَقَهُنَّ

created them,

إِن

if

كُنتُمْ

you,

إِيَّاهُ

Him alone,

تَعْبُدُونَ

worship.

٣٧

(37)

وَمِنْ ءَايَـٰتِهِ ٱلَّيْلُ وَٱلنَّهَارُ وَٱلشَّمْسُ وَٱلْقَمَرُ ۚ لَا تَسْجُدُوا۟ لِلشَّمْسِ وَلَا لِلْقَمَرِ وَٱسْجُدُوا۟ لِلَّهِ ٱلَّذِى خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ٣٧

(37) And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostate to Allah, who created them, if it should be Him that you worship.

فَإِنِ

But if

ٱسْتَكْبَرُوا۟

they are arrogant,

فَٱلَّذِينَ

then those who

عِندَ

(are) near

رَبِّكَ

your Lord,

يُسَبِّحُونَ

glorify

لَهُۥ

Him

بِٱلَّيْلِ

by night

وَٱلنَّهَارِ

and day.

وَهُمْ

And they

لَا

(do) not

يَسْـَٔمُونَ

tire.

۩

٣٨

(38)

فَإِنِ ٱسْتَكْبَرُوا۟ فَٱلَّذِينَ عِندَ رَبِّكَ يُسَبِّحُونَ لَهُۥ بِٱلَّيْلِ وَٱلنَّهَارِ وَهُمْ لَا يَسْـَٔمُونَ ۩ ٣٨

(38) But if they are arrogant - then those who are near your Lord exalt Him by night and by day, and they do not become weary.

وَمِنْ

And among

ءَايَٰتِهِۦٓ

His Signs

أَنَّكَ

(is) that you

تَرَى

see

ٱلْأَرْضَ

the earth

خَٰشِعَةً

barren,

فَإِذَآ

but when

أَنزَلْنَا

We send down

عَلَيْهَا

upon it

ٱلْمَآءَ

water

ٱهْتَزَّتْ

it is stirred (to life)

وَرَبَتْ

and grows.

ج

إِنَّ

Indeed,

ٱلَّذِىٓ

the One Who

أَحْيَاهَا

gives it life,

لَمُحْىِ

(is) surely the Giver of life

ٱلْمَوْتَىٰٓ

(to) the dead.

ج

إِنَّهُۥ

Indeed, He

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful.

٣٩

(39)

وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى ٱلْأَرْضَ خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا ٱلْمَآءَ ٱهْتَزَّتْ وَرَبَتْ ۚ إِنَّ ٱلَّذِىٓ أَحْيَاهَا لَمُحْىِ ٱلْمَوْتَىٰٓ ۚ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٣٩

(39) And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يُلْحِدُونَ

distort

فِىٓ

[in]

ءَايَٰتِنَا

Our Verses

لَا

(are) not

يَخْفَوْنَ
hidden
عَلَيْنَآ
from Us.
قلے

أَفَمَن
So, is (he) who
يُلْقَىٰ
is cast
فِى
in
ٱلنَّارِ
the Fire
خَيْرٌ
better
أَم
or
مَّن
(he) who
يَأْتِىٓ
comes
ءَامِنًا
secure
يَوْمَ
(on the) Day
ٱلْقِيَٰمَةِ
(of) Resurrection?
ج

ٱعْمَلُوا۟
Do
مَا
what
شِئْتُمْ
you will.
صلے

إِنَّهُۥ
Indeed, He
بِمَا
of what
تَعْمَلُونَ
you do
بَصِيرٌ
(is) All-Seer.
٤٠
(40)

إِنَّ ٱلَّذِينَ يُلْحِدُونَ فِىٓ ءَايَٰتِنَا لَا يَخْفَوْنَ عَلَيْنَآ ۗ أَفَمَن يُلْقَىٰ فِى ٱلنَّارِ خَيْرٌ أَم مَّن يَأْتِىٓ ءَامِنًا يَوْمَ ٱلْقِيَٰمَةِ ۚ ٱعْمَلُوا۟ مَا شِئْتُمْ ۖ إِنَّهُۥ بِمَا تَعْمَلُونَ بَصِيرٌ
٤٠

(40) Indeed, those who inject deviation into Our verses are not concealed from Us. So, is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do whatever you will; indeed, He is Seeing of what you do.

إِنَّ
Indeed,
ٱلَّذِينَ
those who

كَفَرُوا۟

disbelieve

بِٱلذِّكْرِ

in the Reminder

لَمَّا

when

جَآءَهُمْ

it comes to them.

صلے

وَإِنَّهُۥ

And indeed, it

لَكِتَٰبٌ

(is) surely a Book

عَزِيزٌ

mighty.

٤١

(41)

إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِٱلذِّكْرِ لَمَّا جَآءَهُمْ ۖ وَإِنَّهُۥ لَكِتَٰبٌ عَزِيزٌ ٤١

(41) Indeed, those who disbelieve in the message after it has come to them... And indeed, it is a mighty Book.

لَّا

Not

يَأْتِيهِ

comes to it

ٱلْبَٰطِلُ

the falsehood

مِن

from

بَيْنِ

before it

يَدَيْهِ

وَلَا

and not

مِنْ

from

خَلْفِهِۦ

behind it.

صلے

تَنزِيلٌ

A Revelation

مِّنْ

from

حَكِيمٍ

(the) All-Wise,

حَمِيدٍ

(the) Praiseworthy.

٤٢

(42)

لَّا يَأْتِيهِ ٱلْبَٰطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِۦ ۖ تَنزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ ٤٢

(42) Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy.

مَّا

Not

يُقَالُ

is said

لَكَ

to you

إِلَّا

except

مَا

what

قَدْ

was said

قِيلَ

لِلرُّسُلِ

to the Messengers

مِن

before you.

قَبْلِكَ

ج

إِنَّ

Indeed,

رَبَّكَ

your Lord

لَذُو

(is) Possessor

مَغْفِرَةٍ

(of) forgiveness,

وَذُو

and Possessor

عِقَابٍ

(of) penalty

أَلِيمٍ

painful.

٤٣

(43)

مَّا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِن قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ٤٣

(43) Nothing is said to you, [O Muhammad], except what was already said to the messengers before you. Indeed, your Lord is a possessor of forgiveness and a possessor of painful penalty.

وَلَوْ

And if

جَعَلْنَٰهُ

We (had) made it

قُرْءَانًا

a Quran

أَعْجَمِيًّا

(in) a foreign (language),

لَّقَالُوا۟

they (would have) said,

لَوْلَا

"Why not

فُصِّلَتْ

are explained in detail

ءَايَٰتُهُۥٓ

its verses?

ۖ

ءَا۬عْجَمِىٌّ

(Is it) a foreign (language)

وَعَرَبِىٌّ

and an Arab?"

قلے

قُلْ
Say,
هُوَ
"It (is)
لِلَّذِينَ
for those who
ءَامَنُوا۟
believe,
هُدًى
a guidance
وَشِفَآءٌ
and a healing."
صلے

وَٱلَّذِينَ
And those who
لَا
(do) not
يُؤْمِنُونَ
believe,
فِىٓ
in
ءَاذَانِهِمْ
their ears
وَقْرٌ
(is) deafness,
وَهُوَ
and it

عَلَيْهِمْ
(is) for them
عَمًى
blindness.
ج
أُو۟لَٰٓئِكَ
Those
يُنَادَوْنَ
are being called
مِن
from
مَّكَانٍۭ
a place
بَعِيدٍ
far."
٤٤
(44)
وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا۟ لَوْلَا فُصِّلَتْ ءَايَٰتُهُۥٓ ۖ ءَا۬عْجَمِىٌّ وَعَرَبِىٌّ ۗ قُلْ هُوَ لِلَّذِينَ ءَامَنُوا۟ هُدًى وَشِفَآءٌ ۖ وَٱلَّذِينَ لَا يُؤْمِنُونَ فِىٓ ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُو۟لَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍۭ بَعِيدٍ ٤٤
(44) And if We had made it a non-Arabic Qur'an, they would have said, "Why are its verses not explained in detail [in our language]? Is it a foreign [recitation] and an Arab [messenger]?" Say, "It is, for those who believe, a guidance and cure." And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place.
وَلَقَدْ

And certainly,

ءَاتَيْنَا

We gave

مُوسَى

Musa

ٱلْكِتَٰبَ

the Book,

فَٱخْتُلِفَ

but disputes arose

فِيهِ

therein.

قلے

وَلَوْلَا

And had it not been

كَلِمَةٌ

(for) a word

سَبَقَتْ

that preceded

مِن

from

رَّبِّكَ

your Lord,

لَقُضِىَ

surely, would have been settled

بَيْنَهُمْ

between them.

ج

وَإِنَّهُمْ

But indeed, they

لَفِى

surely (are) in

شَكٍّ

doubt

مِّنْهُ

about it

مُرِيبٍ

disquieting.

٤٥

(45)

وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ فَٱخْتُلِفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِىَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ٤٥

(45) And We had already given Moses the Scripture, but it came under disagreement. And if not for a word that preceded from your Lord, it would have been concluded between them. And indeed they are, concerning the Qur'an, in disquieting doubt.

مَّنْ

Whoever

عَمِلَ

does

صَٰلِحًا

righteous deeds

فَلِنَفْسِهِۦ

then it is for his soul;

ۖ

وَمَنْ

and whoever

أَسَآءَ

does evil,

فَعَلَيْهَا

then it is against it.

قلے

وَمَا

And not

رَبُّكَ

(is) your Lord

بِظَلَّٰمٍ

unjust

لِّلْعَبِيدِ

to His slaves.

٤٦

(46)

مَّنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ٤٦

(46) Whoever does righteousness - it is for his [own] soul; and whoever does evil [does so] against it. And your Lord is not ever unjust to [His] servants.

إِلَيْهِ

To Him

يُرَدُّ

is referred

عِلْمُ

(the) knowledge

ٱلسَّاعَةِ

(of) the Hour.

ج

وَمَا
And not
تَخْرُجُ
come out
مِن
any
ثَمَرَٰتٍ
fruits
مِّنْ
from
أَكْمَامِهَا
their coverings,
وَمَا
and not
تَحْمِلُ
bears
مِنْ
any
أُنثَىٰ
female
وَلَا
and not
تَضَعُ
gives birth
إِلَّا
except
بِعِلْمِهِۦ
with His knowledge.
ج

وَيَوْمَ
And (the) Day
يُنَادِيهِمْ
He will call them,
أَيْنَ
"Where (are)
شُرَكَآءِى
My partners?"
قَالُوٓا۟
They will say,
ءَاذَنَّٰكَ
"We announce (to) You,
مَا
not
مِنَّا
among us
مِن
any
شَهِيدٍ
witness."
٤٧
(47)
إِلَيْهِ يُرَدُّ عِلْمُ ٱلسَّاعَةِ ۚ وَمَا تَخْرُجُ مِن ثَمَرَٰتٍ ۞ مِّنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ ۚ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَآءِى قَالُوٓا۟ ءَاذَنَّٰكَ مَا مِنَّا مِن شَهِيدٍ ٤٧
(47) To him [alone] is attributed knowledge of the Hour. And fruits emerge not from their coverings nor does a female conceive or give birth except with His knowledge. And the Day He will call to them,

"Where are My 'partners'?" they will say, "We announce to You that there is [no longer] among us any witness [to that]."

وَضَلَّ

And lost

عَنْهُم

from them

مَّا

what

كَانُواْ

they were

يَدْعُونَ

invoking

مِن

before,

قَبْلُ

صلے

وَظَنُّواْ

and they (will) be certain

مَا

(that) not

لَهُم

for them

مِّن

any

مَّحِيصٍ

place of escape.

٤٨

(48)

وَضَلَّ عَنْهُم مَّا كَانُواْ يَدْعُونَ مِن قَبْلُ صلے وَظَنُّواْ مَا

لَهُم مِّن مَّحِيصٍ ٤٨

(48) And lost from them will be those they were invoking before, and they will be certain that they have no place of escape.

لَّا

(Does) not

يَسْـَٔمُ

get tired

ٱلْإِنسَٰنُ

man

مِن

of

دُعَآءِ

praying

ٱلْخَيْرِ

(for) the good,

وَإِن

but if

مَّسَّهُ

touches him

ٱلشَّرُّ

the evil

فَيَـُٔوسٌ

then he gives up hope

قَنُوطٌ

(and) despairs.

٤٩

(49)

لَّا يَسْـَٔمُ ٱلْإِنسَٰنُ مِن دُعَآءِ ٱلْخَيْرِ وَإِن مَّسَّهُ ٱلشَّرُّ فَيَـُٔوسٌ قَنُوطٌ ٤٩

(49) Man is not weary of supplication for good [things], but if evil touches him, he is hopeless and despairing.

وَلَئِنْ

And verily, if

أَذَقْنَٰهُ

We let him taste

رَحْمَةً

mercy

مِّنَّا

from Us

مِن

after

بَعْدِ

ضَرَّآءَ

an adversity

مَسَّتْهُ

(has) touched him,

لَيَقُولَنَّ

he will surely say,

هَٰذَا

"This (is)

لِى

(due) to me

وَمَآ

and not

أَظُنُّ

I think

ٱلسَّاعَةَ

the Hour

قَآئِمَةً

(will be) established,

وَلَئِن

and if

رُّجِعْتُ

I am returned

إِلَىٰ

to

رَبِّىٓ

my Lord,

إِنَّ

indeed,

لِى

for me

عِندَهُۥ

with Him

لَلْحُسْنَىٰ

(will be) the best."

ج

فَلَنُنَبِّئَنَّ

But We will surely inform

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

بِمَا

about what

عَمِلُوا۟

they did,

وَلَنُذِيقَنَّهُم

and We will surely make them taste

مِّنْ

of

عَذَابٍ

a punishment

غَلِيظٍ

severe.

٥٠

(50)

وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا مِن بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّىٓ إِنَّ لِى عِندَهُۥ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ ٱلَّذِينَ كَفَرُوا۟ بِمَا عَمِلُوا۟ وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ٥٠

(50) And if We let him taste mercy from Us after an adversity which has touched him, he will surely say, "This is [due] to me, and I do not think the Hour will occur; and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best." But We will surely inform those who disbelieved about what they did, and We will surely make them taste a massive punishment.

وَإِذَآ

And when

أَنْعَمْنَا

We bestow favor

عَلَى

upon

ٱلْإِنسَٰنِ

man,

أَعْرَضَ

he turns away -

وَنَـَٔا

and distances himself;

بِجَانِبِهِۦ

وَإِذَا

but when

مَسَّهُ

touches him

ٱلشَّرُّ

the evil,

فَذُو

then (he is) full

دُعَآءٍ

(of) supplication

عَرِيضٍ

lengthy.

٥١

(51)

وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَٰنِ أَعْرَضَ وَنَـَٔا بِجَانِبِهِۦ وَإِذَا مَسَّهُ ٱلشَّرُّ فَذُو دُعَآءٍ عَرِيضٍ ٥١

(51) And when We bestow favor upon man, he turns away and distances himself; but when evil touches him, then he is full of extensive supplication.

قُلْ

Say,

أَرَءَيْتُمْ

"You see -

إِن

if

كَانَ

it is

مِنْ

from

عِندِ

ٱللَّهِ

Allah

ثُمَّ

then

كَفَرْتُم

you disbelieve

بِهِۦ

in it,

مَنْ

who

أَضَلُّ

(is) more astray

مِمَّنْ

than (one) who -

هُوَ

he

فِى

(is) in

شِقَاقٍ

opposition

بَعِيدٍ

far?"

٥٢

قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم بِهِۦ مَنْ أَضَلُّ مِمَّنْ هُوَ فِى شِقَاقٍۭ بَعِيدٍ ٥٢

(52) Say, "Have you considered: if the Qur'an is from Allah and you disbelieved in it, who would be more astray than one who is in extreme dissension?"

سَنُرِيهِمْ

Soon We will show them

ءَايَٰتِنَا

Our Signs

فِى

in

ٱلْءَافَاقِ

the horizons

وَفِىٓ

and in

أَنفُسِهِمْ

themselves

حَتَّىٰ

until

يَتَبَيَّنَ

becomes clear

لَهُمْ

to them,

أَنَّهُ

that it

ٱلْحَقُّ

(is) the truth.

قلے

أَوَلَمْ

Is (it) not

يَكْفِ

sufficient

بِرَبِّكَ

concerning your Lord,

أَنَّهُۥ

that He

عَلَىٰ

(is) over

كُلِّ

all

شَىْءٍ

things

شَهِيدٌ

a Witness?

٥٣

(53)

سَنُرِيهِمْ ءَايَٰتِنَا فِى ٱلْءَافَاقِ وَفِىٓ أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ ٱلْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ٥٣

(53) We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?

أَلَآ

Unquestionably,

إِنَّهُمْ

they

فِى

(are) in

مِرْيَةٍ

doubt

مِّن

about

لِّقَآءِ

(the) meeting

رَبِّهِمْ

(with) their Lord?

قلے

أَلَآ

Unquestionably,

إِنَّهُۥ

indeed, He

بِكُلِّ

(is) of all

شَىْءٍ

things

مُّحِيطٌ

encompassing.

٥٤

(54)

أَلَآ إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌ ٥٤

(54) Unquestionably, they are in doubt about the meeting with their Lord. Unquestionably He is, of all things, encompassing.

ءَايَٰتُهَا ٥٣

Verses 53

سُورَةُ ٱلشُّورَىٰ

Chapter 42 Consultation

رُكُوعَاتُهَا ٥

Rukus 5

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

حمٓ

Ha Meem.

١

(1)

حمٓ ١

(1) Ha, Meem.

عٓسٓقٓ

Ayn Seen Qaaf.

٢

(2)

عٓسٓقٓ ٢

(2) 'Ayn, Seen, Qaf.

كَذَٰلِكَ

Thus

يُوحِىٓ

reveals

إِلَيْكَ

to you,

وَإِلَى

and to

ٱلَّذِينَ

those

مِن

before you -

قَبْلِكَ

ٱللَّهُ

Allah

ٱلْعَزِيزُ

the All-Mighty,

ٱلْحَكِيمُ

the All-Wise.

٣

(3)

كَذَٰلِكَ يُوحِىٓ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ٣

(3) Thus has He revealed to you, [O Muhammad], and to those before you - Allah, the Exalted in Might, the Wise.

لَهُۥ

To Him

مَا

(belong) whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth,

صلے

وَهُوَ

and He

ٱلْعَلِىُّ

(is) the Most High,

ٱلْعَظِيمُ

the Most Great.

٤

(4)

لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَلِىُّ ٱلْعَظِيمُ ٤

(4) To Him belongs whatever is in the heavens and whatever is in the earth, and He is the Most High, the Most Great.

تَكَادُ

Almost

ٱلسَّمَٰوَٰتُ

the heavens

يَتَفَطَّرْنَ

break up

مِن

from

فَوْقِهِنَّ

above them,

ۚ

وَٱلْمَلَٰٓئِكَةُ

and the Angels

يُسَبِّحُونَ

glorify

بِحَمْدِ

(the) praise

رَبِّهِمْ

(of) their Lord

وَيَسْتَغْفِرُونَ

and ask for forgiveness

لِمَن

for those

فِى

on

ٱلْأَرْضِ

the earth.

قلے

أَلَآ

Unquestionably,

إِنَّ

indeed,

ٱللَّهَ

Allah,

هُوَ

He

ٱلْغَفُورُ

(is) the Oft-Forgiving,

ٱلرَّحِيمُ

the Most Merciful.

٥

(5)

تَكَادُ ٱلسَّمَٰوَٰتُ يَتَفَطَّرْنَ مِن فَوْقِهِنَّ ۚ وَٱلْمَلَٰٓئِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَن فِى ٱلْأَرْضِ ۗ أَلَآ إِنَّ ٱللَّهَ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ٥

(5) The heavens almost break from above them, and the angels exalt [Allah] with praise of their Lord and ask forgiveness for those on earth. Unquestionably, it is Allah who is the Forgiving, the Merciful.

وَٱلَّذِينَ

And those who

ٱتَّخَذُوا۟

take

مِن

besides Him

دُونِهِۦٓ

أَوْلِيَآءَ

protectors,

ٱللَّهُ

Allah

حَفِيظٌ

(is) a Guardian

عَلَيْهِمْ

over them,

وَمَآ

and not

أَنتَ

you

عَلَيْهِم

(are) over them

بِوَكِيلٍ

a manager.

٦

(6)

وَٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ٱللَّهُ حَفِيظٌ

عَلَيْهِمْ وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ٦

(6) And those who take as allies other than Him - Allah is [yet] Guardian over them; and you, [O Muhammad], are not over them a manager.

وَكَذَٰلِكَ

And thus

أَوْحَيْنَآ

We have revealed

إِلَيْكَ

to you

قُرْءَانًا

a Quran

عَرَبِيًّا

(in) Arabic,

لِّتُنذِرَ

that you may warn

أُمَّ

(the) mother

ٱلْقُرَىٰ

(of) the towns,

وَمَنْ

and whoever

حَوْلَهَا

(is) around it,

وَتُنذِرَ

and warn

يَوْمَ

(of the) Day

ٱلْجَمْعِ

(of) Assembly,

لَا
(there is) no
رَيْبَ
doubt
فِيهِ
in it.
ج

فَرِيقٌ
A party
فِى
(will be) in
ٱلْجَنَّةِ
Paradise
وَفَرِيقٌ
and a party
فِى
in
ٱلسَّعِيرِ
the Blazing Fire.
٧
(7)

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ قُرْءَانًا عَرَبِيًّا لِّتُنذِرَ أُمَّ ٱلْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ ٱلْجَمْعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِى ٱلْجَنَّةِ وَفَرِيقٌ فِى ٱلسَّعِيرِ ٧

(7) And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze.

وَلَوْ

And if

شَآءَ

Allah willed,

ٱللَّهُ

لَجَعَلَهُمْ

He could have made them

أُمَّةً

a community

وَٰحِدَةً

one,

وَلَٰكِن

but

يُدْخِلُ

He admits

مَن

whom

يَشَآءُ

He wills

فِى

in (to)

رَحْمَتِهِۦ

His Mercy.

ج

وَٱلظَّٰلِمُونَ

And the wrongdoers,

مَا

not

لَهُم

for them

مِّن

any

وَلِيٍّ

protector

وَلَا

and not

نَصِيرٍ

any helper.

٨

(8)

وَلَوْ شَآءَ ٱللَّهُ لَجَعَلَهُمْ أُمَّةً وَٰحِدَةً وَلَٰكِن يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمُونَ مَا لَهُم مِّن وَلِيٍّ وَلَا نَصِيرٍ ٨

(8) And if Allah willed, He could have made them [of] one religion, but He admits whom He wills into His mercy. And the wrongdoers have not any protector or helper.

أَمِ

Or

ٱتَّخَذُوا۟

have they taken

مِن

besides Him

دُونِهِۦٓ

أَوْلِيَآءَ

protectors?

صلے

فَٱللَّهُ

But Allah -

هُوَ

He

ٱلْوَلِىُّ

(is) the Protector,

وَهُوَ

and He

يُحْىِ

gives life

ٱلْمَوْتَىٰ

(to) the dead.

وَهُوَ

And He

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful.

٩

(9)

أَمِ ٱتَّخَذُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۖ فَٱللَّهُ هُوَ ٱلْوَلِىُّ وَهُوَ يُحْىِ ٱلْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٩

(9) Or have they taken protectors [or allies] besides him? But Allah - He is the Protector, and He gives life to the dead, and He is over all things competent.

وَمَا

And whatever

ٱخْتَلَفْتُمْ
you differ
فِيهِ
in it
مِن
of
شَىْءٍ
a thing,
فَحُكْمُهُۥٓ
then its ruling
إِلَى
(is) to
ٱللَّهِ
Allah.
ج

ذَٰلِكُمُ
That
ٱللَّهُ
(is) Allah,
رَبِّى
my Lord,
عَلَيْهِ
upon Him
تَوَكَّلْتُ
I put my trust
وَإِلَيْهِ
and to Him
أُنِيبُ
I turn.

١٠

(10)

وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَىْءٍ فَحُكْمُهُۥٓ إِلَى ٱللَّهِ ۚ ذَٰلِكُمُ ٱللَّهُ رَبِّى عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ١٠

(10) And in anything over which you disagree - its ruling is [to be referred] to Allah. [Say], "That is Allah, my Lord; upon Him I have relied, and to Him I turn back."

فَاطِرُ

(The) Creator

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth.

ۚ

جَعَلَ

He made

لَكُم

for you

مِّنْ

from

أَنفُسِكُمْ

yourselves,

أَزْوَٰجًا

mates,

وَمِنَ

and among

ٱلْأَنْعَٰمِ

the cattle

أَزْوَٰجًا

mates;
صلے

يَذْرَؤُكُمْ
He multiplies you
فِيهِ
thereby.
ج

لَيْسَ
(There) is not
كَمِثْلِهِۦ
like Him
شَىْءٌ
anything,
صلے

وَهُوَ
and He
ٱلسَّمِيعُ
(is) the All-Hearer,
ٱلْبَصِيرُ
the All-Seer.
١١
(11)
فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ج جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا وَمِنَ ٱلْأَنْعَٰمِ أَزْوَٰجًا صلے يَذْرَؤُكُمْ فِيهِ ج لَيْسَ كَمِثْلِهِۦ شَىْءٌ صلے وَهُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ١١
(11) [He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing.

لَهُۥ

To Him (belongs)

مَقَالِيدُ

(the) keys

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth.

صلى

يَبْسُطُ

He extends

ٱلرِّزْقَ

the provision

لِمَن

for whom

يَشَآءُ

He wills

وَيَقْدِرُ

and restricts.

ج

إِنَّهُۥ

Indeed, He

بِكُلِّ

of every

شَىْءٍ

thing

عَلِيمٌ

(is) All-Knower.

لَهُۥ مَقَالِيدُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍ عَلِيمٌ ١٢

(12) To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing.

شَرَعَ

He has ordained

لَكُم

for you

مِّنَ

of

ٱلدِّينِ

the religion

مَا

what

وَصَّىٰ

He enjoined

بِهِۦ

upon

نُوحًا

Nuh,

وَٱلَّذِىٓ

and that which

أَوْحَيْنَآ

We have revealed

إِلَيْكَ

to you,

وَمَا

and what

وَصَّيْنَا

We enjoined

بِهِۦٓ

upon

إِبْرَٰهِيمَ

Ibrahim

وَمُوسَىٰ

and Musa

وَعِيسَىٰٓ

and Isa.

صلے

أَنْ

To

أَقِيمُواْ

establish

ٱلدِّينَ

the religion

وَلَا

and not

تَتَفَرَّقُواْ

be divided

فِيهِ

therein.

ج

كَبُرَ

Is difficult

عَلَى
on
ٱلْمُشْرِكِينَ
the polytheists
مَا
what
تَدْعُوهُمْ
you call them
إِلَيْهِ
to it.
ج

ٱللَّهُ
Allah
يَجْتَبِىٓ
chooses
إِلَيْهِ
for Himself
مَن
whom
يَشَآءُ
He wills,
وَيَهْدِىٓ
and guides
إِلَيْهِ
to Himself
مَن
whoever
يُنِيبُ
turns.

١٣

(13)

شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ ۖ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ كَبُرَ عَلَى ٱلْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ ٱللَّهُ يَجْتَبِىٓ إِلَيْهِ مَن يَشَآءُ وَيَهْدِىٓ إِلَيْهِ مَن يُنِيبُ ١٣

(13) He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him].

وَمَا

And not

تَفَرَّقُوٓا۟

they became divided

إِلَّا

until

مِن

after

بَعْدِ

مَا

[what]

جَآءَهُمُ

came to them

ٱلْعِلْمُ

the knowledge

بَغْيًا
(out of) rivalry,
بَيْنَهُمْ
among them.
ج

وَلَوْلَا
And if not
كَلِمَةٌ
(for) a word
سَبَقَتْ
(that) preceded
مِن
from
رَّبِّكَ
your Lord
إِلَىٰٓ
for
أَجَلٍ
a term
مُّسَمًّى
specified,
لَّقُضِىَ
surely, it (would have) been settled
بَيْنَهُمْ
between them.
ج

وَإِنَّ
And indeed,

ٱلَّذِينَ

those who

أُورِثُوا۟

were made to inherit

ٱلْكِتَٰبَ

the Book

مِن

after them

بَعْدِهِمْ

لَفِى

(are) surely in

شَكٍّ

doubt

مِّنْهُ

concerning it -

مُرِيبٍ

disquieting.

١٤

(14)

وَمَا تَفَرَّقُوٓا۟ إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰٓ أَجَلٍ مُّسَمًّى لَّقُضِىَ بَيْنَهُمْ ۚ وَإِنَّ ٱلَّذِينَ أُورِثُوا۟ ٱلْكِتَٰبَ مِنۢ بَعْدِهِمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ١٤

(14) And they did not become divided until after knowledge had come to them - out of jealous animosity between themselves. And if not for a word that preceded from your Lord [postponing the penalty] until a specified time, it would have been concluded between them. And indeed, those who were granted inheritance of the Scripture after them are, concerning it, in disquieting doubt.

فَلِذَٰلِكَ

So to that

فَٱدْعُ

then invite,

صلى

وَٱسْتَقِمْ

and stand firm

كَمَآ

as

أُمِرْتَ

you are commanded

صلى

وَلَا

and (do) not

تَتَّبِعْ

follow

أَهْوَآءَهُمْ

their desires,

صلى

وَقُلْ

but say,

ءَامَنتُ

"I believe

بِمَآ

in what

أَنزَلَ

Allah has sent down

ٱللَّهُ

مِن
of
كِتَٰبٍ
(the) Book,
صلے

وَأُمِرْتُ
and I am commanded
لِأَعْدِلَ
that I do justice
بَيْنَكُمُ
between you.
صلے

ٱللَّهُ
Allah
رَبُّنَا
(is) our Lord
وَرَبُّكُمْ
and your Lord.
صلے

لَنَآ
For us
أَعْمَٰلُنَا
our deeds
وَلَكُمْ
and for you
أَعْمَٰلُكُمْ
your deeds.
صلے

لَا

(There is) no

حُجَّةَ

argument

بَيْنَنَا

between us

وَبَيْنَكُمُ

and between you.

صلے

ٱللَّهُ

Allah

يَجْمَعُ

will assemble

بَيْنَنَا

[between] us,

صلے

وَإِلَيْهِ

and to Him

ٱلْمَصِيرُ

(is) the final return."

١٥

(15)

فَلِذَٰلِكَ فَٱدْعُ ۖ وَٱسْتَقِمْ كَمَآ أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ ۖ وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ ٱللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ ٱللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ ٱلْمَصِيرُ ١٥

(15) So to that [religion of Allah] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allah has revealed of the Qur'an, and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. Allah will bring us together, and to Him is the [final] destination."

وَٱلَّذِينَ

And those who

يُحَآجُّونَ

argue

فِى

concerning

ٱللَّهِ

Allah

مِن

after

بَعْدِ

مَا

[what]

ٱسْتُجِيبَ

response has been made to Him,

لَهُۥ

حُجَّتُهُمْ

their argument

دَاحِضَةٌ

(is) invalid

عِندَ

with

رَبِّهِمْ

their Lord,

وَعَلَيْهِمْ

and upon them

غَضَبٌ

(is) wrath,

وَلَهُمْ

and for them

عَذَابٌ

(is) a punishment

شَدِيدٌ

severe.

١٦

(16)

وَٱلَّذِينَ يُحَآجُّونَ فِى ٱللَّهِ مِن بَعْدِ مَا ٱسْتُجِيبَ لَهُۥ حُجَّتُهُمْ دَاحِضَةٌ عِندَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ١٦

(16) And those who argue concerning Allah after He has been responded to - their argument is invalid with their Lord, and upon them is [His] wrath, and for them is a severe punishment.

ٱللَّهُ

Allah

ٱلَّذِىٓ

(is) the One Who

أَنزَلَ

(has) sent down

ٱلْكِتَٰبَ

the Book

بِٱلْحَقِّ

in truth,

وَٱلْمِيزَانَ

and the Balance.
قلے

وَمَا
And what
يُدْرِيكَ
will make you know?
لَعَلَّ
Perhaps
ٱلسَّاعَةَ
the Hour
قَرِيبٌ
(is) near.
١٧
(17)
ٱللَّهُ ٱلَّذِىٓ أَنزَلَ ٱلْكِتَٰبَ بِٱلْحَقِّ وَٱلْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ ١٧
(17) It is Allah who has sent down the Book in truth and [also] the balance. And what will make you perceive? Perhaps the Hour is near.
يَسْتَعْجِلُ
Seek to hasten
بِهَا
[of] it
ٱلَّذِينَ
those who
لَا
(do) not
يُؤْمِنُونَ
believe
بِهَا

in it,
صلے

وَٱلَّذِينَ
and those who
ءَامَنُوا۟
believe
مُشْفِقُونَ
(are) fearful
مِنْهَا
of it
وَيَعْلَمُونَ
and know
أَنَّهَا
that it
ٱلْحَقُّ
(is) the truth.
قلے

أَلَآ
Unquestionably,
إِنَّ
indeed,
ٱلَّذِينَ
those who
يُمَارُونَ
dispute
فِى
concerning
ٱلسَّاعَةِ
the Hour

لَفِى

(are) certainly in

ضَلَٰلٍ

error

بَعِيدٍ

far.

١٨

(18)

يَسْتَعْجِلُ بِهَا ٱلَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَٱلَّذِينَ ءَامَنُوا۟ مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا ٱلْحَقُّ ۗ أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِى ٱلسَّاعَةِ لَفِى ضَلَٰلٍۭ بَعِيدٍ ١٨

(18) Those who do not believe in it are impatient for it, but those who believe are fearful of it and know that it is the truth. Unquestionably, those who dispute concerning the Hour are in extreme error.

ٱللَّهُ

Allah

لَطِيفٌۢ

(is) Subtle

بِعِبَادِهِۦ

with His slaves;

يَرْزُقُ

He gives provision

مَن

(to) whom

يَشَآءُ

He wills.

ۖ

وَهُوَ

And He

ٱلْقَوِىُّ

(is) the All-Strong,

ٱلْعَزِيزُ

the All-Mighty.

١٩

(19)

ٱللَّهُ لَطِيفٌۢ بِعِبَادِهِۦ يَرْزُقُ مَن يَشَآءُ ۖ وَهُوَ ٱلْقَوِىُّ ٱلْعَزِيزُ ١٩

(19) Allah is Subtle with His servants; He gives provisions to whom He wills. And He is the Powerful, the Exalted in Might.

مَن

Whoever

كَانَ

is

يُرِيدُ

desiring

حَرْثَ

(the) harvest

ٱلْءَاخِرَةِ

(of) the Hereafter -

نَزِدْ

We increase

لَهُۥ

for him

فِى

in

حَرْثِهِۦ

his harvest.

ۖ

وَمَن

And whoever

كَانَ

is

يُرِيدُ

desiring

حَرْثَ

(the) harvest

ٱلدُّنْيَا

(of) the world,

نُؤْتِهِۦ

We give him

مِنْهَا

of it,

وَمَا

but not

لَهُۥ

for him

فِى

in

ٱلْـَٔاخِرَةِ

the Hereafter

مِن

any

نَّصِيبٍ

share.

٢٠

(20)

مَن كَانَ يُرِيدُ حَرْثَ ٱلْـَٔاخِرَةِ نَزِدْ لَهُۥ فِى

حَرْثِهِۦ ۖ وَمَن كَانَ يُرِيدُ حَرْثَ ٱلدُّنْيَا نُؤْتِهِۦ مِنْهَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِن نَّصِيبٍ ٢٠

(20) Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but there is not for him in the Hereafter any share.

أَمْ

Or

لَهُمْ

for them

شُرَكَٰٓؤُا۟

(are) partners

شَرَعُوا۟

who have ordained

لَهُم

for them

مِّنَ

of

ٱلدِّينِ

the religion

مَا

what

لَمْ

not

يَأْذَنۢ

Allah has given permission of it

بِهِ

ٱللَّهُ

ج

وَلَوْلَا
And if not
كَلِمَةُ
(for) a word
ٱلْفَصْلِ
decisive,
لَقُضِىَ
surely, it (would have) been judged
بَيْنَهُمْ
between them.
قلے

وَإِنَّ
And indeed,
ٱلظَّٰلِمِينَ
the wrongdoers,
لَهُمْ
for them
عَذَابٌ
(is a) punishment
أَلِيمٌ
painful.
٢١
(21)

أَمْ لَهُمْ شُرَكَٰٓؤُا۟ شَرَعُوا۟ لَهُم مِّنَ ٱلدِّينِ مَا لَمْ يَأْذَن بِهِ ٱللَّهُ ۚ وَلَوْلَا كَلِمَةُ ٱلْفَصْلِ لَقُضِىَ بَيْنَهُمْ ۗ وَإِنَّ ٱلظَّٰلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ٢١

(21) Or have they other deities who have ordained for them a religion to which Allah has not consented? But if not for the decisive word, it would have been concluded between them. And indeed, the

wrongdoers will have a painful punishment.

تَرَى

You will see

ٱلظَّٰلِمِينَ

the wrongdoers

مُشْفِقِينَ

fearful

مِمَّا

of what

كَسَبُوا۟

they earned,

وَهُوَ

and it

وَاقِعٌۢ

(will) befall

بِهِمْ

[on] them.

قلے

وَٱلَّذِينَ

And those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous deeds

فِى

(will be) in

رَوْضَاتِ

flowering meadows

ٱلْجَنَّاتِ

(of) the Gardens,

صلے

لَهُم

for them

مَّا

(is) whatever

يَشَآءُونَ

they wish

عِندَ

with

رَبِّهِمْ

their Lord.

ج

ذَٰلِكَ

That -

هُوَ

it

ٱلْفَضْلُ

(is) the Bounty

ٱلْكَبِيرُ

the Great.

٢٢

(22)

تَرَى ٱلظَّٰلِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا۟ وَهُوَ وَاقِعٌۢ بِهِمْ ۗ وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فِى رَوْضَاتِ ٱلْجَنَّاتِ ۖ لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ

ذَٰلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ٢٢

(22) You will see the wrongdoers fearful of what they have earned, and it will [certainly] befall them. And those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise] having whatever they will in the presence of their Lord. That is what is the great bounty.

ذَٰلِكَ

That

ٱلَّذِى

(is of) which

يُبَشِّرُ

Allah gives glad tidings

ٱللَّهُ

عِبَادَهُ

(to) His slaves -

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous deeds.

قلے

قُل

Say,

لَّآ

"Not

أَسْـَٔلُكُمْ

I ask you

عَلَيْهِ

for it

أَجْرًا

any payment

إِلَّا

except

ٱلْمَوَدَّةَ

the love

فِى

among

ٱلْقُرْبَىٰ

the relatives."

قلے

وَمَن

And whoever

يَقْتَرِفْ

earns

حَسَنَةً

any good,

نَّزِدْ

We increase

لَهُۥ

for him

فِيهَا

therein

حُسْنًا

good.

ج

إِنَّ
Indeed,
ٱللَّهَ
Allah
غَفُورٌ
(is) Oft-Forgiving,
شَكُورٌ
All-Appreciative.
٢٣
(23)
ذَٰلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ۗ قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ ۗ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُۥ فِيهَا حُسْنًا ۚ إِنَّ ٱللَّهَ غَفُورٌ شَكُورٌ ٢٣
(23) It is that of which Allah gives good tidings to His servants who believe and do righteous deeds. Say, [O Muhammad], "I do not ask you for this message any payment [but] only good will through kinship." And whoever commits a good deed - We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative.
أَمْ
Or
يَقُولُونَ
(do) they say,
ٱفْتَرَىٰ
"He has invented
عَلَى
about
ٱللَّهِ
Allah

كَذِبًا
a lie?"
صلے

فَإِن
But if
يَشَإِ
Allah willed
ٱللَّهُ
يَخْتِمْ
He would seal
عَلَىٰ
[over]
قَلْبِكَ
your heart.
قلے

وَيَمْحُ
And Allah eliminates
ٱللَّهُ
ٱلْبَٰطِلَ
the falsehood
وَيُحِقُّ
and establishes
ٱلْحَقَّ
the truth
بِكَلِمَٰتِهِۦٓ
by His Words.
ج

إِنَّهُۥ

Indeed, He

عَلِيمٌۢ

(is) All-Knowing

بِذَاتِ

of what

ٱلصُّدُورِ

(is in) the breasts.

٢٤

(24)

أَمْ يَقُولُونَ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا ۖ فَإِن يَشَإِ ٱللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ وَيَمْحُ ٱللَّهُ ٱلْبَٰطِلَ وَيُحِقُّ ٱلْحَقَّ بِكَلِمَٰتِهِۦٓ ۚ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ٢٤

(24) Or do they say, "He has invented about Allah a lie"? But if Allah willed, He could seal over your heart. And Allah eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts.

وَهُوَ

And He

ٱلَّذِى

(is) the One Who

يَقْبَلُ

accepts

ٱلتَّوْبَةَ

the repentance

عَنْ

of

عِبَادِهِۦ

His slaves

وَيَعْفُواْ

and pardons

عَنِ

[of]

ٱلسَّيِّـَٔاتِ

the evil,

وَيَعْلَمُ

and He knows

مَا

what

تَفْعَلُونَ

you do.

٢٥

(25)

وَهُوَ ٱلَّذِى يَقْبَلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِۦ وَيَعْفُواْ عَنِ ٱلسَّيِّـَٔاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ٢٥

(25) And it is He who accepts repentance from his servants and pardons misdeeds, and He knows what you do.

وَيَسْتَجِيبُ

And He answers

ٱلَّذِينَ

those who

ءَامَنُواْ

believe

وَعَمِلُواْ

and do

ٱلصَّٰلِحَٰتِ

righteous deeds

وَيَزِيدُهُم

and increases (for) them

مِّن

from

فَضْلِهِۦ

His Bounty.

ج

وَٱلْكَٰفِرُونَ

And the disbelievers -

لَهُمْ

for them

عَذَابٌ

(will be) a punishment

شَدِيدٌ

severe.

٢٦

(26)

وَيَسْتَجِيبُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَيَزِيدُهُم مِّن فَضْلِهِۦ ۚ وَٱلْكَٰفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ٢٦

(26) And He answers [the supplication of] those who have believed and done righteous deeds and increases [for] them from His bounty. But the disbelievers will have a severe punishment.

وَلَوْ

And if

بَسَطَ

Allah extends

ٱللَّهُ

ٱلرِّزْقَ

the provision

لِعِبَادِهِۦ

for His slaves,

لَبَغَوْا۟

surely they would rebel

فِى

in

ٱلْأَرْضِ

the earth;

وَلَٰكِن

but

يُنَزِّلُ

He sends down

بِقَدَرٍ

in (due) measure

مَّا

what

يَشَآءُ

He wills.

ج

إِنَّهُۥ

Indeed, He

بِعِبَادِهِۦ

of His slaves

خَبِيرٌۢ

(is) All-Aware,

بَصِيرٌ

All-Seer.

٢٧

(27)

وَلَوْ بَسَطَ ٱللَّهُ ٱلرِّزْقَ لِعِبَادِهِۦ لَبَغَوْا۟ فِى ٱلْأَرْضِ وَلَـٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ۚ إِنَّهُۥ بِعِبَادِهِۦ خَبِيرٌۢ بَصِيرٌ ٢٧

(27) And if Allah had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Acquainted and Seeing.

وَهُوَ

And He

ٱلَّذِى

(is) the One Who

يُنَزِّلُ

sends down

ٱلْغَيْثَ

the rain

مِن

after

بَعْدِ

مَا

[what]

قَنَطُوا۟

they have despaired,

وَيَنشُرُ

and spreads

رَحْمَتَهُۥ

His mercy.

ۚ

وَهُوَ

And He

ٱلْوَلِىُّ

(is) the Protector,

ٱلْحَمِيدُ

the Praiseworthy.

٢٨

(28)

وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِن بَعْدِ مَا قَنَطُوا۟ وَيَنشُرُ رَحْمَتَهُۥ ۚ وَهُوَ ٱلْوَلِىُّ ٱلْحَمِيدُ ٢٨

(28) And it is He who sends down the rain after they had despaired and spreads His mercy. And He is the Protector, the Praiseworthy.

وَمِنْ

And among

ءَايَٰتِهِۦ

His Signs

خَلْقُ

(is the) creation

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth

وَمَا

and whatever

بَثَّ

He has dispersed

فِيهِمَا

in both of them

مِن

of

دَآبَّةٍ

(the) creatures.

ج

وَهُوَ

And He

عَلَىٰ

(is) over

جَمْعِهِمْ

their gathering,

إِذَا

when

يَشَآءُ

He wills,

قَدِيرٌ

All-Powerful.

٢٩

(29)

وَمِنْ ءَايَٰتِهِۦ خَلْقُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَثَّ فِيهِمَا مِن دَآبَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَآءُ قَدِيرٌ ٢٩

(29) And of his signs is the creation of the heavens and earth and what He has dispersed throughout them of creatures. And He, for gathering them when He wills, is competent.

وَمَآ

And whatever

أَصَٰبَكُم

befalls you

مِّن

of

مُّصِيبَةٍ

(the) misfortune,

فَبِمَا

(is because) of what

كَسَبَتْ

have earned

أَيْدِيكُمْ

your hands.

وَيَعْفُواْ

But He pardons

عَن

[from]

كَثِيرٍ

much.

٣٠

(30)

وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُواْ عَن كَثِيرٍ ٣٠

(30) And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.

وَمَآ

And not

أَنتُم

you

بِمُعْجِزِينَ

(can) escape

فِى

in

ٱلْأَرْضِ
the earth,
صلے

وَمَا
and not
لَكُم
for you
مِّن
besides
دُونِ
Allah
ٱللَّهِ
any
مِن
protector
وَلِىٍّ
and not
وَلَا
any helper.
نَصِيرٍ
٣١
(31)

وَمَآ أَنتُم بِمُعْجِزِينَ فِى ٱلْأَرْضِ ۖ وَمَا لَكُم مِّن دُونِ ٱللَّهِ مِن وَلِىٍّ وَلَا نَصِيرٍ ٣١

(31) And you will not cause failure [to Allah] upon the earth. And you have not besides Allah any protector or helper.

وَمِنْ
And among

ءَايَٰتِهِ

His Signs

ٱلْجَوَارِ

(are) the ships

فِى

in

ٱلْبَحْرِ

the sea,

كَٱلْأَعْلَٰمِ

like [the] mountains.

٣٢

(32)

وَمِنْ ءَايَٰتِهِ ٱلْجَوَارِ فِى ٱلْبَحْرِ كَٱلْأَعْلَٰمِ ٣٢

(32) And of His signs are the ships in the sea, like mountains.

إِن

If

يَشَأْ

He wills,

يُسْكِنِ

He can cause the wind to become still

ٱلرِّيحَ

فَيَظْلَلْنَ

then they would remain

رَوَاكِدَ

motionless

عَلَىٰ

on

ظَهْرِهِۦٓ

its back.

إِنَّ
Indeed,

فِى
in

ذَٰلِكَ
that

لَءَايَٰتٍ
surely (are) Signs

لِّكُلِّ
for everyone

صَبَّارٍ
patient

شَكُورٍ
(and) grateful.

٣٣

(33)

إِن يَشَأْ يُسْكِنِ ٱلرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِۦٓ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

٣٣

(33) If He willed, He could still the wind, and they would remain motionless on its surface. Indeed in that are signs for everyone patient and grateful.

أَوْ
Or

يُوبِقْهُنَّ
He could destroy them

بِمَا
for what

كَسَبُواْ

they have earned;

وَيَعْفُ

but He pardons

عَن

[from]

كَثِيرٖ

much.

٣٤

(34)

أَوْ يُوبِقْهُنَّ بِمَا كَسَبُواْ وَيَعْفُ عَن كَثِيرٖ ٣٤

(34) Or He could destroy them for what they earned; but He pardons much.

وَيَعْلَمَ

And may know

ٱلَّذِينَ

those who

يُجَٰدِلُونَ

dispute

فِيٓ

concerning

ءَايَٰتِنَا

Our Signs

مَا

(that) not

لَهُم

for them

مِّن

any

مَّحِيصٍ
place of refuge.
٣٥
(35)
وَيَعْلَمَ ٱلَّذِينَ يُجَٰدِلُونَ فِىٓ ءَايَٰتِنَا مَا لَهُم مِّن مَّحِيصٍ ٣٥
(35) And [that is so] those who dispute concerning Our signs may know that for them there is no place of escape.
فَمَآ
So whatever
أُوتِيتُم
you are given
مِّن
of
شَىْءٍ
a thing,
فَمَتَٰعُ
(is) but a passing enjoyment
ٱلْحَيَوٰةِ
(for) the life
ٱلدُّنْيَا
(of) the world.
صلے
وَمَا
But what
عِندَ
(is) with
ٱللَّهِ
Allah

خَيْرٌ
(is) better
وَأَبْقَىٰ
and more lasting
لِلَّذِينَ
for those who
ءَامَنُوا۟
believe
وَعَلَىٰ
and upon
رَبِّهِمْ
their Lord
يَتَوَكَّلُونَ
put (their) trust.
٣٦
(36)
فَمَآ أُوتِيتُم مِّن شَىْءٍ فَمَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۖ وَمَا عِندَ ٱللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ ءَامَنُوا۟ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ٣٦
(36) So whatever thing you have been given - it is but [for] enjoyment of the worldly life. But what is with Allah is better and more lasting for those who have believed and upon their Lord rely
وَٱلَّذِينَ
And those who
يَجْتَنِبُونَ
avoid
كَبَٰٓئِرَ
(the) greater
ٱلْإِثْمِ

sins

وَٱلْفَوَٰحِشَ

and the immoralities,

وَإِذَا

and when

مَا

غَضِبُوا۟

they are angry,

هُمْ

they

يَغْفِرُونَ

forgive,

٣٧

(37)

وَٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ وَإِذَا مَا غَضِبُوا۟ هُمْ يَغْفِرُونَ ٣٧

(37) And those who avoid the major sins and immoralities, and when they are angry, they forgive,

وَٱلَّذِينَ

And those who

ٱسْتَجَابُوا۟

respond

لِرَبِّهِمْ

to their Lord

وَأَقَامُوا۟

and establish

ٱلصَّلَوٰةَ

prayer

وَأَمْرُهُمْ

and their affairs

شُورَىٰ

(are conducted by) consultation

بَيْنَهُمْ

among them,

وَمِمَّا

and from what

رَزَقْنَٰهُمْ

We have provided them

يُنفِقُونَ

they spend,

٣٨

(38)

وَٱلَّذِينَ ٱسْتَجَابُوا۟ لِرَبِّهِمْ وَأَقَامُوا۟ ٱلصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ٣٨

(38) And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend.

وَٱلَّذِينَ

And those who,

إِذَآ

when

أَصَابَهُمُ

strikes them

ٱلْبَغْىُ

tyranny,

هُمْ

they

يَنتَصِرُونَ

defend themselves.

٣٩

(39)

وَٱلَّذِينَ إِذَآ أَصَابَهُمُ ٱلْبَغْىُ هُمْ يَنتَصِرُونَ ٣٩

(39) And those who, when tyranny strikes them, they defend themselves,

وَجَزَٰٓؤُا۟

(The) recompense

سَيِّئَةٍ

(of) an evil

سَيِّئَةٌ

(is) an evil

مِّثْلُهَا

like it.

صلے

فَمَنْ

But whoever

عَفَا

pardons

وَأَصْلَحَ

and makes reconciliation,

فَأَجْرُهُۥ

then his reward

عَلَى

(is) on

ٱللَّهِ

Allah.

ج

إِنَّهُۥ

Indeed, He

لَا

(does) not

يُحِبُّ

like

ٱلظَّٰلِمِينَ

the wrongdoers.

٤٠

(40)

وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ٤٠

(40) And the retribution for an evil act is an evil one like it, but whoever pardons and makes reconciliation - his reward is [due] from Allah. Indeed, He does not like wrongdoers.

وَلَمَنِ

And surely whosoever

ٱنتَصَرَ

defends himself

بَعْدَ

after

ظُلْمِهِۦ

he has been wronged,

فَأُو۟لَٰٓئِكَ

then those

مَا

not

عَلَيْهِم

(is) against them

مِّن

any

سَبِيلٍ

way.

٤١

(41)

وَلَمَنِ ٱنتَصَرَ بَعْدَ ظُلْمِهِۦ فَأُو۟لَـٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ٤١

(41) And whoever avenges himself after having been wronged - those have not upon them any cause [for blame].

إِنَّمَا

Only

ٱلسَّبِيلُ

the way

عَلَى

against

ٱلَّذِينَ

those who

يَظْلِمُونَ

oppress

ٱلنَّاسَ

the people

وَيَبْغُونَ

and rebel

فِى

in

ٱلْأَرْضِ

the earth

بِغَيْرِ

without

ٱلْحَقِّ

right.
ج

أُو۟لَٰٓئِكَ

Those

لَهُمْ

for them

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful.

٤٢

(42)

إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

٤٢

(42) The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment.

وَلَمَن

And whoever

صَبَرَ

(is) patient

وَغَفَرَ

and forgives,

إِنَّ

indeed,

ذَٰلِكَ

that

لَمِنْ

(is) surely of

عَزْمِ

matters of determination.

ٱلْأُمُورِ

٤٣

(43)

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ ٤٣

(43) And whoever is patient and forgives - indeed, that is of the matters [requiring] determination.

وَمَن

And whoever

يُضْلِلِ

Allah lets go astray

ٱللَّهُ

فَمَا

then not

لَهُۥ

for him

مِن

any

وَلِيٍّ

protector

مِّنۢ

after Him.

بَعْدِهِۦ

And you will see

قلے

وَتَرَى

the wrongdoers,

ٱلظَّٰلِمِينَ
when
لَمَّا
they see
رَأَوُاْ
the punishment
ٱلْعَذَابَ
saying,
يَقُولُونَ
"Is
هَلْ
(there) for
إِلَىٰ
return
مَرَدٍّ
any
مِّن
way?"
سَبِيلٍ
٤٤
(44)

وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن وَلِيٍّ مِّن بَعْدِهِۦ ۗ وَتَرَى ٱلظَّٰلِمِينَ لَمَّا رَأَوُاْ ٱلْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ٤٤

(44) And he whom Allah sends astray - for him there is no protector beyond Him. And you will see the wrongdoers, when they see the punishment, saying, "Is there for return [to the former world] any way?"

وَتَرَىٰهُمْ

And you will see them

يُعْرَضُونَ

being exposed

عَلَيْهَا

to it,

خَٰشِعِينَ

humbled

مِنَ

by

ٱلذُّلِّ

disgrace,

يَنظُرُونَ

looking

مِن

with

طَرْفٍ

a glance

خَفِىٍّ

stealthy.

قلى

وَقَالَ

And will say

ٱلَّذِينَ

those who

ءَامَنُوٓا۟

believed,

إِنَّ

"Indeed,

ٱلْخَٰسِرِينَ

the losers

ٱلَّذِينَ

(are) those who

خَسِرُوٓا۟

lost

أَنفُسَهُمْ

themselves

وَأَهْلِيهِمْ

and their families

يَوْمَ

(on the) Day

ٱلْقِيَـٰمَةِ

(of) the Resurrection.

قلے

أَلَآ

Unquestionably

إِنَّ

Indeed,

ٱلظَّـٰلِمِينَ

the wrongdoers

فِى

(are) in

عَذَابٍ

a punishment

مُّقِيمٍ

lasting.

٤٥

(45)

وَتَرَىٰهُمْ يُعْرَضُونَ عَلَيْهَا خَـٰشِعِينَ مِنَ ٱلذُّلِّ

يَنظُرُونَ مِن طَرْفٍ خَفِىٍّ ۗ وَقَالَ ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ ٱلْخَٰسِرِينَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيَٰمَةِ ۗ أَلَآ إِنَّ ٱلظَّٰلِمِينَ فِى عَذَابٍ مُّقِيمٍ ٤٥

(45) And you will see them being exposed to the Fire, humbled from humiliation, looking from [behind] a covert glance. And those who had believed will say, "Indeed, the [true] losers are the ones who lost themselves and their families on the Day of Resurrection. Unquestionably, the wrongdoers are in an enduring punishment."

وَمَا

And not

كَانَ

will be

لَهُم

for them

مِّنْ

any

أَوْلِيَآءَ

protector

يَنصُرُونَهُم

(who) will help them

مِّن

besides

دُونِ

Allah.

ٱللَّهِ

And whom

ۗ

وَمَن

Allah lets go astray

يُضْلِلِ

ٱللَّهُ

then not

فَمَا

for him

لَهُۥ

any

مِن

way.

سَبِيلٍ

٤٦

(46)

وَمَا كَانَ لَهُم مِّنْ أَوْلِيَآءَ يَنصُرُونَهُم مِّن دُونِ ٱللَّهِ ۗ وَمَن يُضْلِلِ ٱللَّهُ فَمَا لَهُۥ مِن سَبِيلٍ ٤٦

(46) And there will not be for them any allies to aid them other than Allah. And whoever Allah sends astray - for him there is no way.

ٱسْتَجِيبُوا۟

Respond

لِرَبِّكُم

to your Lord

مِّن

before

قَبْلِ

[that]

أَن

comes

يَأْتِىَ

a Day

يَوْمٌ
(there is) no
لَّا
averting
مَرَدَّ
for it
لَهُۥ
from
مِنَ
Allah.
ٱللَّهِ
Not
ج

مَا
(is) for you
لَكُم
any
مِّن
refuge
مَّلْجَإٍ
(on) that Day
يَوْمَئِذٍ
and not
وَمَا
for you
لَكُم
any
مِّن
denial.

نَّكِيرٍ

٤٧

(47)

ٱسْتَجِيبُوا۟ لِرَبِّكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لَّا مَرَدَّ لَهُۥ مِنَ ٱللَّهِ ۚ مَا لَكُم مِّن مَّلْجَإٍ يَوْمَئِذٍ وَمَا لَكُم مِّن نَّكِيرٍ ٤٧

(47) Respond to your Lord before a Day comes from Allah of which there is no repelling. No refuge will you have that day, nor for you will there be any denial.

فَإِنْ

Then if

أَعْرَضُوا۟

they turn away,

فَمَآ

then not

أَرْسَلْنَٰكَ

We have sent you

عَلَيْهِمْ

over them

حَفِيظًا

(as) a guardian.

صلى

إِنْ

Not

عَلَيْكَ

(is) on you

إِلَّا

except

ٱلْبَلَٰغُ
the conveyance.
قلے

وَإِنَّآ
And indeed,
إِذَآ
when
أَذَقْنَا
We cause to taste
ٱلْإِنسَٰنَ
[the] man
مِنَّا
from Us
رَحْمَةً
Mercy,
فَرِحَ
he rejoices
بِهَا
in it.
صلے

وَإِن
But if
تُصِبْهُمْ
befalls them
سَيِّئَةٌ
evil,
بِمَا
for what

قَدَّمَتْ

have sent forth

أَيْدِيهِمْ

their hands

فَإِنَّ

then indeed,

ٱلْإِنسَٰنَ

[the] man

كَفُورٌ

(is) ungrateful.

٤٨

(48)

فَإِنْ أَعْرَضُوا۟ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ ۗ وَإِنَّآ إِذَآ أَذَقْنَا ٱلْإِنسَٰنَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ ٱلْإِنسَٰنَ كَفُورٌ ٤٨

(48) But if they turn away - then We have not sent you, [O Muhammad], over them as a guardian; upon you is only [the duty of] notification. And indeed, when We let man taste mercy from us, he rejoices in it; but if evil afflicts him for what his hands have put forth, then indeed, man is ungrateful.

لِّلَّهِ

To Allah

مُلْكُ

(belongs the) dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth.

ج

يَخْلُقُ
He creates
مَا
what
يَشَآءُ
He wills.
ج

يَهَبُ
He grants
لِمَن
to whom
يَشَآءُ
He wills
إِنَٰثًا
females,
وَيَهَبُ
and He grants
لِمَن
to whom
يَشَآءُ
He wills
ٱلذُّكُورَ
[the] males.
٤٩
(49)

لِّلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَخْلُقُ مَا يَشَآءُ ۚ
يَهَبُ لِمَن يَشَآءُ إِنَٰثًا وَيَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ ٤٩

(49) To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males.

أَوْ

Or

يُزَوِّجُهُمْ

He grants them

ذُكْرَانًا

males

وَإِنَٰثًا

and females;

صلے

وَيَجْعَلُ

and He makes

مَن

whom

يَشَآءُ

He wills

عَقِيمًا

barren.

ج

إِنَّهُۥ

Indeed, He

عَلِيمٌ

(is) All-Knower,

قَدِيرٌ

All-Powerful.

٥٠

(50)

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَٰثًا ۖ وَيَجْعَلُ مَن يَشَآءُ عَقِيمًا ۚ إِنَّهُۥ عَلِيمٌ قَدِيرٌ ٥٠

(50) Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent.

وَمَا

And not

كَانَ

is

لِبَشَرٍ

for any human

أَن

that

يُكَلِّمَهُ

Allah should speak to him

ٱللَّهُ

إِلَّا

except

وَحْيًا

(by) revelation

أَوْ

or

مِن

from

وَرَآءِ

behind

حِجَابٍ

a veil

أَوْ

or

يُرْسِلَ

(by) sending

رَسُولًا

a messenger

فَيُوحِىَ

then he reveals

بِإِذْنِهِۦ

by His permission

مَا

what

يَشَآءُ

He wills.

ج

إِنَّهُۥ

Indeed, He

عَلِىٌّ

(is) Most High,

حَكِيمٌ

Most Wise.

٥١

(51)

وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِىَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِىٌّ حَكِيمٌ ٥١

(51) And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger to reveal, by His permission, what He wills. Indeed, He is

Most High and Wise.

وَكَذَٰلِكَ

And thus

أَوْحَيْنَآ

We have revealed

إِلَيْكَ

to you

رُوحًا

an inspiration

مِّنْ

by

أَمْرِنَا

Our Command.

ج

مَا

Not

كُنتَ

(did) you

تَدْرِى

know

مَا

what

ٱلْكِتَٰبُ

the Book (is)

وَلَا

and not

ٱلْإِيمَٰنُ

the faith.

وَلَٰكِن

But

جَعَلْنَٰهُ

We have made it

نُورًا

a light,

نَّهْدِى

We guide

بِهِۦ

with it

مَن

whom

نَّشَآءُ

We will

مِنْ

of

عِبَادِنَا

Our slaves.

ج

وَإِنَّكَ

And indeed, you

لَتَهْدِىٓ

surely guide

إِلَىٰ

to

صِرَٰطٍ

(the) Path

مُّسْتَقِيمٍ

Straight,

٥٢

وَكَذَٰلِكَ أَوْحَيْنَآ إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِى مَا ٱلْكِتَٰبُ وَلَا ٱلْإِيمَٰنُ وَلَٰكِن جَعَلْنَٰهُ نُورًا نَّهْدِى بِهِۦ مَن نَّشَآءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِىٓ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٥٢

(52) And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path -

صِرَٰطِ

(The) path

ٱللَّهِ

(of) Allah,

ٱلَّذِى

the One

لَهُۥ

to Whom

مَا

(belongs) whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth.

ۚ

أَلَآ

Unquestionably

إِلَى

To

ٱللَّهِ

Allah

تَصِيرُ

reach all affairs.

ٱلْأُمُورُ

٥٣

(53)

صِرَٰطِ ٱللَّهِ ٱلَّذِى لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ أَلَآ إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ٥٣

(53) The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve.

ءَايَٰتُهَا ٨٩

Verses 89

سُورَةُ ٱلزُّخْرُفِ

Chapter 43 Ornaments of gold

رُكُوعَاتُهَا ٧

Rukus 7

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

حمٓ

Ha Meem.

١

(1)

حمٓ ١

(1) Ha, Meem.

وَٱلْكِتَٰبِ

By the Book

ٱلْمُبِينِ

the clear,

٢

(2)

وَٱلْكِتَٰبِ ٱلْمُبِينِ ٢

(2) By the clear Book,

إِنَّا

Indeed, We

جَعَلْنَٰهُ

(have) made it

قُرْءَٰنًا

a Quran

عَرَبِيًّا

(in) Arabic

لَّعَلَّكُمْ

so that you may

تَعْقِلُونَ

understand.

٣

(3)

إِنَّا جَعَلْنَٰهُ قُرْءَٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ ٣

(3) Indeed, We have made it an Arabic Qur'an that you might understand.

وَإِنَّهُۥ

And indeed, it

فِىٓ

(is) in

أُمِّ

(the) Mother

ٱلْكِتَٰبِ

(of) the Book

لَدَيْنَا

with Us,

لَعَلِىٌّ

surely exalted,

حَكِيمٌ

full of wisdom.

٤

(4)

وَإِنَّهُۥ فِىٓ أُمِّ ٱلْكِتَٰبِ لَدَيْنَا لَعَلِىٌّ حَكِيمٌ ٤

(4) And indeed it is, in the Mother of the Book with Us, exalted and full of wisdom.

أَفَنَضْرِبُ

Then should We take away

عَنكُمُ

from you

ٱلذِّكْرَ

the Reminder,

صَفْحًا

disregarding (you),

أَن

because

كُنتُمْ

you are

قَوْمًا

a people

مُّسْرِفِينَ

transgressing?

٥

(5)

أَفَنَضْرِبُ عَنكُمُ ٱلذِّكْرَ صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ٥

(5) Then should We turn the message away, disregarding you, because you are a transgressing people?

وَكَمْ

And how many

أَرْسَلْنَا

We sent

مِن

a Prophet

نَّبِىٍّ

فِى

among

ٱلْأَوَّلِينَ

the former (people),

٦

(6)

وَكَمْ أَرْسَلْنَا مِن نَّبِيٍّ فِى ٱلْأَوَّلِينَ ٦

(6) And how many a prophet We sent among the former peoples,

وَمَا

And not

يَأْتِيهِم

came to them

مِّن

any Prophet

نَّبِيٍّ

but

إِلَّا

they used to

كَانُوا۟

mock at him.

بِهِۦ

يَسْتَهْزِءُونَ

٧

(7)

وَمَا يَأْتِيهِم مِّن نَّبِيٍّ إِلَّا كَانُوا۟ بِهِۦ يَسْتَهْزِءُونَ ٧

(7) But there would not come to them a prophet except that they used to ridicule him.

فَأَهْلَكْنَآ

Then We destroyed

أَشَدَّ

stronger

مِنْهُم

than them

بَطْشًا

(in) power

وَمَضَىٰ

and has passed

مَثَلُ

(the) example

ٱلْأَوَّلِينَ

(of) the former (people).

٨

(8)

فَأَهْلَكْنَآ أَشَدَّ مِنْهُم بَطْشًا وَمَضَىٰ مَثَلُ ٱلْأَوَّلِينَ ٨

(8) And We destroyed greater than them in [striking] power, and the example of the former peoples has preceded.

وَلَئِن

And if

سَأَلْتَهُم

you ask them,

مَّنْ

"Who

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth?"

لَيَقُولُنَّ

They will surely say,

خَلَقَهُنَّ

"Created them

ٱلْعَزِيزُ

the All-Mighty,

ٱلْعَلِيمُ

the All-Knower,"

٩

(9)

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ ٱلْعَزِيزُ ٱلْعَلِيمُ ٩

(9) And if you should ask them, "Who has created the heavens and the earth?" they would surely say, "They were created by the Exalted in Might, the Knowing."

ٱلَّذِى

The One Who

جَعَلَ

made

لَكُمُ

for you

ٱلْأَرْضَ

the earth

مَهْدًا

a bed,

وَجَعَلَ

and made

لَكُمْ

for you

فِيهَا

therein

سُبُلًا

roads

لَّعَلَّكُمْ

so that you may

تَهْتَدُونَ

(be) guided,

١٠

(10)

ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ١٠

(10) [The one] who has made for you the earth a bed and made for you upon it roads that you might be guided

وَٱلَّذِى

And the One Who

نَزَّلَ

sends down

مِنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water

بِقَدَرٍ

in (due) measure,

فَأَنشَرْنَا

then We revive

بِهِۦ

with it

بَلْدَةً

a land

مَّيْتًا

dead,
ج

كَذَٰلِكَ
thus
تُخْرَجُونَ
you will be brought forth,
١١
(11)
وَٱلَّذِى نَزَّلَ مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَنشَرْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ ١١
(11) And who sends down rain from the sky in measured amounts, and We revive thereby a dead land - thus will you be brought forth -
وَٱلَّذِى
And the One Who
خَلَقَ
created
ٱلْأَزْوَٰجَ
the pairs
كُلَّهَا
all of them
وَجَعَلَ
and made
لَكُم
for you
مِّنَ
[of]
ٱلْفُلْكِ
the ships
وَٱلْأَنْعَٰمِ

and the cattle

مَا

what

تَرْكَبُونَ

you ride,

١٢

(12)

وَٱلَّذِى خَلَقَ ٱلْأَزْوَٰجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ ٱلْفُلْكِ وَٱلْأَنْعَٰمِ مَا تَرْكَبُونَ ١٢

(12) And who created the species, all of them, and has made for you of ships and animals those which you mount.

لِتَسْتَوُۥا۟

That you may sit firmly,

عَلَىٰ

on

ظُهُورِهِۦ

their backs,

ثُمَّ

then

تَذْكُرُوا۟

remember

نِعْمَةَ

(the) favor

رَبِّكُمْ

(of) your Lord

إِذَا

when

ٱسْتَوَيْتُمْ

you sit firmly

عَلَيْهِ
on them
وَتَقُولُوا۟
and say,
سُبْحَٰنَ
"Glory be (to)
ٱلَّذِى
the One Who
سَخَّرَ
(has) subjected
لَنَا
to us
هَٰذَا
this,
وَمَا
and not
كُنَّا
we were
لَهُۥ
of it
مُقْرِنِينَ
capable.
١٣
(13)
لِتَسْتَوُۥا۟ عَلَىٰ ظُهُورِهِۦ ثُمَّ تَذْكُرُوا۟ نِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا۟ سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ١٣
(13) That you may settle yourselves upon their backs and then remember the favor of your Lord when you have settled upon them and

say. "Exalted is He who has subjected this to us, and we could not have [otherwise] subdued it.

وَإِنَّآ

And indeed, we

إِلَىٰ

to

رَبِّنَا

our Lord,

لَمُنقَلِبُونَ

will surely return."

١٤

(14)

وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ١٤

(14) And indeed we, to our Lord, will [surely] return."

وَجَعَلُوا۟

But they attribute

لَهُۥ

to Him

مِنْ

from

عِبَادِهِۦ

His slaves

جُزْءًا

a portion.

ج

إِنَّ

Indeed,

ٱلْإِنسَـٰنَ

man

لَكَفُورٌ
surely (is) clearly ungrateful.

مُّبِينٌ

١٥

(15)

وَجَعَلُواْ لَهُۥ مِنْ عِبَادِهِۦ جُزْءًا ۚ إِنَّ ٱلْإِنسَٰنَ لَكَفُورٌ مُّبِينٌ ١٥

(15) But they have attributed to Him from His servants a portion. Indeed, man is clearly ungrateful.

أَمِ
Or

ٱتَّخَذَ
has He taken

مِمَّا
of what,

يَخْلُقُ
He has created,

بَنَاتٍ
daughters

وَأَصْفَىٰكُم
and He has chosen (for) you

بِٱلْبَنِينَ
sons.

١٦

(16)

أَمِ ٱتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَىٰكُم بِٱلْبَنِينَ ١٦

(16) Or has He taken, out of what He has created, daughters and chosen you for [having] sons?

وَإِذَا

And when

بُشِّرَ

is given good news,

أَحَدُهُم

(to) one of them,

بِمَا

of what

ضَرَبَ

he sets up

لِلرَّحْمَٰنِ

for the Most Gracious

مَثَلًا

(as) a likeness,

ظَلَّ

becomes

وَجْهُهُۥ

his face

مُسْوَدًّا

dark

وَهُوَ

and he

كَظِيمٌ

(is) filled with grief.

١٧

(17)

وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَٰنِ مَثَلًا ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيمٌ ١٧

(17) And when one of them is given good tidings of that which he attributes to the Most Merciful in comparison, his face becomes dark, and he suppresses grief.

أَوَمَن

Then (is one) who

يُنَشَّؤُا۟

is brought up

فِى

in

ٱلْحِلْيَةِ

ornaments

وَهُوَ

and he

فِى

in

ٱلْخِصَامِ

the dispute

غَيْرُ

(is) not

مُبِينٍ

clear.

١٨

(18)

أَوَمَن يُنَشَّؤُا۟ فِى ٱلْحِلْيَةِ وَهُوَ فِى ٱلْخِصَامِ غَيْرُ مُبِينٍ ١٨

(18) So is one brought up in ornaments while being during conflict unevident [attributed to Allah]?

وَجَعَلُوا۟

And they made,

ٱلْمَلَٰٓئِكَةَ

the Angels,

ٱلَّذِينَ

those who

هُمْ

themselves

عِبَٰدُ

(are) slaves

ٱلرَّحْمَٰنِ

(of) the Most Gracious,

إِنَٰثًا

females.

ج

أَشَهِدُواْ

Did they witness

خَلْقَهُمْ

their creation?

ج

سَتُكْتَبُ

Will be recorded

شَهَٰدَتُهُمْ

their testimony,

وَيُسْـَٔلُونَ

and they will be questioned.

١٩

(19)

وَجَعَلُواْ ٱلْمَلَٰٓئِكَةَ ٱلَّذِينَ هُمْ عِبَٰدُ ٱلرَّحْمَٰنِ إِنَٰثًا ۚ أَشَهِدُواْ خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَٰدَتُهُمْ وَيُسْـَٔلُونَ ١٩

(19) And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned.

وَقَالُواْ

And they say,

لَوْ

"If

شَآءَ

had willed

ٱلرَّحْمَٰنُ

the Most Gracious,

مَا

we would not have worshipped them."

عَبَدْنَٰهُم

قلے

مَّا

Not

لَهُم

they have

بِذَٰلِكَ

about that

مِنْ

any

عِلْمٍ

knowledge.

صلے

إِنْ

Nothing

هُمْ

they (do)

إِلَّا

but

يَخْرُصُونَ

lie.

٢٠

(20)

وَقَالُوا۟ لَوْ شَآءَ ٱلرَّحْمَٰنُ مَا عَبَدْنَٰهُم ۗ مَّا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ ٢٠

(20) And they said, "If the Most Merciful had willed, we would not have worshipped them." They have of that no knowledge. They are not but falsifying.

أَمْ

Or

ءَاتَيْنَٰهُمْ

have We given them

كِتَٰبًا

a book

مِّن

before it,

قَبْلِهِۦ

so they

فَهُم

to it

بِهِۦ

(are) holding fast?

مُسْتَمْسِكُونَ

٢١

(21)

أَمْ ءَاتَيْنَٰهُمْ كِتَٰبًا مِّن قَبْلِهِۦ فَهُم بِهِۦ مُسْتَمْسِكُونَ

٢١

(21) Or have We given them a book before the Qur'an to which they are

adhering?

بَلْ

Nay,

قَالُوٓا۟

they say,

إِنَّا

"Indeed, we

وَجَدْنَآ

[we] found

ءَابَآءَنَا

our forefathers

عَلَىٰٓ

upon

أُمَّةٍ

a religion

وَإِنَّا

and indeed, we

عَلَىٰٓ

on

ءَاثَٰرِهِم

their footsteps

مُّهْتَدُونَ

(are) guided."

٢٢

(22)

بَلْ قَالُوٓا۟ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّهْتَدُونَ ٢٢

(22) Rather, they say, "Indeed, we found our fathers upon a religion, and we are in their footsteps [rightly] guided."

وَكَذَٰلِكَ
And thus
مَآ
not
أَرْسَلْنَا
We sent
مِن
before you
قَبْلِكَ
فِى
in
قَرْيَةٍ
a town
مِّن
any
نَّذِيرٍ
warner
إِلَّا
except
قَالَ
said
مُتْرَفُوهَآ
(the) wealthy ones of it,
إِنَّا
"Indeed, we
وَجَدْنَآ
[we] found
ءَابَآءَنَا
our forefathers

عَلَىٰٓ

on

أُمَّةٍ

a religion,

وَإِنَّا

and indeed, we

عَلَىٰٓ

[on]

ءَاثَٰرِهِم

their footsteps

مُّقْتَدُونَ

(are) following."

٢٣

(23)

وَكَذَٰلِكَ مَآ أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا وَجَدْنَآ ءَابَآءَنَا عَلَىٰٓ أُمَّةٍ وَإِنَّا عَلَىٰٓ ءَاثَٰرِهِم مُّقْتَدُونَ ٢٣

(23) And similarly, We did not send before you any warner into a city except that its affluent said, "Indeed, we found our fathers upon a religion, and we are, in their footsteps, following."

قَٰلَ

He said,

أَوَلَوْ

"Even if

جِئْتُكُم

I brought you

بِأَهْدَىٰ

better guidance

مِمَّا

than what

وَجَدتُّمْ

you found

عَلَيْهِ

on it

ءَابَآءَكُمْ

your forefathers?"

صلے

قَالُوٓاْ

They said,

إِنَّا

"Indeed, we

بِمَآ

with what

أُرْسِلْتُم

you are sent

بِهِۦ

with [it]

كَٰفِرُونَ

(are) disbelievers."

٢٤

(24)

قَٰلَ أَوَلَوْ جِئْتُكُم بِأَهْدَىٰ مِمَّا وَجَدتُّمْ عَلَيْهِ ءَابَآءَكُمْ صلے قَالُوٓاْ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ٢٤

(24) [Each warner] said, "Even if I brought you better guidance than that [religion] upon which you found your fathers?" They said, "Indeed we, in that with which you were sent, are disbelievers."

فَٱنتَقَمْنَا

So We took retribution

مِنْهُمْ

from them.

صلے

فَٱنظُرْ

Then see

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

(the) end

ٱلْمُكَذِّبِينَ

(of) the deniers.

٢٥

(25)

فَٱنتَقَمْنَا مِنْهُمْ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُكَذِّبِينَ

٢٥

(25) So we took retribution from them; then see how was the end of the deniers.

وَإِذْ

And when

قَالَ

Ibrahim said

إِبْرَٰهِيمُ

لِأَبِيهِ

to his father

وَقَوْمِهِۦٓ

and his people,

إِنَّنِى

"Indeed, I (am)

بَرَآءٌ

disassociated

مِّمَّا

from what

تَعْبُدُونَ

you worship

٢٦

(26)

وَإِذْ قَالَ إِبْرَٰهِيمُ لِأَبِيهِ وَقَوْمِهِۦٓ إِنَّنِى بَرَآءٌ مِّمَّا تَعْبُدُونَ ٢٦

(26) And [mention, O Muhammad], when Abraham said to his father and his people, "Indeed, I am disassociated from that which you worship

إِلَّا

Except

ٱلَّذِى

the One Who

فَطَرَنِى

created me;

فَإِنَّهُۥ

and indeed, He

سَيَهْدِينِ

will guide me."

٢٧

(27)

إِلَّا ٱلَّذِى فَطَرَنِى فَإِنَّهُۥ سَيَهْدِينِ ٢٧

(27) Except for He who created me; and indeed, He will guide me."

وَجَعَلَهَا
And he made it
كَلِمَةًۢ
a word
بَاقِيَةً
lasting
فِى
among
عَقِبِهِۦ
his descendents,
لَعَلَّهُمْ
so that they may
يَرْجِعُونَ
return.
٢٨
(28)
وَجَعَلَهَا كَلِمَةًۢ بَاقِيَةً فِى عَقِبِهِۦ لَعَلَّهُمْ يَرْجِعُونَ
٢٨
(28) And he made it a word remaining among his descendants that they might return [to it].
بَلْ
Nay,
مَتَّعْتُ
I gave enjoyment
هَٰٓؤُلَآءِ
(to) these
وَءَابَآءَهُمْ
and their forefathers
حَتَّىٰ

until

جَآءَهُمُ

came to them

ٱلْحَقُّ

the truth

وَرَسُولٌ

and a Messenger

مُّبِينٌ

clear.

٢٩

(29)

بَلْ مَتَّعْتُ هَٰٓؤُلَآءِ وَءَابَآءَهُمْ حَتَّىٰ جَآءَهُمُ ٱلْحَقُّ وَرَسُولٌ مُّبِينٌ ٢٩

(29) However, I gave enjoyment to these [people of Makkah] and their fathers until there came to them the truth and a clear Messenger.

وَلَمَّا

And when

جَآءَهُمُ

came to them

ٱلْحَقُّ

the truth,

قَالُوا۟

they said,

هَٰذَا

"This

سِحْرٌ

(is) magic,

وَإِنَّا

and indeed, we

بِهِۦ

of it

كَٰفِرُونَ

(are) disbelievers."

٣٠

(30)

وَلَمَّا جَآءَهُمُ ٱلْحَقُّ قَالُوا۟ هَٰذَا سِحْرٌ وَإِنَّا بِهِۦ كَٰفِرُونَ ٣٠

(30) But when the truth came to them, they said, "This is magic, and indeed we are, concerning it, disbelievers."

وَقَالُوا۟

And they say,

لَوْلَا

"Why not

نُزِّلَ

was sent down

هَٰذَا

this

ٱلْقُرْءَانُ

the Quran

عَلَىٰ

to

رَجُلٍ

a man,

مِّنَ

from

ٱلْقَرْيَتَيْنِ

the two towns,

عَظِيمٍ

great?"

٣١

(31)

وَقَالُوا۟ لَوْلَا نُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُلٍ مِّنَ ٱلْقَرْيَتَيْنِ عَظِيمٍ ٣١

(31) And they said, "Why was this Qur'an not sent down upon a great man from [one of] the two cities?"

أَهُمْ

Do they

يَقْسِمُونَ

distribute

رَحْمَتَ

(the) Mercy

رَبِّكَ

(of) your Lord?

ج

نَحْنُ

We

قَسَمْنَا

[We] distribute

بَيْنَهُم

among them

مَّعِيشَتَهُمْ

their livelihood

فِى

in

ٱلْحَيَوٰةِ

the life

ٱلدُّنْيَا

(of) the world,
ج

وَرَفَعْنَا
and We raise
بَعْضَهُمْ
some of them
فَوْقَ
above
بَعْضٍ
others
دَرَجَٰتٍ
(in) degrees
لِّيَتَّخِذَ
so that may take,
بَعْضُهُم
some of them,
بَعْضًا
others,
سُخْرِيًّا
(for) service.
قلے

وَرَحْمَتُ
But (the) Mercy
رَبِّكَ
(of) your Lord
خَيْرٌ
(is) better
مِّمَّا
than what

يَجْمَعُونَ

they accumulate.

٣٢

(32)

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَٰتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ٣٢

(32) Do they distribute the mercy of your Lord? It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service. But the mercy of your Lord is better than whatever they accumulate.

وَلَوْلَآ

And if not

أَن

that

يَكُونَ

(would) become

ٱلنَّاسُ

[the] mankind

أُمَّةً

a community

وَٰحِدَةً

one,

لَّجَعَلْنَا

We (would have) made

لِمَن

for (one) who

يَكْفُرُ

disbelieves

بِٱلرَّحْمَٰنِ

in the Most Gracious

لِبُيُوتِهِمْ

for their houses

سُقُفًا

roofs

مِّن

of

فِضَّةٍ

silver

وَمَعَارِجَ

and stairways

عَلَيْهَا

upon which

يَظْهَرُونَ

they mount

٣٣

(33)

وَلَوْلَآ أَن يَكُونَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِٱلرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ٣٣

(33) And if it were not that the people would become one community [of disbelievers], We would have made for those who disbelieve in the Most Merciful - for their houses - ceilings and stairways of silver upon which to mount

وَلِبُيُوتِهِمْ

And for their houses

أَبْوَٰبًا

doors

وَسُرُرًا

and couches

عَلَيْهَا

upon which

يَتَّكِـُٔونَ

they recline

٣٤

(34)

وَلِبُيُوتِهِمْ أَبْوَٰبًا وَسُرُرًا عَلَيْهَا يَتَّكِـُٔونَ ٣٤

(34) And for their houses - doors and couches [of silver] upon which to recline

وَزُخْرُفًا

And ornaments of gold.

ج

وَإِن

And not (is)

كُلُّ

all

ذَٰلِكَ

that

لَمَّا

but

مَتَٰعُ

an enjoyment

ٱلْحَيَوٰةِ

(of) the life

ٱلدُّنْيَا

(of) the world.
ج

وَٱلْءَاخِرَةُ
And the Hereafter
عِندَ
with
رَبِّكَ
your Lord
لِلْمُتَّقِينَ
(is) for the righteous.
٣٥
(35)
وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَٰعُ ٱلْحَيَوٰةِ ٱلدُّنْيَا ۚ وَٱلْءَاخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ٣٥
(35) And gold ornament. But all that is not but the enjoyment of worldly life. And the Hereafter with your Lord is for the righteous.
وَمَن
And whoever
يَعْشُ
turns away
عَن
from
ذِكْرِ
(the) remembrance
ٱلرَّحْمَٰنِ
(of) the Most Gracious,
نُقَيِّضْ
We appoint
لَهُۥ

for him

شَيْطَٰنًا

a devil,

فَهُوَ

then he

لَهُۥ

(is) to him

قَرِينٌ

a companion.

٣٦

(36)

وَمَن يَعْشُ عَن ذِكْرِ ٱلرَّحْمَٰنِ نُقَيِّضْ لَهُۥ شَيْطَٰنًا فَهُوَ لَهُۥ قَرِينٌ ٣٦

(36) And whoever is blinded from remembrance of the Most Merciful - We appoint for him a devil, and he is to him a companion.

وَإِنَّهُمْ

And indeed, they

لَيَصُدُّونَهُمْ

surely, turn them away

عَنِ

from

ٱلسَّبِيلِ

the Path

وَيَحْسَبُونَ

and they think

أَنَّهُم

that they

مُّهْتَدُونَ

(are) guided.

٣٧

(37)

وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ٣٧

(37) And indeed, the devils avert them from the way [of guidance] while they think that they are [rightly] guided

حَتَّىٰٓ

Until

إِذَا

when

جَآءَنَا

he comes to Us

قَالَ

he says,

يَٰلَيْتَ

"O would that

بَيْنِى

between me

وَبَيْنَكَ

and between you

بُعْدَ

(were the) distance

ٱلْمَشْرِقَيْنِ

(of) the East and the West."

فَبِئْسَ

How wretched is

ٱلْقَرِينُ

the companion

٣٨

(38)

حَتَّىٰٓ إِذَا جَآءَنَا قَالَ يَٰلَيْتَ بَيْنِى وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَبِئْسَ ٱلْقَرِينُ ٣٨

(38) Until, when he comes to Us [at Judgement], he says [to his companion], "Oh, I wish there was between me and you the distance between the east and west - how wretched a companion."

وَلَن

And never

يَنفَعَكُمُ

will benefit you

ٱلْيَوْمَ

the Day,

إِذ

when

ظَّلَمْتُمْ

you have wronged,

أَنَّكُمْ

that you

فِى

(will be) in

ٱلْعَذَابِ

the punishment

مُشْتَرِكُونَ

sharing.

٣٩

(39)

وَلَن يَنفَعَكُمُ ٱلْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِى ٱلْعَذَابِ مُشْتَرِكُونَ ٣٩

(39) And never will it benefit you that Day, when you have wronged, that you are [all] sharing in the punishment.

أَفَأَنتَ

Then can you

تُسْمِعُ

cause to hear

ٱلصُّمَّ

the deaf

أَوْ

or

تَهْدِى

guide

ٱلْعُمْىَ

the blind

وَمَن

and (one) who

كَانَ

is

فِى

in

ضَلَٰلٍ

an error

مُّبِينٍ

clear?

٤٠

(40)

أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ أَوْ تَهْدِى ٱلْعُمْىَ وَمَن كَانَ فِى ضَلَٰلٍ مُّبِينٍ ٤٠

(40) Then will you make the deaf hear, [O Muhammad], or guide the blind or he who is in clear error?

فَإِمَّا

And whether

نَذْهَبَنَّ

We take you away,

بِكَ

فَإِنَّا

then indeed, We,

مِنْهُم

from them

مُّنتَقِمُونَ

(will) take retribution.

٤١

(41)

فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ٤١

(41) And whether [or not] We take you away [in death], indeed, We will take retribution upon them.

أَوْ

Or

نُرِيَنَّكَ

We show you

ٱلَّذِى

that which

وَعَدْنَٰهُمْ

We have promised them,

فَإِنَّا

then indeed, We

عَلَيْهِم

over them

مُّقْتَدِرُونَ

have full power.

٤٢

(42)

أَوْ نُرِيَنَّكَ ٱلَّذِى وَعَدْنَٰهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ٤٢

(42) Or whether [or not] We show you that which We have promised them, indeed, We are Perfect in Ability.

فَٱسْتَمْسِكْ

So hold fast

بِٱلَّذِىٓ

to that which

أُوحِىَ

is revealed

إِلَيْكَ

to you.

صلى

إِنَّكَ

Indeed, you

عَلَىٰ

(are) on

صِرَٰطٍ

a Path

مُّسْتَقِيمٍ

Straight.

٤٣

(43)

فَٱسْتَمْسِكْ بِٱلَّذِىٓ أُوحِىَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٤٣

(43) So adhere to that which is revealed to you. Indeed, you are on a straight path.

وَإِنَّهُۥ

And indeed, it

لَذِكْرٌ

(is) surely, a Reminder

لَّكَ

for you

وَلِقَوْمِكَ

and your people,

صلے

وَسَوْفَ

and soon

تُسْـَٔلُونَ

you will be questioned.

٤٤

(44)

وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْـَٔلُونَ ٤٤

(44) And indeed, it is a remembrance for you and your people, and you [all] are going to be questioned.

وَسْـَٔلْ

And ask

مَنْ

(those) whom

أَرْسَلْنَا

We sent

مِن

before you

قَبْلِكَ

مِن

of

رُّسُلِنَآ

Our Messengers;

أَجَعَلْنَا

did We make

مِن

besides

دُونِ

ٱلرَّحْمَٰنِ

the Most Gracious

ءَالِهَةً

gods

يُعْبَدُونَ

to be worshipped?

٤٥

(45)

وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ٤٥

(45) And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped?

وَلَقَدْ

And certainly

أَرْسَلْنَا

We sent

مُوسَىٰ

Musa

بِـَٔايَٰتِنَآ

with Our Signs

إِلَىٰ

to

فِرْعَوْنَ

Firaun

وَمَلَإِيْهِۦ

and his chiefs,

فَقَالَ

and he said,

إِنِّى

"Indeed, I am

رَسُولُ

a Messenger

رَبِّ

(of the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds."

٤٦

(46)

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِيْهِۦ فَقَالَ إِنِّى رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ٤٦

(46) And certainly did We send Moses with Our signs to Pharaoh and his establishment, and he said, "Indeed, I am the messenger of the Lord of the worlds."

فَلَمَّا

But when

جَآءَهُم

he came to them

بِـَٔايَٰتِنَآ

with Our Signs,

إِذَا

behold

هُم

They

مِّنْهَا

at them

يَضْحَكُونَ

laughed.

٤٧

(47)

فَلَمَّا جَآءَهُم بِـَٔايَٰتِنَآ إِذَا هُم مِّنْهَا يَضْحَكُونَ ٤٧

(47) But when he brought them Our signs, at once they laughed at them.

وَمَا

And not

نُرِيهِم

We showed them

مِّنْ

of

ءَايَةٍ

a Sign

إِلَّا

but

هِىَ

it

أَكْبَرُ

(was) greater

مِنْ

than

أُخْتِهَا

its sister,

صلے

وَأَخَذْنَٰهُم

and We seized them

بِٱلْعَذَابِ

with the punishment

لَعَلَّهُمْ

so that they may

يَرْجِعُونَ

return.

٤٨

(48)

وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا ۖ وَأَخَذْنَٰهُم بِٱلْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ ٤٨

(48) And We showed them not a sign except that it was greater than its sister, and We seized them with affliction that perhaps they might return [to faith].

وَقَالُوا۟

And they said,

يَٰٓأَيُّهَ

"O

ٱلسَّاحِرُ

[the] magician

ٱدْعُ

Invoke

لَنَا

for us

رَبَّكَ

your Lord

بِمَا

by what

عَهِدَ

He has made covenant

عِندَكَ

with you.

إِنَّنَا

Indeed, we

لَمُهْتَدُونَ

(will) surely be guided."

٤٩

(49)

وَقَالُوا۟ يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ ٤٩

(49) And they said [to Moses], "O magician, invoke for us your Lord by what He has promised you. Indeed, we will be guided."

فَلَمَّا

But when

كَشَفْنَا

We removed

عَنْهُمُ

from them

ٱلْعَذَابَ

the punishment

إِذَا

behold

هُمْ

They

يَنكُثُونَ

broke (their word).

(50)

فَلَمَّا كَشَفْنَا عَنْهُمُ ٱلْعَذَابَ إِذَا هُمْ يَنكُثُونَ ٥٠

(50) But when We removed from them the affliction, at once they broke their word.

وَنَادَىٰ

And called out

فِرْعَوْنُ

Firaun

فِى

among

قَوْمِهِۦ

his people;

قَالَ

he said,

يَٰقَوْمِ

"O my people

أَلَيْسَ

Is not

لِى

for me

مُلْكُ

(the) kingdom

مِصْرَ

(of) Egypt

وَهَٰذِهِ

and these

ٱلْأَنْهَٰرُ

[the] rivers

تَجْرِى

flowing

مِن

underneath me?

تَحْتِىٓ

صلے

أَفَلَا

Then do not

تُبْصِرُونَ

you see?

٥١

(51)

وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ قَالَ يَٰقَوْمِ أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِى مِن تَحْتِىٓ ۖ أَفَلَا تُبْصِرُونَ ٥١

(51) And Pharaoh called out among his people; he said, "O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see?

أَمْ

Or

أَنَا۠

am I

خَيْرٌ

better

مِّنْ

than

هَٰذَا

this,

ٱلَّذِى

one who -

هُوَ

he

مَهِينٌ

(is) insignificant

وَلَا

and hardly

يَكَادُ

يُبِينُ

clear?

٥٢

(52)

أَمْ أَنَا۠ خَيْرٌ مِّنْ هَٰذَا ٱلَّذِى هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ٥٢

(52) Or am I [not] better than this one who is insignificant and hardly makes himself clear?

فَلَوْلَآ

Then why not

أُلْقِىَ

are placed

عَلَيْهِ

on him

أَسْوِرَةٌ

bracelets

مِّن

of

ذَهَبٍ

gold

أَوْ

or

جَآءَ

come

مَعَهُ

with him

ٱلْمَلَٰٓئِكَةُ

the Angels

مُقْتَرِنِينَ

accompanying (him)?"

٥٣

(53)

فَلَوْلَآ أُلْقِىَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَآءَ مَعَهُ ٱلْمَلَٰٓئِكَةُ مُقْتَرِنِينَ ٥٣

(53) Then why have there not been placed upon him bracelets of gold or come with him the angels in conjunction?"

فَٱسْتَخَفَّ

So he bluffed

قَوْمَهُۥ

his people,

فَأَطَاعُوهُ

and they obeyed him.

ج

إِنَّهُمْ

Indeed, they

كَانُوا۟

were

قَوْمًا

a people

فَٰسِقِينَ

defiantly disobedient.

٥٤

(54)

فَٱسْتَخَفَّ قَوْمَهُۥ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ٥٤

(54) So he bluffed his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient [of Allah].

فَلَمَّآ

So when

ءَاسَفُونَا

they angered Us,

ٱنتَقَمْنَا

We took retribution

مِنْهُمْ

from them,

فَأَغْرَقْنَٰهُمْ

and We drowned them

أَجْمَعِينَ

all.

٥٥

(55)

فَلَمَّآ ءَاسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ

٥٥

(55) And when they angered Us, We took retribution from them and drowned them all.

فَجَعَلْنَٰهُمْ

And We made them

سَلَفًا

a precedent

وَمَثَلًا

and an example

لِّلْءَاخِرِينَ

for the later (generations).

٥٦

(56)

فَجَعَلْنَٰهُمْ سَلَفًا وَمَثَلًا لِّلْءَاخِرِينَ ٥٦

(56) And We made them a precedent and an example for the later peoples.

وَلَمَّا

And when

ضُرِبَ

is presented,

ٱبْنُ

(the) son

مَرْيَمَ

(of) Maryam,

مَثَلًا

(as) an example

إِذَا

behold

قَوْمُكَ

Your people

مِنْهُ

about it

يَصِدُّونَ

laughed aloud.

٥٧

(57)

وَلَمَّا ضُرِبَ ٱبْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ٥٧

(57) And when the son of Mary was presented as an example, immediately your people laughed aloud.

وَقَالُوٓا۟

And they said,

ءَأَٰلِهَتُنَا

"Are our gods

خَيْرٌ

better

أَمْ

or

هُوَ

he?"

ج

مَا

Not

ضَرَبُوهُ

they present it

لَكَ

to you

إِلَّا

except

جَدَلًۢا

(for) argument.

ج

بَلْ

Nay,

هُمْ

they

قَوْمٌ

(are) a people

خَصِمُونَ

argumentative.

٥٨

(58)

وَقَالُوٓا۟ ءَأَٰلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًۢا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ٥٨

(58) And they said, "Are your gods better, or is he?" They did not present the comparison except for [mere] argument. But, [in fact], they are a people prone to dispute.

إِنْ

Not

هُوَ

he

إِلَّا

(was) except

عَبْدٌ

a slave,

أَنْعَمْنَا

We bestowed Our favor

عَلَيْهِ

on him

وَجَعَلْنَٰهُ

and We made him

مَثَلًا

an example

لِّبَنِىٓ

for (the) Children of Israel.

إِسْرَٰٓءِيلَ

٥٩

(59)

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَٰهُ مَثَلًا لِّبَنِىٓ إِسْرَٰٓءِيلَ ٥٩

(59) Jesus was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel.

وَلَوْ

And if

نَشَآءُ

We willed,

لَجَعَلْنَا

surely We (could have) made

مِنكُم

among you

مَّلَٰٓئِكَةً

Angels

فِى

in

ٱلْأَرْضِ

the earth

يَخْلُفُونَ

succeeding.

٦٠

(60)

وَلَوْ نَشَآءُ لَجَعَلْنَا مِنكُم مَّلَٰٓئِكَةً فِى ٱلْأَرْضِ يَخْلُفُونَ ٦٠

(60) And if We willed, We could have made [instead] of you angels succeeding [one another] on the earth.

وَإِنَّهُۥ

And indeed, it

لَعِلْمٌ

surely (is) a knowledge

لِّلسَّاعَةِ

of the Hour.

فَلَا

So (do) not

تَمْتَرُنَّ

(be) doubtful

بِهَا

about it,

وَٱتَّبِعُونِ

and follow Me.

ۚ

هَٰذَا

This

صِرَٰطٌ

(is the) Path

مُّسْتَقِيمٌ

Straight.

٦١

(61)

وَإِنَّهُۥ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَٱتَّبِعُونِ ۚ هَٰذَا

صِرَٰطٌ مُّسْتَقِيمٌ ٦١

(61) And indeed, Jesus will be [a sign for] knowledge of the Hour, so be not in doubt of it, and follow Me. This is a straight path.

وَلَا

And (let) not

يَصُدَّنَّكُمُ

avert you

ٱلشَّيْطَٰنُ

the Shaitaan.

صلے

إِنَّهُۥ

Indeed, he

لَكُمْ

(is) for you

عَدُوٌّ

an enemy

مُّبِينٌ

clear.

٦٢

(62)

وَلَا يَصُدَّنَّكُمُ ٱلشَّيْطَٰنُ ۖ إِنَّهُۥ لَكُمْ عَدُوٌّ مُّبِينٌ ٦٢

(62) And never let Satan avert you. Indeed, he is to you a clear enemy.

وَلَمَّا

And when

جَآءَ

came

عِيسَىٰ

Isa

بِٱلْبَيِّنَٰتِ

with clear proofs,

قَالَ

he said,

قَدْ

"Verily,

جِئْتُكُم

I have come to you

بِٱلْحِكْمَةِ

with wisdom

وَلِأُبَيِّنَ

and that I make clear

لَكُم

to you

بَعْضَ

some

ٱلَّذِى

(of) that which

تَخْتَلِفُونَ

you differ

فِيهِ

in it.

صلے

فَٱتَّقُوا۟

So fear

ٱللَّهَ

Allah

وَأَطِيعُونِ

and obey me.

٦٣

(63)

وَلَمَّا جَآءَ عِيسَىٰ بِٱلْبَيِّنَٰتِ قَالَ قَدْ جِئْتُكُم بِٱلْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ ٱلَّذِى تَخْتَلِفُونَ فِيهِ ۖ فَٱتَّقُوا۟ ٱللَّهَ وَأَطِيعُونِ ٦٣

(63) And when Jesus brought clear proofs, he said, "I have come to you with wisdom and to make clear to you some of that over which you differ, so fear Allah and obey me.

إِنَّ

Indeed,

ٱللَّهَ

Allah,

هُوَ

He

رَبِّى

(is) my Lord

وَرَبُّكُمْ

and your Lord,

فَٱعْبُدُوهُ

so worship Him.

ۚ

هَٰذَا

This

صِرَٰطٌ

(is) a Path

مُّسْتَقِيمٌ

Straight."

٦٤

(64)

إِنَّ ٱللَّهَ هُوَ رَبِّى وَرَبُّكُمْ فَٱعْبُدُوهُ ۚ هَٰذَا صِرَٰطٌ

مُّسْتَقِيمٌ ٦٤

(64) Indeed, Allah is my Lord and your Lord, so worship Him. This is a straight path."

فَٱخْتَلَفَ

But differed

ٱلْأَحْزَابُ

the factions

مِن

from

بَيْنِهِمْ

among them,

صلے

فَوَيْلٌ

so woe

لِّلَّذِينَ

to those who

ظَلَمُوا۟

wronged

مِنْ

from

عَذَابِ

(the) punishment

يَوْمٍ

(of the) Day

أَلِيمٍ

painful.

٦٥

(65)

فَٱخْتَلَفَ ٱلْأَحْزَابُ مِن بَيْنِهِمْ ۖ فَوَيْلٌ لِّلَّذِينَ

ظَلَمُواْ مِنْ عَذَابِ يَوْمٍ أَلِيمٍ ٦٥

(65) But the denominations from among them differed [and separated], so woe to those who have wronged from the punishment of a painful Day.

هَلْ

Are

يَنظُرُونَ

they waiting

إِلَّا

except

ٱلسَّاعَةَ

(for) the Hour

أَن

that

تَأْتِيَهُم

it should come on them

بَغْتَةً

suddenly

وَهُمْ

while they

لَا

(do) not

يَشْعُرُونَ

perceive?

٦٦

(66)

هَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ٦٦

(66) Are they waiting except for the Hour to come upon them suddenly while they perceive not?

ٱلْأَخِلَّآءُ

Friends

يَوْمَئِذٍ

that Day,

بَعْضُهُمْ

some of them

لِبَعْضٍ

to others

عَدُوٌّ

(will be) enemies

إِلَّا

except

ٱلْمُتَّقِينَ

the righteous,

٦٧

(67)

ٱلْأَخِلَّآءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ

٦٧

(67) Close friends, that Day, will be enemies to each other, except for the righteous

يَٰعِبَادِ

"O My slaves

لَا

No

خَوْفٌ

fear

عَلَيْكُمُ

on you

ٱلْيَوْمَ

this Day

وَلَآ

and not

أَنتُمْ

you

تَحْزَنُونَ

will grieve,

٦٨

(68)

يَٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ ٱلْيَوْمَ وَلَآ أَنتُمْ تَحْزَنُونَ

٦٨

(68) [To whom Allah will say], "O My servants, no fear will there be concerning you this Day, nor will you grieve,

ٱلَّذِينَ

Those who

ءَامَنُوا۟

believed

بِـَٔايَٰتِنَا

in Our Verses

وَكَانُوا۟

and were

مُسْلِمِينَ

submissive.

٦٩

(69)

ٱلَّذِينَ ءَامَنُوا۟ بِـَٔايَٰتِنَا وَكَانُوا۟ مُسْلِمِينَ ٦٩

(69) [You] who believed in Our verses and were Muslims.

ٱدْخُلُوا۟

Enter

ٱلْجَنَّةَ

Paradise,

أَنتُمْ

you

وَأَزْوَٰجُكُمْ

and your spouses

تُحْبَرُونَ

delighted."

٧٠

(70)

ٱدْخُلُوا۟ ٱلْجَنَّةَ أَنتُمْ وَأَزْوَٰجُكُمْ تُحْبَرُونَ ٧٠

(70) Enter Paradise, you and your kinds, delighted."

يُطَافُ

Will be circulated

عَلَيْهِم

for them

بِصِحَافٍ

plates

مِّن

of

ذَهَبٍ

gold

وَأَكْوَابٍ

and cups.

صلے

وَفِيهَا

And therein

مَا

(is) what

تَشْتَهِيهِ

desires

ٱلْأَنفُسُ

the souls

وَتَلَذُّ

and delights

ٱلْأَعْيُنُ

the eyes,

صلے

وَأَنتُمْ

and you

فِيهَا

therein

خَٰلِدُونَ

will abide forever.

٧١

(71)

يُطَافُ عَلَيْهِم بِصِحَافٍ مِّن ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ ٱلْأَنفُسُ وَتَلَذُّ ٱلْأَعْيُنُ ۖ وَأَنتُمْ فِيهَا خَٰلِدُونَ ٧١

(71) Circulated among them will be plates and vessels of gold. And therein is whatever the souls desire and [what] delights the eyes, and you will abide therein eternally.

وَتِلْكَ

And this

ٱلْجَنَّةُ

(is) the Paradise

ٱلَّتِىٓ

which

أُورِثْتُمُوهَا

you are made to inherit

بِمَا

for what

كُنتُمْ

you used (to)

تَعْمَلُونَ

do.

٧٢

(72)

وَتِلْكَ ٱلْجَنَّةُ ٱلَّتِىٓ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ

٧٢

(72) And that is Paradise which you are made to inherit for what you used to do.

لَكُمْ

For you

فِيهَا

therein

فَٰكِهَةٌ

(are) fruits

كَثِيرَةٌ

abundant,

مِّنْهَا

from it

تَأْكُلُونَ

you will eat.

٧٣

(73)

لَكُمْ فِيهَا فَٰكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ٧٣

(73) For you therein is much fruit from which you will eat.

إِنَّ

Indeed,

ٱلْمُجْرِمِينَ

the criminals

فِى

(will be) in

عَذَابِ

(the) punishment

جَهَنَّمَ

(of) Hell

خَٰلِدُونَ

abiding forever.

٧٤

(74)

إِنَّ ٱلْمُجْرِمِينَ فِى عَذَابِ جَهَنَّمَ خَٰلِدُونَ ٧٤

(74) Indeed, the criminals will be in the punishment of Hell, abiding eternally.

لَا

Not

يُفَتَّرُ

will it subside

عَنْهُمْ

for them,

وَهُمْ

and they

فِيهِ

in it

مُبْلِسُونَ

(will) despair.

٧٥

(75)

لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ٧٥

(75) It will not be allowed to subside for them, and they, therein, are in despair.

وَمَا

And not

ظَلَمْنَٰهُمْ

We wronged them

وَلَٰكِن

but

كَانُواْ

they were

هُمُ

themselves

ٱلظَّٰلِمِينَ

wrongdoers.

٧٦

(76)

وَمَا ظَلَمْنَٰهُمْ وَلَٰكِن كَانُواْ هُمُ ٱلظَّٰلِمِينَ ٧٦

(76) And We did not wrong them, but it was they who were the wrongdoers.

وَنَادَوْاْ

And they will call,

يَٰمَٰلِكُ

"O Malik

لِيَقْضِ

Let put an end

عَلَيْنَا

to us

رَبُّكَ

your Lord."

صلے

قَالَ

He (will) say,

إِنَّكُم

"Indeed, you

مَّٰكِثُونَ

(will) remain."

٧٧

(77)

وَنَادَوْا۟ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّٰكِثُونَ ٧٧

(77) And they will call, "O Malik, let your Lord put an end to us!" He will say, "Indeed, you will remain."

لَقَدْ

Certainly,

جِئْنَٰكُم

We have brought you

بِٱلْحَقِّ

the truth,

وَلَٰكِنَّ

but

أَكْثَرَكُمْ

most of you,

لِلْحَقِّ

to the truth

كَٰرِهُونَ

(are) averse.

٧٨

(78)

لَقَدْ جِئْنَٰكُم بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ

٧٨

(78) We had certainly brought you the truth, but most of you, to the truth, were averse.

أَمْ

Or

أَبْرَمُوٓا۟

have they determined

أَمْرًا

an affair?

فَإِنَّا

Then indeed, We

مُبْرِمُونَ

(are) determined.

٧٩

(79)

أَمْ أَبْرَمُوٓا۟ أَمْرًا فَإِنَّا مُبْرِمُونَ ٧٩

(79) Or have they devised [some] affair? But indeed, We are devising [a plan].

أَمْ

Or

يَحْسَبُونَ

(do) they think

أَنَّا

that We

لَا

(can) not

نَسْمَعُ

hear

سِرَّهُمْ

their secret(s)

وَنَجْوَىٰهُم

and their private counsel(s)?

ج

بَلَىٰ

Nay,

وَرُسُلُنَا

and Our messengers

لَدَيْهِمْ

with them,

يَكْتُبُونَ

are recording.

٨٠

(80)

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَىٰهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ٨٠

(80) Or do they think that We hear not their secrets and their private conversations? Yes, [We do], and Our messengers are with them recording.

قُلْ

Say,

إِن

"If

كَانَ

had

لِلرَّحْمَٰنِ

the Most Gracious

وَلَدٌ

a son.

فَأَنَا۠

Then, I

أَوَّلُ

(would be the) first

ٱلْعَٰبِدِينَ

(of) the worshippers."

٨١

(81)

قُلْ إِن كَانَ لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا۠ أَوَّلُ ٱلْعَٰبِدِينَ ٨١

(81) Say, [O Muhammad], "If the Most Merciful had a son, then I would be the first of [his] worshippers."

سُبْحَٰنَ

Glory be

رَبِّ

(to the) Lord,

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

رَبِّ

(the) Lord

ٱلْعَرْشِ

(of) the Throne,

عَمَّا

above what

يَصِفُونَ

they ascribe.

٨٢

(82)

سُبْحَٰنَ رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ٨٢

(82) Exalted is the Lord of the heavens and the earth, Lord of the Throne, above what they describe.

فَذَرْهُمْ

So leave them

يَخُوضُوا۟

(to) converse vainly

وَيَلْعَبُوا۟

and play

حَتَّىٰ

until

يُلَٰقُوا۟

they meet

يَوْمَهُمُ

their Day

ٱلَّذِى

which

يُوعَدُونَ

they are promised

٨٣

(83)

فَذَرْهُمْ يَخُوضُوا۟ وَيَلْعَبُوا۟ حَتَّىٰ يُلَٰقُوا۟ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ٨٣

(83) So leave them to converse vainly and amuse themselves until they meet their Day which they are promised.

وَهُوَ

And He

ٱلَّذِى

(is) the One Who

فِى

(is) in

ٱلسَّمَآءِ

the heaven -

إِلَٰهٌ

God,

وَفِى

and in

ٱلْأَرْضِ

the earth -

إِلَٰهٌ

God.

ج

وَهُوَ

And He

ٱلْحَكِيمُ

(is) the All-Wise,

ٱلْعَلِيمُ

the All-Knower.

٨٤

(84)

وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَٰهٌ وَفِى ٱلْأَرْضِ إِلَٰهٌ ج وَهُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ٨٤

(84) And it is Allah who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing.

وَتَبَارَكَ

And blessed (is)

ٱلَّذِى

the One Who -

لَهُۥ

to Whom

مُلْكُ

(belongs the) dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth

وَمَا

and whatever

بَيْنَهُمَا

(is) between both of them

وَعِندَهُۥ

and with Him

عِلْمُ

(is the) knowledge

ٱلسَّاعَةِ

(of) the Hour,

وَإِلَيْهِ

and to Him

تُرْجَعُونَ

you will be returned.

٨٥

(85)

وَتَبَارَكَ ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَعِندَهُۥ عِلْمُ ٱلسَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ٨٥

(85) And blessed is He to whom belongs the dominion of the heavens and the earth and whatever is between them and with whom is knowledge of the Hour and to whom you will be returned.

وَلَا

And not

يَمْلِكُ

have power

ٱلَّذِينَ

those whom

يَدْعُونَ

they invoke

مِن

besides Him

دُونِهِ

ٱلشَّفَٰعَةَ

(for) the intercession;

إِلَّا

except

مَن

who

شَهِدَ

testifies

بِٱلْحَقِّ

to the truth,

وَهُمْ

and they

يَعْلَمُونَ

know.

٨٦

(86)

وَلَا يَمْلِكُ ٱلَّذِينَ يَدْعُونَ مِن دُونِهِ ٱلشَّفَٰعَةَ إِلَّا مَن شَهِدَ بِٱلْحَقِّ وَهُمْ يَعْلَمُونَ ٨٦

(86) And those they invoke besides Him do not possess [power of] intercession; but only those who testify to the truth [can benefit], and they know.

وَلَئِن

And if

سَأَلْتَهُم

you ask them

مَّنْ

who

خَلَقَهُمْ

created them,

لَيَقُولُنَّ

they will certainly say,

ٱللَّهُ

"Allah."

صلى

فَأَنَّىٰ

Then how

يُؤْفَكُونَ

are they deluded?

٨٧

(87)

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَهُمْ لَيَقُولُنَّ ٱللَّهُ ۖ فَأَنَّىٰ يُؤْفَكُونَ ٨٧

(87) And if you asked them who created them, they would surely say, "Allah." So how are they deluded?

وَقِيلِهِۦ

And his saying,

يَٰرَبِّ

"O my Lord

إِنَّ

Indeed,

هَٰٓؤُلَآءِ

these

قَوْمٌ

(are) a people

لَّا

(who do) not

يُؤْمِنُونَ

believe."

٨٨

(88)

وَقِيلِهِۦ يَٰرَبِّ إِنَّ هَٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُونَ ٨٨

(88) And [Allah acknowledges] his saying, "O my Lord, indeed these are a people who do not believe."

فَٱصْفَحْ

So turn away

عَنْهُمْ

from them

وَقُلْ

and say,

سَلَٰمٌ

"Peace."

ج

فَسَوْفَ

But soon

يَعْلَمُونَ

they will know.

٨٩

(89)

فَٱصْفَحْ عَنْهُمْ وَقُلْ سَلَٰمٌ ۚ فَسَوْفَ يَعْلَمُونَ ٨٩

(89) So turn aside from them and say, "Peace." But they are going to know.

ءَايَٰتُهَا ٥٩

Verses 59

سُورَةُ ٱلدُّخَانِ

Chapter 44 The Smoke

رُكُوعَاتُهَا ٣

Rukus 3

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

حمٓ

Ha Meem.

١

(1)

حمٓ ١

(1) Ha, Meem.

وَٱلْكِتَٰبِ

By the Book

ٱلْمُبِينِ

the clear,

٢

(2)

وَٱلْكِتَٰبِ ٱلْمُبِينِ ٢

(2) By the clear Book,

إِنَّآ

Indeed, We

أَنزَلْنَٰهُ

revealed it

فِى

in

لَيْلَةٍ

a Night

مُّبَٰرَكَةٍ

Blessed.
ج

إِنَّا
Indeed, We
كُنَّا
[We] are
مُنذِرِينَ
(ever) warning.
٣
(3)
إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةٍ مُّبَٰرَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ ٣
(3) Indeed, We sent it down during a blessed night. Indeed, We were to warn [mankind].
فِيهَا
Therein
يُفْرَقُ
is made distinct
كُلُّ
every
أَمْرٍ
affair,
حَكِيمٍ
wise,
٤
(4)
فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ٤
(4) On that night is made distinct every precise matter -
أَمْرًا
A command

مِّنْ
from
عِندِنَآ
Us.
ج

إِنَّا
Indeed, We
كُنَّا
[We] are
مُرْسِلِينَ
(ever) sending,
٥
(5)
أَمْرًا مِّنْ عِندِنَآ ج إِنَّا كُنَّا مُرْسِلِينَ ٥
(5) [Every] matter [proceeding] from Us. Indeed, We were to send [a messenger]
رَحْمَةً
As Mercy
مِّن
from
رَّبِّكَ
your Lord.
ج

إِنَّهُۥ
Indeed, He
هُوَ
[He]
ٱلسَّمِيعُ
(is) the All-Hearer,

ٱلْعَلِيمُ

the All-Knower.

٦

(6)

رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٦

(6) As mercy from your Lord. Indeed, He is the Hearing, the Knowing.

رَبِّ

Lord

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth

وَمَا

and whatever

بَيْنَهُمَآ

(is) between both of them,

صلى

إِن

if

كُنتُم

you are

مُّوقِنِينَ

certain.

٧

(7)

رَبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَآ ۖ إِن كُنتُم مُّوقِنِينَ ٧

(7) Lord of the heavens and the earth and that between them, if you would be certain.

لَآ

(There is) no

إِلَٰهَ

god

إِلَّا

except

هُوَ

Him;

يُحْيِۦ

He gives life

وَيُمِيتُ

and causes death,

صلے

رَبُّكُمْ

your Lord

وَرَبُّ

and (the) Lord

ءَابَآئِكُمُ

(of) your fathers

ٱلْأَوَّلِينَ

the former.

٨

(8)

لَآ إِلَٰهَ إِلَّا هُوَ يُحْيِۦ وَيُمِيتُ ۖ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ ٱلْأَوَّلِينَ ٨

(8) There is no deity except Him; He gives life and causes death. [He is] your Lord and the Lord of your first forefathers.

بَلْ

Nay,

هُمْ

they

فِى

(are) in

شَكٍّ

doubt -

يَلْعَبُونَ

playing.

٩

(9)

بَلْ هُمْ فِى شَكٍّ يَلْعَبُونَ ٩

(9) But they are in doubt, amusing themselves.

فَٱرْتَقِبْ

Then watch

يَوْمَ

(for the) Day

تَأْتِى

(when) will bring

ٱلسَّمَآءُ

the sky

بِدُخَانٍ

smoke

مُّبِينٍ

visible,

١٠

(10)

فَٱرْتَقِبْ يَوْمَ تَأْتِى ٱلسَّمَآءُ بِدُخَانٍ مُّبِينٍ ١٠

(10) Then watch for the Day when the sky will bring a visible smoke.

يَغْشَى

Enveloping

ٱلنَّاسَ

the people.

صلے

هَٰذَا

This

عَذَابٌ

(will be) a punishment

أَلِيمٌ

painful.

١١

(11)

يَغْشَى ٱلنَّاسَ ۚ هَٰذَا عَذَابٌ أَلِيمٌ ١١

(11) Covering the people; this is a painful torment.

رَّبَّنَا

"Our Lord

ٱكْشِفْ

Remove

عَنَّا

from us

ٱلْعَذَابَ

the punishment;

إِنَّا

indeed, we

مُؤْمِنُونَ

(are) believers."

١٢

(12)

رَّبَّنَا ٱكْشِفْ عَنَّا ٱلْعَذَابَ إِنَّا مُؤْمِنُونَ ١٢

(12) [They will say], "Our Lord, remove from us the torment; indeed, we are believers."

أَنَّىٰ

How can

لَهُمُ

(there be) for them

ٱلذِّكْرَىٰ

the reminder,

وَقَدْ

when verily,

جَآءَهُمْ

had come to them

رَسُولٌ

a Messenger

مُّبِينٌ

clear.

١٣

(13)

أَنَّىٰ لَهُمُ ٱلذِّكْرَىٰ وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ ١٣

(13) How will there be for them a reminder [at that time]? And there had come to them a clear Messenger.

ثُمَّ

Then

تَوَلَّوْا۟

they turned away

عَنْهُ

from him

وَقَالُوا۟

and said,

مُعَلَّمٌ

"One taught,

مَّجْنُونٌ

a mad man."

١٤

(14)

ثُمَّ تَوَلَّوْاْ عَنْهُ وَقَالُواْ مُعَلَّمٌ مَّجْنُونٌ ١٤

(14) Then they turned away from him and said, "[He was] taught [and is] a madman."

إِنَّا

Indeed, We

كَاشِفُواْ

(will) remove

ٱلْعَذَابِ

the punishment

قَلِيلًا

a little,

ج

إِنَّكُمْ

indeed, you

عَآئِدُونَ

(will) return.

١٥

(15)

إِنَّا كَاشِفُواْ ٱلْعَذَابِ قَلِيلًا ۚ إِنَّكُمْ عَآئِدُونَ ١٥

(15) Indeed, We will remove the torment for a little. Indeed, you [disbelievers] will return [to disbelief].

يَوْمَ

(The) Day

نَبْطِشُ

We will seize

ٱلْبَطْشَةَ

(with) the seizure

ٱلْكُبْرَىٰٓ

the greatest,

إِنَّا

indeed, We

مُنتَقِمُونَ

(will) take retribution.

١٦

(16)

يَوْمَ نَبْطِشُ ٱلْبَطْشَةَ ٱلْكُبْرَىٰٓ إِنَّا مُنتَقِمُونَ ١٦

(16) The Day We will strike with the greatest assault, indeed, We will take retribution.

وَلَقَدْ

And certainly,

فَتَنَّا

We tried

قَبْلَهُمْ

before them

قَوْمَ

(the) people

فِرْعَوْنَ

(of) Firaun,

وَجَآءَهُمْ

and came to them

رَسُولٌ

a Messenger

كَرِيمٌ

noble.

١٧

(17)

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُولٌ كَرِيمٌ ١٧

(17) And We had already tried before them the people of Pharaoh, and there came to them a noble messenger,

أَنْ

That,

أَدُّوٓا۟

"Deliver

إِلَىَّ

to me

عِبَادَ

(the) servants

ٱللَّهِ

(of) Allah.

صلے

إِنِّى

Indeed, I am

لَكُمْ

to you

رَسُولٌ

a Messenger

أَمِينٌ

trustworthy.

١٨

(18)

أَنْ أَدُّوٓا۟ إِلَىَّ عِبَادَ ٱللَّهِ ۖ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ ١٨

(18) [Saying], "Render to me the servants of Allah. Indeed, I am to you a trustworthy messenger,"

وَأَن

And that

لَّا

(do) not

تَعْلُوا۟

exalt yourselves

عَلَى

against

ٱللَّهِ

Allah.

صلے

إِنِّىٓ

Indeed, I

ءَاتِيكُم

[I] have come to you

بِسُلْطَٰنٍ

with an authority

مُّبِينٍ

clear.

١٩

(19)

وَأَن لَّا تَعْلُوا۟ عَلَى ٱللَّهِ ۖ إِنِّىٓ ءَاتِيكُم بِسُلْطَٰنٍ مُّبِينٍ ١٩

(19) And [saying], "Be not haughty with Allah. Indeed, I have come to you with clear authority.

وَإِنِّى

And indeed, I

عُذْتُ

[I] seek refuge

بِرَبِّى

with my Lord

وَرَبِّكُمْ

and your Lord

أَن

lest

تَرْجُمُونِ

you stone me.

٢٠

(20)

وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ أَن تَرْجُمُونِ ٢٠

(20) And indeed, I have sought refuge in my Lord and your Lord, lest you stone me.

وَإِن

And if

لَّمْ

not

تُؤْمِنُوا۟

you believe

لِى

me,

فَٱعْتَزِلُونِ

then leave me alone."

٢١

(21)

وَإِن لَّمْ تُؤْمِنُوا۟ لِى فَٱعْتَزِلُونِ ٢١

(21) But if you do not believe me, then leave me alone."

فَدَعَا

So he called

رَبَّهُۥٓ

his Lord,

أَنَّ

"That

هَٰٓؤُلَآءِ

these

قَوْمٌ

(are) a people

مُّجْرِمُونَ

criminals."

٢٢

(22)

فَدَعَا رَبَّهُۥٓ أَنَّ هَٰٓؤُلَآءِ قَوْمٌ مُّجْرِمُونَ ٢٢

(22) And [finally] he called to his Lord that these were a criminal people.

فَأَسْرِ

Then "Set out

بِعِبَادِى

with My slaves

لَيْلًا

(by) night.

إِنَّكُم

Indeed, you

مُّتَّبَعُونَ

(will be) followed.

٢٣

(23)

فَأَسْرِ بِعِبَادِى لَيْلًا إِنَّكُم مُّتَّبَعُونَ ٢٣

(23) [Allah said], "Then set out with My servants by night. Indeed, you are to be pursued.

وَٱتْرُكِ

And leave

ٱلْبَحْرَ

the sea

رَهْوًا

at rest.

صلے

إِنَّهُمْ

Indeed, they

جُندٌ

(are) an army

مُّغْرَقُونَ

(to be) drowned."

٢٤

(24)

وَٱتْرُكِ ٱلْبَحْرَ رَهْوًا ۖ إِنَّهُمْ جُندٌ مُّغْرَقُونَ ٢٤

(24) And leave the sea in stillness. Indeed, they are an army to be drowned."

كَمْ

How many

تَرَكُوا۟

(did) they leave

مِن

of

جَنَّٰتٍ

gardens

وَعُيُونٖ
and springs,

٢٥

(25)

كَمۡ تَرَكُواْ مِن جَنَّٰتٖ وَعُيُونٖ ٢٥
(25) How much they left behind of gardens and springs

وَزُرُوعٖ
And cornfields

وَمَقَامٖ
and places

كَرِيمٖ
noble,

٢٦

(26)

وَزُرُوعٖ وَمَقَامٖ كَرِيمٖ ٢٦
(26) And crops and noble sites

وَنَعۡمَةٖ
And pleasant things

كَانُواْ
they used to

فِيهَا
therein

فَٰكِهِينَ
take delight

٢٧

(27)

وَنَعۡمَةٖ كَانُواْ فِيهَا فَٰكِهِينَ ٢٧
(27) And comfort wherein they were amused.

كَذَٰلِكَ

Thus.
صلے

وَأَوْرَثْنَٰهَا
And We made it (an) inherit(ance)
قَوْمًا
(for) a people
ءَاخَرِينَ
another.
٢٨
(28)
كَذَٰلِكَ ۖ وَأَوْرَثْنَٰهَا قَوْمًا ءَاخَرِينَ ٢٨
(28) Thus. And We caused to inherit it another people.
فَمَا
And not
بَكَتْ
wept
عَلَيْهِمُ
for them
ٱلسَّمَآءُ
the heaven
وَٱلْأَرْضُ
and the earth
وَمَا
and not
كَانُوا۟
they were
مُنظَرِينَ
given respite.
٢٩

(29)

فَمَا بَكَتْ عَلَيْهِمُ ٱلسَّمَآءُ وَٱلْأَرْضُ وَمَا كَانُوا۟ مُنظَرِينَ ٢٩

(29) And the heaven and earth wept not for them, nor were they reprieved.

وَلَقَدْ

And certainly,

نَجَّيْنَا

We saved

بَنِىٓ

(the) Children of Israel

إِسْرَٰٓءِيلَ

مِنَ

from

ٱلْعَذَابِ

the punishment

ٱلْمُهِينِ

the humiliating,

٣٠

(30)

وَلَقَدْ نَجَّيْنَا بَنِىٓ إِسْرَٰٓءِيلَ مِنَ ٱلْعَذَابِ ٱلْمُهِينِ ٣٠

(30) And We certainly saved the Children of Israel from the humiliating torment -

مِن

From

فِرْعَوْنَ

Firaun.

ج

إِنَّهُۥ

Indeed, he

كَانَ

was

عَالِيًا

arrogant

مِّنَ

among

ٱلْمُسْرِفِينَ

the transgressors.

٣١

(31)

مِن فِرْعَوْنَ ۚ إِنَّهُۥ كَانَ عَالِيًا مِّنَ ٱلْمُسْرِفِينَ ٣١

(31) From Pharaoh. Indeed, he was a haughty one among the transgressors.

وَلَقَدِ

And certainly

ٱخْتَرْنَٰهُمْ

We chose them

عَلَىٰ

by

عِلْمٍ

knowledge

عَلَى

over

ٱلْعَٰلَمِينَ

the worlds.

٣٢

(32)

وَلَقَدِ ٱخْتَرْنَٰهُمْ عَلَىٰ عِلْمٍ عَلَى ٱلْعَٰلَمِينَ ٣٢

(32) And We certainly chose them by knowledge over [all] the worlds.

وَءَاتَيْنَٰهُم
And We gave them
مِّنَ
of
ٱلْءَايَٰتِ
the Signs
مَا
that
فِيهِ
in it
بَلَٰٓؤٌا۟
(was) a trial
مُّبِينٌ
clear.
٣٣
(33)
وَءَاتَيْنَٰهُم مِّنَ ٱلْءَايَٰتِ مَا فِيهِ بَلَٰٓؤٌا۟ مُّبِينٌ ٣٣
(33) And We gave them of signs that in which there was a clear trial.
إِنَّ
Indeed,
هَٰٓؤُلَآءِ
these
لَيَقُولُونَ
surely, they say,
٣٤
(34)
إِنَّ هَٰٓؤُلَآءِ لَيَقُولُونَ ٣٤
(34) Indeed, these [disbelievers] are saying,
إِنْ

"Not

هِىَ

it

إِلَّا

(is) but

مَوْتَتُنَا

our death

ٱلْأُولَىٰ

the first

وَمَا

and not

نَحْنُ

we

بِمُنشَرِينَ

(will be) raised again.

٣٥

(35)

إِنْ هِىَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ٣٥

(35) "There is not but our first death, and we will not be resurrected.

فَأْتُوا۟

Then bring

بِـَٔابَآئِنَآ

our forefathers,

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful."

فَأْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ٣٦

(36) Then bring [back] our forefathers, if you should be truthful."

أَهُمْ

Are they

خَيْرٌ

better

أَمْ

or

قَوْمُ

(the) people

تُبَّعٍ

(of) Tubba

وَٱلَّذِينَ

and those

مِن

before them?

قَبْلِهِمْ

ج

أَهْلَكْنَٰهُمْ

We destroyed them,

صلے

إِنَّهُمْ

indeed, they

كَانُوا۟

were

مُجْرِمِينَ

criminals.

٣٧

(37)

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَٱلَّذِينَ مِن قَبْلِهِمْ ۚ أَهْلَكْنَٰهُمْ ۖ إِنَّهُمْ كَانُوا۟ مُجْرِمِينَ ٣٧

(37) Are they better or the people of Tubba' and those before them? We destroyed them, [for] indeed, they were criminals.

وَمَا

And not

خَلَقْنَا

We created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

وَمَا

and whatever

بَيْنَهُمَا

(is) between them

لَٰعِبِينَ

(in) play.

٣٨

(38)

وَمَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ

٣٨

(38) And We did not create the heavens and earth and that between them in play.

مَا

Not

خَلَقْنَٰهُمَآ

We created both of them

إِلَّا

but

بِٱلْحَقِّ

in [the] truth,

وَلَٰكِنَّ

but

أَكْثَرَهُمْ

most of them

لَا

(do) not

يَعْلَمُونَ

know.

٣٩

(39)

مَا خَلَقْنَٰهُمَآ إِلَّا بِٱلْحَقِّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

٣٩

(39) We did not create them except in truth, but most of them do not know.

إِنَّ

Indeed,

يَوْمَ

(the) Day of Judgment

ٱلْفَصْلِ

مِيقَٰتُهُمْ

(is) an appointed term for them

أَجْمَعِينَ

all.

٤٠

(40)

إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَٰتُهُمْ أَجْمَعِينَ ٤٠

(40) Indeed, the Day of Judgement is the appointed time for them all -

يَوْمَ

(The) Day

لَا

not

يُغْنِى

will avail

مَوْلًى

a relation

عَن

for

مَّوْلًى

a relation

شَيْـًٔا

anything

وَلَا

and not

هُمْ

they

يُنصَرُونَ

will be helped.

٤١

(41)

يَوْمَ لَا يُغْنِى مَوْلًى عَن مَّوْلًى شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ٤١

(41) The Day when no relation will avail a relation at all, nor will they

be helped -

إِلَّا

Except,

مَن

(on) whom

رَّحِمَ

Allah has mercy.

ٱللَّهُ

ج

إِنَّهُۥ

Indeed, He

هُوَ

[He]

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلرَّحِيمُ

the Most Merciful.

٤٢

(42)

إِلَّا مَن رَّحِمَ ٱللَّهُ ۚ إِنَّهُۥ هُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ٤٢

(42) Except those [believers] on whom Allah has mercy. Indeed, He is the Exalted in Might, the Merciful.

إِنَّ

Indeed,

شَجَرَتَ

(the) tree

ٱلزَّقُّومِ

(of) Zaqqum

٤٣

(43)

إِنَّ شَجَرَتَ ٱلزَّقُّومِ ٤٣

(43) Indeed, the tree of zaqqum

طَعَامُ

(Will be) food

ٱلْأَثِيمِ

(of) the sinner(s).

٤٤

(44)

طَعَامُ ٱلْأَثِيمِ ٤٤

(44) Is food for the sinful.

كَٱلْمُهْلِ

Like the murky oil,

يَغْلِى

it will boil

فِى

in

ٱلْبُطُونِ

the bellies,

٤٥

(45)

كَٱلْمُهْلِ يَغْلِى فِى ٱلْبُطُونِ ٤٥

(45) Like murky oil, it boils within bellies

كَغَلْىِ

Like boiling

ٱلْحَمِيمِ

(of) scalding water.

٤٦

(46)

كَغَلْيِ ٱلْحَمِيمِ ٤٦

(46) Like the boiling of scalding water.

خُذُوهُ

"Seize him

فَٱعْتِلُوهُ

and drag him

إِلَىٰ

into

سَوَآءِ

(the) midst

ٱلْجَحِيمِ

(of) the Hellfire,

٤٧

(47)

خُذُوهُ فَٱعْتِلُوهُ إِلَىٰ سَوَآءِ ٱلْجَحِيمِ ٤٧

(47) [It will be commanded], "Seize him and drag him into the midst of the Hellfire,

ثُمَّ

Then

صُبُّوا۟

pour

فَوْقَ

over

رَأْسِهِۦ

his head

مِنْ

of

عَذَابِ

(the) punishment

ٱلْحَمِيمِ

(of) the scalding water.

٤٨

(48)

ثُمَّ صُبُّوا۟ فَوْقَ رَأْسِهِۦ مِنْ عَذَابِ ٱلْحَمِيمِ ٤٨

(48) Then pour over his head from the torment of scalding water."

ذُقْ

Taste

إِنَّكَ

Indeed, you

أَنتَ

[you] (were)

ٱلْعَزِيزُ

the mighty,

ٱلْكَرِيمُ

the noble.

٤٩

(49)

ذُقْ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ٤٩

(49) [It will be said], "Taste! Indeed, you are the honored, the noble!

إِنَّ

Indeed,

هَٰذَا

this

مَا

(is) what

كُنتُم

you used to

بِهِۦ

[about it]

تَمْتَرُونَ

doubt."

٥٠

(50)

إِنَّ هَٰذَا مَا كُنتُم بِهِۦ تَمْتَرُونَ ٥٠

(50) Indeed, this is what you used to dispute."

إِنَّ

Indeed,

ٱلْمُتَّقِينَ

the righteous

فِى

(will be) in

مَقَامٍ

a place

أَمِينٍ

secure,

٥١

(51)

إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ٥١

(51) Indeed, the righteous will be in a secure place;

فِى

In

جَنَّٰتٍ

gardens

وَعُيُونٍ

and springs,

٥٢

(52)

فِى جَنَّٰتٍ وَعُيُونٍ ٥٢
(52) Within gardens and springs,

يَلْبَسُونَ
Wearing garments

مِن
of

سُندُسٍ
fine silk

وَإِسْتَبْرَقٍ
and heavy silk,

مُّتَقَٰبِلِينَ
facing each other.

٥٣

(53)

يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ ٥٣
(53) Wearing [garments of] fine silk and brocade, facing each other.

كَذَٰلِكَ
Thus.

وَزَوَّجْنَٰهُم
And We will marry them

بِحُورٍ
(to) companions with beautiful eyes.

عِينٍ

٥٤

(54)

كَذَٰلِكَ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ٥٤
(54) Thus. And We will marry them to fair women with large, [beautiful] eyes.

يَدْعُونَ

They will call

فِيهَا

therein

بِكُلِّ

for every (kind)

فَٰكِهَةٍ

(of) fruit,

ءَامِنِينَ

secure.

٥٥

(55)

يَدْعُونَ فِيهَا بِكُلِّ فَٰكِهَةٍ ءَامِنِينَ ٥٥

(55) They will call therein for every [kind of] fruit - safe and secure.

لَا

Not

يَذُوقُونَ

they will taste

فِيهَا

therein

ٱلْمَوْتَ

the death

إِلَّا

except

ٱلْمَوْتَةَ

the death

ٱلْأُولَىٰ

the first.

صلے

وَوَقَىٰهُمْ

And He will protect them

عَذَابَ

(from the) punishment

ٱلْجَحِيمِ

(of) the Hellfire,

٥٦

(56)

لَا يَذُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَةَ ٱلْأُولَىٰ ۖ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ٥٦

(56) They will not taste death therein except the first death, and He will have protected them from the punishment of Hellfire

فَضْلًا

A Bounty

مِّن

from

رَّبِّكَ

your Lord.

ج

ذَٰلِكَ

That -

هُوَ

it

ٱلْفَوْزُ

(will be) the success

ٱلْعَظِيمُ

the great.

٥٧

(57)

فَضْلًا مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ٥٧

(57) As bounty from your Lord. That is what is the great attainment.

فَإِنَّمَا

Indeed,

يَسَّرْنَٰهُ

We have made it easy

بِلِسَانِكَ

in your tongue

لَعَلَّهُمْ

so that they may

يَتَذَكَّرُونَ

take heed.

٥٨

(58)

فَإِنَّمَا يَسَّرْنَٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ٥٨

(58) And indeed, We have eased the Qur'an in your tongue that they might be reminded.

فَٱرْتَقِبْ

So watch;

إِنَّهُم

indeed, they

مُّرْتَقِبُونَ

(too are) watching.

٥٩

(59)

فَٱرْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ ٥٩

(59) So watch, [O Muhammad]; indeed, they are watching [for your end].

ءَايَٰتُهَا ٣٧

Verses 37

سُورَةُ ٱلْجَاثِيَةِ

Chapter 45 Crouching

رُكُوعَاتُهَا ٤

Rukus 4

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

حمٓ

Ha Meem.

١

(1)

حمٓ ١

(1) Ha, Meem.

تَنزِيلُ

(The) revelation

ٱلْكِتَٰبِ

(of) the Book

مِنَ

(is) from

ٱللَّهِ

Allah

ٱلْعَزِيزِ

the All-Mighty,

ٱلْحَكِيمِ

the All-Wise.

٢

(2)

تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ٢

(2) The revelation of the Book is from Allah, the Exalted in Might, the Wise.

إِنَّ
Indeed,

فِى
in

ٱلسَّمَٰوَٰتِ
the heavens

وَٱلْأَرْضِ
and the earth

لَءَايَٰتٍ
surely (are) Signs

لِّلْمُؤْمِنِينَ
for the believers.

٣
(3)

إِنَّ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَءَايَٰتٍ لِّلْمُؤْمِنِينَ ٣
(3) Indeed, within the heavens and earth are signs for the believers.

وَفِى
And in

خَلْقِكُمْ
your creation

وَمَا
and what

يَبُثُّ
He disperses

مِن
of

دَآبَّةٍ
(the) moving creatures

ءَايَٰتٌ

(are) Signs

لِّقَوْمٍ

for a people

يُوقِنُونَ

who are certain.

٤

(4)

وَفِى خَلْقِكُمْ وَمَا يَبُثُّ مِن دَآبَّةٍ ءَايَٰتٌ لِّقَوْمٍ يُوقِنُونَ ٤

(4) And in the creation of yourselves and what He disperses of moving creatures are signs for people who are certain [in faith].

وَٱخْتِلَٰفِ

And (in the) alternation

ٱلَّيْلِ

(of) the night

وَٱلنَّهَارِ

and the day

وَمَآ

and what

أَنزَلَ

Allah sends down

ٱللَّهُ

مِنَ

from

ٱلسَّمَآءِ

the sky

مِن

of

رِّزْقٍ

(the) provision

فَأَحْيَا

and gives life

بِهِ

thereby

ٱلْأَرْضَ

(to) the earth

بَعْدَ

after

مَوْتِهَا

its death,

وَتَصْرِيفِ

and (in) directing

ٱلرِّيَٰحِ

(the) winds

ءَايَٰتٌ

(are) Signs

لِّقَوْمٍ

for a people

يَعْقِلُونَ

who reason.

٥

(5)

وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَآ أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَآءِ مِن رِّزْقٍ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ ٱلرِّيَٰحِ ءَايَٰتٌ لِّقَوْمٍ يَعْقِلُونَ ٥

(5) And [in] the alternation of night and day and [in] what Allah sends down from the sky of provision and gives life thereby to the earth after its lifelessness and [in His] directing of the winds are signs for a people who reason.

تِلْكَ

These

ءَايَٰتُ

(are the) Verses,

ٱللَّهِ

(of) Allah

نَتْلُوهَا

We recite them

عَلَيْكَ

to you

بِٱلْحَقِّ

in truth.

صلى

فَبِأَىِّ

Then in what

حَدِيثٍ

statement

بَعْدَ

after

ٱللَّهِ

Allah

وَءَايَٰتِهِۦ

and His Verses

يُؤْمِنُونَ

will they believe?

٦

(6)

تِلْكَ ءَايَٰتُ ٱللَّهِ نَتْلُوهَا عَلَيْكَ بِٱلْحَقِّ صلى فَبِأَىِّ

حَدِيثٍ بَعْدَ ٱللَّهِ وَءَايَٰتِهِۦ يُؤْمِنُونَ ٦

(6) These are the verses of Allah which We recite to you in truth. Then in what statement after Allah and His verses will they believe?

وَيْلٌ

Woe

لِّكُلِّ

to every

أَفَّاكٍ

liar

أَثِيمٍ

sinful

٧

(7)

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ٧

(7) Woe to every sinful liar

يَسْمَعُ

Who hears

ءَايَٰتِ

(the) Verses

ٱللَّهِ

(of) Allah

تُتْلَىٰ

recited

عَلَيْهِ

to him,

ثُمَّ

then

يُصِرُّ

persists

مُسْتَكْبِرًا

arrogantly

كَأَن

as if

لَّمْ

not

يَسْمَعْهَا

he heard them.

صلے

فَبَشِّرْهُ

So give him tidings

بِعَذَابٍ

(of) a punishment

أَلِيمٍ

painful.

٨

(8)

يَسْمَعُ ءَايَٰتِ ٱللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ ٨

(8) Who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment.

وَإِذَا

And when

عَلِمَ

he knows

مِنْ

of

ءَايَٰتِنَا

Our Verses,

شَيْـًٔا

anything,

ٱتَّخَذَهَا

he takes them

هُزُوًا

(in) ridicule.

ج

أُو۟لَـٰٓئِكَ

Those -

لَهُمْ

for them

عَذَابٌ

(is) a punishment

مُّهِينٌ

humiliating.

٩

(9)

وَإِذَا عَلِمَ مِنْ ءَايَـٰتِنَا شَيْـًٔا ٱتَّخَذَهَا هُزُوًا ۚ أُو۟لَـٰٓئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ٩

(9) And when he knows anything of Our verses, he takes them in ridicule. Those will have a humiliating punishment.

مِّن

Before them

وَرَآئِهِمْ

جَهَنَّمُ

(is) Hell

صلے

وَلَا

and not

يُغْنِى

will avail

عَنْهُم

them

مَّا

what

كَسَبُوا۟

they had earned

شَيْـًٔا

anything,

وَلَا

and not

مَا

what

ٱتَّخَذُوا۟

they had taken

مِن

besides

دُونِ

ٱللَّهِ

Allah

أَوْلِيَآءَ

(as) protectors.

صلے

وَلَهُمْ

And for them

عَذَابٌ

(is) a punishment

عَظِيمٌ

great.

١٠

(10)

مِّن وَرَآئِهِمْ جَهَنَّمُ ۖ وَلَا يُغْنِى عَنْهُم مَّا كَسَبُوا۟ شَيْـًٔا وَلَا مَا ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ أَوْلِيَآءَ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ١٠

(10) Before them is Hell, and what they had earned will not avail them at all nor what they had taken besides Allah as allies. And they will have a great punishment.

هَٰذَا

This

هُدًى

(is) guidance.

ۖ

وَٱلَّذِينَ

And those who

كَفَرُوا۟

disbelieve

بِـَٔايَٰتِ

in (the) Verses

رَبِّهِمْ

(of) their Lord,

لَهُمْ

for them

عَذَابٌ

(is) a punishment

مِّن

of

رِّجْزٍ

filth,

أَلِيمٌ

painful.

١١

(11)

هَٰذَا هُدًى ۖ وَٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ١١

(11) This [Qur'an] is guidance. And those who have disbelieved in the verses of their Lord will have a painful punishment of foul nature.

ٱللَّهُ

Allah

ٱلَّذِى

(is) the One Who

سَخَّرَ

subjected

لَكُمُ

to you

ٱلْبَحْرَ

the sea

لِتَجْرِىَ

that may sail

ٱلْفُلْكُ

the ships

فِيهِ

therein

بِأَمْرِهِۦ

by His Command,

وَلِتَبْتَغُواْ

and that you may seek

مِن

of

فَضْلِهِۦ

His Bounty

وَلَعَلَّكُمْ

and that you may

تَشْكُرُونَ

give thanks.

١٢

(12)

ٱللَّهُ ٱلَّذِى سَخَّرَ لَكُمُ ٱلْبَحْرَ لِتَجْرِىَ ٱلْفُلْكُ فِيهِ ۞ بِأَمْرِهِۦ وَلِتَبْتَغُواْ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ١٢

(12) It is Allah who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful.

وَسَخَّرَ

And He has subjected

لَكُم

to you

مَّا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth -

جَمِيعًا

all

مِّنْهُ

from Him.

ج

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَءَايَٰتٍ

surely are Signs

لِّقَوْمٍ

for a people

يَتَفَكَّرُونَ

who give thought.

١٣

(13)

وَسَخَّرَ لَكُم مَّا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ
جَمِيعًا مِّنْهُ ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ
١٣

(13) And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought.

قُل

Say

لِّلَّذِينَ

to those who

ءَامَنُواْ

believe

يَغْفِرُواْ

(to) forgive

لِلَّذِينَ

those who

لَا

(do) not

يَرْجُونَ

hope

أَيَّامَ

(for the) days

ٱللَّهِ

(of) Allah;

لِيَجْزِىَ

that He may recompense

قَوْمًا

a people

بِمَا

for what

كَانُواْ

they used to

يَكْسِبُونَ

earn.

١٤

(14)

قُل لِّلَّذِينَ ءَامَنُوا۟ يَغْفِرُوا۟ لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ ٱللَّهِ لِيَجْزِىَ قَوْمًۢا بِمَا كَانُوا۟ يَكْسِبُونَ ١٤

(14) Say, [O Muhammad], to those who have believed that they [should] forgive those who expect not the days of Allah so that He may recompense a people for what they used to earn.

مَنْ

Whoever

عَمِلَ

does

صَٰلِحًا

a righteous deed,

فَلِنَفْسِهِۦ

then it is for his soul,

صلے

وَمَنْ

and whoever

أَسَآءَ

does evil,

فَعَلَيْهَا

then it (is) against it.

صلے

ثُمَّ

Then

إِلَىٰ

to

رَبِّكُمْ

your Lord

تُرْجَعُونَ

you will be returned.

١٥

(15)

مَنْ عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَآءَ فَعَلَيْهَا ۖ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ١٥

(15) Whoever does a good deed - it is for himself; and whoever does evil - it is against the self. Then to your Lord you will be returned.

وَلَقَدْ

And certainly,

ءَاتَيْنَا

We gave

بَنِىٓ

(the) Children of Israel

إِسْرَٰٓءِيلَ

ٱلْكِتَٰبَ

the Book

وَٱلْحُكْمَ

and the wisdom

وَٱلنُّبُوَّةَ

and the Prophethood,

وَرَزَقْنَٰهُم

and We provided them

مِّنَ

of

ٱلطَّيِّبَٰتِ

the good things

وَفَضَّلْنَٰهُمْ

and We preferred them

عَلَى

over

ٱلْعَٰلَمِينَ

the worlds.

١٦

(16)

وَلَقَدْ ءَاتَيْنَا بَنِىٓ إِسْرَٰٓءِيلَ ٱلْكِتَٰبَ وَٱلْحُكْمَ وَٱلنُّبُوَّةَ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَى ٱلْعَٰلَمِينَ ١٦

(16) And We did certainly give the Children of Israel the Scripture and judgement and prophethood, and We provided them with good things and preferred them over the worlds.

وَءَاتَيْنَٰهُم

And We gave them

بَيِّنَٰتٍ

clear proofs

مِّنَ

of

ٱلْأَمْرِ

the matter.

صلے

فَمَا

And not

ٱخْتَلَفُوٓا۟

they differed

إِلَّا

except

مِن

after

بَعْدِ

مَا

[what]

جَآءَهُمُ

came to them

ٱلْعِلْمُ

the knowledge,

بَغْيًا

(out of) envy

بَيْنَهُمْ

between themselves.

ج

إِنَّ

Indeed,

رَبَّكَ

your Lord

يَقْضِى

will judge

بَيْنَهُمْ

between them

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection

فِيمَا

about what

كَانُوا۟

they used to

فِيهِ
therein
يَخْتَلِفُونَ
differ.
١٧
(17)
وَءَاتَيْنَٰهُم بَيِّنَٰتٍ مِّنَ ٱلْأَمْرِ ۖ فَمَا ٱخْتَلَفُوٓا۟ إِلَّا مِن بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ يَوْمَ ٱلْقِيَٰمَةِ فِيمَا كَانُوا۟ فِيهِ يَخْتَلِفُونَ ١٧
(17) And We gave them clear proofs of the matter [of religion]. And they did not differ except after knowledge had come to them - out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.
ثُمَّ
Then
جَعَلْنَٰكَ
We put you
عَلَىٰ
on
شَرِيعَةٍ
an ordained way
مِّنَ
of
ٱلْأَمْرِ
the matter;
فَٱتَّبِعْهَا
so follow it
وَلَا
and (do) not

تَتَّبِعْ

follow

أَهْوَآءَ

(the) desires

ٱلَّذِينَ

(of) those who

لَا

(do) not

يَعْلَمُونَ

know.

١٨

(18)

ثُمَّ جَعَلْنَٰكَ عَلَىٰ شَرِيعَةٍ مِّنَ ٱلْأَمْرِ فَٱتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَآءَ ٱلَّذِينَ لَا يَعْلَمُونَ ١٨

(18) Then We put you, [O Muhammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.

إِنَّهُمْ

Indeed, they

لَن

never

يُغْنُواْ

will avail

عَنكَ

you

مِنَ

against

ٱللَّهِ

Allah

شَيْـًٔا

(in) anything.

ج

وَإِنَّ

And indeed,

ٱلظَّٰلِمِينَ

the wrongdoers

بَعْضُهُمْ

some of them

أَوْلِيَآءُ

(are) allies

بَعْضٍ

(of) others,

صلى

وَٱللَّهُ

and Allah

وَلِىُّ

(is the) Protector

ٱلْمُتَّقِينَ

(of) the righteous.

١٩

(19)

إِنَّهُمْ لَن يُغْنُوا۟ عَنكَ مِنَ ٱللَّهِ شَيْـًٔا ۚ وَإِنَّ ٱلظَّٰلِمِينَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۖ وَٱللَّهُ وَلِىُّ ٱلْمُتَّقِينَ ١٩

(19) Indeed, they will never avail you against Allah at all. And indeed, the wrongdoers are allies of one another; but Allah is the protector of the righteous.

هَٰذَا

This

بَصَٰٓئِرُ

(is) enlightenment

لِلنَّاسِ

for mankind

وَهُدًى

and guidance

وَرَحْمَةٌ

and mercy

لِّقَوْمٍ

for a people

يُوقِنُونَ

who are certain.

٢٠

(20)

هَٰذَا بَصَٰٓئِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ

٢٠

(20) This [Qur'an] is enlightenment for mankind and guidance and mercy for a people who are certain [in faith].

أَمْ

Do

حَسِبَ

think

ٱلَّذِينَ

those who

ٱجْتَرَحُوا۟

commit

ٱلسَّيِّـَٔاتِ

evil deeds

أَن

that

نَّجْعَلَهُمْ

We will make them

كَٱلَّذِينَ

like those who

ءَامَنُوا۟

believed

وَعَمِلُوا۟

and did

ٱلصَّٰلِحَٰتِ

righteous deeds

سَوَآءً

equal

مَّحْيَاهُمْ

(in) their life

وَمَمَاتُهُمْ

and their death?

ج

سَآءَ

Evil is

مَا

what

يَحْكُمُونَ

they judge

٢١

(21)

أَمْ حَسِبَ ٱلَّذِينَ ٱجْتَرَحُوا۟ ٱلسَّيِّـَٔاتِ أَن نَّجْعَلَهُمْ
كَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَوَآءً مَّحْيَاهُمْ

وَمَمَاتُهُمْ ۚ سَآءَ مَا يَحْكُمُونَ ٢١

(21) Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.

وَخَلَقَ

And Allah created

ٱللَّهُ

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

بِٱلْحَقِّ

in truth

وَلِتُجْزَىٰ

and that may be recompensed

كُلُّ

every

نَفْسٍ

soul

بِمَا

for what

كَسَبَتْ

it has earned,

وَهُمْ

and they

لَا

will not be wronged.

يُظْلَمُونَ

٢٢

(22)

وَخَلَقَ ٱللَّهُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ٢٢

(22) And Allah created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged.

أَفَرَءَيْتَ

Have you seen

مَنِ

(he) who

ٱتَّخَذَ

takes

إِلَٰهَهُۥ

(as) his god

هَوَىٰهُ

his desire

وَأَضَلَّهُ

and Allah lets him go astray

ٱللَّهُ

عَلَىٰ

knowingly,

عِلْمٍ

وَخَتَمَ

and He sets a seal

عَلَىٰ

upon

سَمْعِهِۦ

his hearing

وَقَلْبِهِۦ

and his heart

وَجَعَلَ

and puts

عَلَىٰ

over

بَصَرِهِۦ

his vision

غِشَٰوَةً

a veil?

فَمَن

Then who

يَهْدِيهِ

will guide him

مِن

after

بَعْدِ

ٱللَّهِ

Allah?

ج

أَفَلَا

Then will not

تَذَكَّرُونَ

you receive admonition?

٢٣

(23)

أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن يَهْدِيهِ مِن بَعْدِ ٱللَّهِ ۚ أَفَلَا

تَذَكَّرُونَ ٢٣

(23) Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allah? Then will you not be reminded?

وَقَالُوا۟

And they say,

مَا

"Not

هِىَ

it

إِلَّا

(is) but

حَيَاتُنَا

our life

ٱلدُّنْيَا

(of) the world,

نَمُوتُ

we die

وَنَحْيَا

and we live,

وَمَا

and not

يُهْلِكُنَآ

destroys us

إِلَّا

except

ٱلدَّهْرُ

the time."

ج

وَمَا

And not

لَهُم

for them

بِذَٰلِكَ

of that

مِنْ

any

عِلْمٍ

knowledge;

صلے

إِنْ

not,

هُمْ

they

إِلَّا

(do) but

يَظُنُّونَ

guess.

٢٤

(24)

وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ٢٤

(24) And they say, "There is not but our worldly life; we die and live, and nothing destroys us except time." And they have of that no knowledge; they are only assuming.

وَإِذَا

And when

تُتْلَىٰ

are recited

عَلَيْهِمْ

to them

ءَايَٰتُنَا

Our Verses

بَيِّنَٰتٍ

clear,

مَّا

not

كَانَ

is

حُجَّتَهُمْ

their argument

إِلَّآ

except

أَن

that

قَالُواْ

they say,

ٱئْتُواْ

"Bring

بِـَٔابَآئِنَآ

our forefathers

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful."

٢٥

(25)

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّآ أَن قَالُوا۟ ٱئْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ صَٰدِقِينَ ٢٥

(25) And when Our verses are recited to them as clear evidences, their argument is only that they say, "Bring [back] our forefathers, if you should be truthful."

قُلِ

Say,

ٱللَّهُ

"Allah

يُحْيِيكُمْ

gives you life,

ثُمَّ

then

يُمِيتُكُمْ

causes you to die;

ثُمَّ

then

يَجْمَعُكُمْ

He will gather you

إِلَىٰ

to

يَوْمِ

(the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection,

لَا

no

رَيْبَ

doubt

فِيهِ

about it."

وَلَٰكِنَّ

But

أَكْثَرَ

most

ٱلنَّاسِ

(of) the people

لَا

(do) not

يَعْلَمُونَ

know.

٢٦

(26)

قُلِ ٱللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ٢٦

(26) Say, "Allah causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know."

وَلِلَّهِ

And for Allah

مُلْكُ

(is the) dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth;
ج

وَيَوْمَ
and (the) Day
تَقُومُ
is established
ٱلسَّاعَةُ
the Hour,
يَوْمَئِذٍ
that Day
يَخْسَرُ
will lose
ٱلْمُبْطِلُونَ
the falsifiers.
٢٧
(27)
وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يَوْمَئِذٍ يَخْسَرُ ٱلْمُبْطِلُونَ ٢٧
(27) And to Allah belongs the dominion of the heavens and the earth. And the Day the Hour appears - that Day the falsifiers will lose.
وَتَرَىٰ
And you will see
كُلَّ
every
أُمَّةٍ
nation
جَاثِيَةً
kneeling.
ج

كُلُّ
Every
أُمَّةٍ
nation
تُدْعَىٰٓ
will be called
إِلَىٰ
to
كِتَٰبِهَا
its record,
ٱلْيَوْمَ
"Today
تُجْزَوْنَ
you will be recompensed
مَا
(for) what
كُنتُمْ
you used to
تَعْمَلُونَ
do.
٢٨
(28)
وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰٓ إِلَىٰ كِتَٰبِهَا ٱلْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ٢٨
(28) And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.
هَٰذَا
This,

كِتَٰبُنَا

Our Record,

يَنطِقُ

speaks

عَلَيْكُم

about you

بِٱلْحَقِّ

in truth.

ۚ

إِنَّا

Indeed, We

كُنَّا

[We] used to

نَسْتَنسِخُ

transcribe

مَا

what

كُنتُمْ

you used to

تَعْمَلُونَ

do."

٢٩

(29)

هَٰذَا كِتَٰبُنَا يَنطِقُ عَلَيْكُم بِٱلْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ٢٩

(29) This, Our record, speaks about you in truth. Indeed, We were having transcribed whatever you used to do."

فَأَمَّا

Then as for

ٱلَّذِينَ
those who
ءَامَنُوا۟
believed
وَعَمِلُوا۟
and did
ٱلصَّٰلِحَٰتِ
[the] righteous deeds,
فَيُدْخِلُهُمْ
will admit them
رَبُّهُمْ
their Lord
فِى
in(to)
رَحْمَتِهِۦ
His mercy.
ج

ذَٰلِكَ
That
هُوَ
[it]
ٱلْفَوْزُ
(is) the success
ٱلْمُبِينُ
clear.
٣٠
(30)
فَأَمَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَيُدْخِلُهُمْ

رَبُّهُمْ فِى رَحْمَتِهِۦ ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ٣٠

(30) So as for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is what is the clear attainment.

وَأَمَّا

But as for

ٱلَّذِينَ

those who

كَفَرُوٓا۟

disbelieved,

أَفَلَمْ

"Then were not

تَكُنْ

ءَايَٰتِى

My Verses

تُتْلَىٰ

recited

عَلَيْكُمْ

to you

فَٱسْتَكْبَرْتُمْ

but you were proud

وَكُنتُمْ

and you became

قَوْمًا

a people

مُّجْرِمِينَ

criminals?"

٣١

(31)

وَأَمَّا ٱلَّذِينَ كَفَرُوٓا۟ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ

فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ٣١

(31) But as for those who disbelieved, [it will be said], "Were not Our verses recited to you, but you were arrogant and became a people of criminals?

وَإِذَا

And when

قِيلَ

it was said,

إِنَّ

"Indeed

وَعْدَ

(the) Promise

ٱللَّهِ

(of) Allah

حَقٌّ

(is) true

وَٱلسَّاعَةُ

and the Hour -

لَا

(there is) no

رَيْبَ

doubt

فِيهَا

about it,

قُلْتُم

you said,

مَّا

'Not

نَدْرِى

we know

مَا

what

ٱلسَّاعَةُ

the Hour (is).

إِن

Not

نَّظُنُّ

we think

إِلَّا

except

ظَنًّا

an assumption,

وَمَا

and not

نَحْنُ

we

بِمُسْتَيْقِنِينَ

(are) convinced.'"

٣٢

(32)

وَإِذَا قِيلَ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ وَٱلسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُم مَّا نَدْرِى مَا ٱلسَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ٣٢

(32) And when it was said, 'Indeed, the promise of Allah is truth and the Hour [is coming] - no doubt about it,' you said, 'We know not what is the Hour. We assume only assumption, and we are not convinced.' "

وَبَدَا

And (will) appear

لَهُمْ

to them

سَيِّـَٔاتُ

(the) evil

مَا

(of) what

عَمِلُواْ

they did

وَحَاقَ

and (will) envelop

بِهِم

them

مَّا

what

كَانُواْ

they used

بِهِۦ

[at it]

يَسْتَهْزِءُونَ

(to) mock.

٣٣

(33)

وَبَدَا لَهُمْ سَيِّـَٔاتُ مَا عَمِلُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ ٣٣

(33) And the evil consequences of what they did will appear to them, and they will be enveloped by what they used to ridicule.

وَقِيلَ

And it will be said,

ٱلْيَوْمَ

"Today

نَنسَىٰكُمْ

We forget you

كَمَا

as

نَسِيتُمْ

you forgot

لِقَآءَ

(the) meeting

يَوْمِكُمْ

(of) this Day of yours,

هَٰذَا

وَمَأْوَىٰكُمُ

and your abode

ٱلنَّارُ

(is) the Fire,

وَمَا

and not

لَكُم

for you

مِّن

any

نَّٰصِرِينَ

helpers.

٣٤

(34)

وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا وَمَأْوَىٰكُمُ ٱلنَّارُ وَمَا لَكُم مِّن نَّٰصِرِينَ ٣٤

(34) And it will be said, "Today We will forget you as you forgot the meeting of this Day of yours, and your refuge is the Fire, and for you

there are no helpers.

ذَٰلِكُم

That

بِأَنَّكُمُ

(is) because you

ٱتَّخَذْتُمْ

took

ءَايَٰتِ

(the) Verses

ٱللَّهِ

(of) Allah

هُزُوًا

(in) ridicule

وَغَرَّتْكُمُ

and deceived you

ٱلْحَيَوٰةُ

the life

ٱلدُّنْيَا

(of) the world."

ج

فَٱلْيَوْمَ

So this Day

لَا

not

يُخْرَجُونَ

they will be brought forth

مِنْهَا

from it

وَلَا

and not

هُمْ

they

يُسْتَعْتَبُونَ

will be asked to appease.

٣٥

(35)

ذَٰلِكُم بِأَنَّكُمُ ٱتَّخَذْتُمْ ءَايَٰتِ ٱللَّهِ هُزُوًا وَغَرَّتْكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا ۚ فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ٣٥

(35) That is because you took the verses of Allah in ridicule, and worldly life deluded you." So that Day they will not be removed from it, nor will they be asked to appease [Allah].

فَلِلَّهِ

Then for Allah

ٱلْحَمْدُ

(is) all the praise,

رَبِّ

(the) Lord

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَرَبِّ

and (the) Lord

ٱلْأَرْضِ

(of) the earth,

رَبِّ

(the) lord

ٱلْعَٰلَمِينَ

(of) the worlds.

٣٦

(36)

فَلِلَّهِ ٱلْحَمْدُ رَبِّ ٱلسَّمَٰوَٰتِ وَرَبِّ ٱلْأَرْضِ رَبِّ ٱلْعَٰلَمِينَ ٣٦

(36) Then, to Allah belongs [all] praise - Lord of the heavens and Lord of the earth, Lord of the worlds.

وَلَهُ

And for Him

ٱلْكِبْرِيَآءُ

(is) the greatness

فِى

in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth,

صلے

وَهُوَ

and He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلْحَكِيمُ

the All-Wise.

٣٧

(37)

وَلَهُ ٱلْكِبْرِيَآءُ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٣٧

(37) And to Him belongs [all] grandeur within the heavens and the earth, and He is the Exalted in Might, the Wise.

ءَايَٰتُهَا ٣٥

Verses 35

سُورَةُ ٱلْأَحْقَافِ

Chapter 46 The Dunes

رُكُوعَاتُهَا ٤

Rukus 4

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

حمٓ

Ha Meem.

١

(1)

حمٓ ١

(1) Ha, Meem.

تَنزِيلُ

(The) revelation

ٱلْكِتَٰبِ

(of) the Book

مِنَ

(is) from

ٱللَّهِ

Allah

ٱلْعَزِيزِ

the All-Mighty,

ٱلْحَكِيمِ

the All-Wise

٢

(2)

تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ٢

(2) The revelation of the Book is from Allah, the Exalted in Might, the Wise.

مَا

Not

خَلَقْنَا

We created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

وَمَا

and what

بَيْنَهُمَآ

(is) between both of them

إِلَّا

except

بِٱلْحَقِّ

in truth

وَأَجَلٍ

and (for) a term

مُّسَمًّى

appointed.

ج

وَٱلَّذِينَ

But those who

كَفَرُوا۟

disbelieve,

عَمَّآ

from what

أُنذِرُوا۟

they are warned,

مُعْرِضُونَ

(are) turning away.

٣

(3)

مَا خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَٱلَّذِينَ كَفَرُوا۟ عَمَّآ أُنذِرُوا۟ مُعْرِضُونَ ٣

(3) We did not create the heavens and earth and what is between them except in truth and [for] a specified term. But those who disbelieve, from that of which they are warned, are turning away.

قُلْ

Say,

أَرَءَيْتُم

"Do you see

مَّا

what

تَدْعُونَ

you call

مِن

besides

دُونِ

ٱللَّهِ

Allah?

أَرُونِى

Show me

مَاذَا

what

خَلَقُوا۟

they have created

مِنَ
of
ٱلْأَرْضِ
the earth
أَمْ
or
لَهُمْ
for them
شِرْكٌ
(is) any share
فِى
in
ٱلسَّمَٰوَٰتِ
the heavens?
صلے

ٱئْتُونِى
Bring me
بِكِتَٰبٍ
a book
مِّن
before
قَبْلِ
this
هَٰذَآ
or
أَوْ
traces
أَثَٰرَةٍ
of

مِّنْ

knowledge,

عِلْمٍ

if

إِن

you are

كُنتُمْ

truthful."

صَٰدِقِينَ

٤

(4)

قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ ۖ ٱئْتُونِى بِكِتَٰبٍ مِّن قَبْلِ هَٰذَآ أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ٤

(4) Say, [O Muhammad], "Have you considered that which you invoke besides Allah? Show me what they have created of the earth; or did they have partnership in [creation of] the heavens? Bring me a scripture [revealed] before this or a [remaining] trace of knowledge, if you should be truthful."

وَمَنْ

And who

أَضَلُّ

(is) more astray

مِمَّن

than (he) who

يَدْعُوا۟

calls

مِن

besides

دُونِ

ٱللَّهِ

Allah,

مَن

who

لَّا

will not respond

يَسْتَجِيبُ

لَهُۥٓ

to him

إِلَىٰ

until

يَوْمِ

(the) Day

ٱلْقِيَٰمَةِ

(of) Resurrection,

وَهُمْ

and they

عَن

of

دُعَآئِهِمْ

their calls

غَٰفِلُونَ

(are) unaware.

٥

(5)

وَمَنْ أَضَلُّ مِمَّن يَدْعُواْ مِن دُونِ ٱللَّهِ مَن لَّا

يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ٥

(5) And who is more astray than he who invokes besides Allah those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware.

وَإِذَا

And when

حُشِرَ

are gathered

ٱلنَّاسُ

the people,

كَانُوا۟

they will be

لَهُمْ

for them

أَعْدَآءً

enemies

وَكَانُوا۟

and they will be

بِعِبَادَتِهِمْ

of their worship

كَٰفِرِينَ

deniers.

٦

(6)

وَإِذَا حُشِرَ ٱلنَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ٦

(6) And when the people are gathered [that Day], they [who were invoked] will be enemies to them, and they will be deniers of their worship.

وَإِذَا

And when

تُتْلَىٰ

are recited

عَلَيْهِمْ

to them

ءَايَٰتُنَا

Our Verses

بَيِّنَٰتٍ

clear,

قَالَ

say

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve

لِلْحَقِّ

of the truth

لَمَّا

when

جَآءَهُمْ

it comes to them,

هَٰذَا

"This

سِحْرٌ

(is) a magic

مُّبِينٌ

clear."

٧

(7)

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ لَمَّا جَآءَهُمْ هَٰذَا سِحْرٌ مُّبِينٌ ٧

(7) And when Our verses are recited to them as clear evidences, those who disbelieve say of the truth when it has come to them, "This is obvious magic."

أَمْ

Or

يَقُولُونَ

they say,

ٱفْتَرَىٰهُ

"He has invented it."

صلے

قُلْ

Say,

إِنِ

"If

ٱفْتَرَيْتُهُۥ

I have invented it

فَلَا

then not

تَمْلِكُونَ

you have power

لِى

for me

مِنَ

against

ٱللَّهِ

Allah

شَيْـًٔا

anything.

صلے

هُوَ

He

أَعْلَمُ

knows best

بِمَا

of what

تُفِيضُونَ

you utter

فِيهِ

concerning it.

صلے

كَفَىٰ

Sufficient is He

بِهِۦ

شَهِيدًۢا

(as) a Witness

بَيْنِى

between me

وَبَيْنَكُمْ

and between you,

صلے

وَهُوَ

and He

ٱلْغَفُورُ

(is) the Oft-Forgiving,

ٱلرَّحِيمُ

the Most Merciful.

٨

(8)

أَمْ يَقُولُونَ ٱفْتَرَىٰهُ ۖ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَلَا تَمْلِكُونَ لِى مِنَ ٱللَّهِ شَيْـًٔا ۖ هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۖ كَفَىٰ بِهِۦ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ ۖ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ٨

(8) Or do they say, "He has invented it?" Say, "If I have invented it, you will not possess for me [the power of protection] from Allah at all. He is most knowing of that in which you are involved. Sufficient is He as Witness between me and you, and He is the Forgiving the Merciful."

قُلْ

Say,

مَا

"Not

كُنتُ

I am

بِدْعًا

a new (one)

مِّنَ

among

ٱلرُّسُلِ

the Messengers

وَمَآ

and not

أَدْرِى

I know

مَا

what

يُفْعَلُ

will be done

بِى

with me

وَلَا

and not

بِكُمْ

with you.

صلے

إِنْ

Not

أَتَّبِعُ

I follow

إِلَّا

but

مَا

what

يُوحَىٰٓ

is revealed

إِلَىَّ

to me

وَمَآ

and not

أَنَا۠

I am

إِلَّا

but

نَذِيرٌ

a warner

مُّبِينٌ

clear."

٩

(9)

قُلْ مَا كُنتُ بِدْعًا مِّنَ ٱلرُّسُلِ وَمَآ أَدْرِى مَا يُفْعَلُ بِى وَلَا بِكُمْ ۖ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰٓ إِلَىَّ وَمَآ أَنَا۠ إِلَّا نَذِيرٌ مُّبِينٌ ٩

(9) Say, "I am not something original among the messengers, nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am not but a clear warner."

قُلْ

Say,

أَرَءَيْتُمْ

"Do you see

إِن

if

كَانَ

it is

مِنْ

from Allah

عِندِ

ٱللَّهِ

وَكَفَرْتُم

and you disbelieve

بِهِۦ

in it,

وَشَهِدَ

and testifies

شَاهِدٌ

a witness

مِّن

from

بَنِىٓ

(the) Children of Israel

إِسْرَٰٓءِيلَ

عَلَىٰ

to

مِثْلِهِۦ

(the) like thereof,

فَـَٔامَنَ

then he believed

وَٱسْتَكْبَرْتُمْ

while you are arrogant?"

صلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يَهْدِى

guide

ٱلْقَوْمَ

the people

ٱلظَّٰلِمِينَ

the wrongdoers.

١٠

(10)

قُلْ أَرَءَيْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِۦ وَشَهِدَ شَاهِدٌ مِّن بَنِىٓ إِسْرَٰٓءِيلَ عَلَىٰ مِثْلِهِۦ فَـَٔامَنَ وَٱسْتَكْبَرْتُمْ ۖ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ١٠

(10) Say, "Have you considered: if the Qur'an was from Allah, and you disbelieved in it while a witness from the Children of Israel has testified to something similar and believed while you were arrogant...?" Indeed, Allah does not guide the wrongdoing people.

وَقَالَ

And say

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve

لِلَّذِينَ

of those who

ءَامَنُوا۟

believe,

لَوْ

"If

كَانَ

it had been

خَيْرًا

good,

مَّا

not

سَبَقُونَآ

they (would) have preceded us

إِلَيْهِ

to it."

ج

وَإِذْ

And when

لَمْ

not

يَهْتَدُوا۟

they (are) guided

بِهِۦ

by it,

فَسَيَقُولُونَ

they say,

هَٰذَآ

"This

إِفْكٌ

(is) a lie

قَدِيمٌ

ancient."

١١

(11)

وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لِلَّذِينَ ءَامَنُوا۟ لَوْ كَانَ خَيْرًا مَّا سَبَقُونَآ إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا۟ بِهِۦ فَسَيَقُولُونَ هَٰذَآ إِفْكٌ قَدِيمٌ ١١

(11) And those who disbelieve say of those who believe, "If it had [truly] been good, they would not have preceded us to it." And when they are not guided by it, they will say, "This is an ancient falsehood."

وَمِن

And before it

قَبْلِهِۦ

كِتَٰبُ

(was the) Scripture

مُوسَىٰٓ

(of) Musa

إِمَامًا

(as) a guide

وَرَحْمَةً

and a mercy.

ج

وَهَٰذَا

And this

كِتَٰبٌ

(is) a Book

مُّصَدِّقٌ

confirming,

لِّسَانًا

(in) language

عَرَبِيًّا

Arabic

لِّيُنذِرَ

to warn

ٱلَّذِينَ

those who

ظَلَمُوا۟

do wrong

وَبُشْرَىٰ

and glad tidings

لِلْمُحْسِنِينَ

for the good-doers.

١٢

(12)

وَمِن قَبْلِهِۦ كِتَٰبُ مُوسَىٰٓ إِمَامًا وَرَحْمَةً ۚ وَهَٰذَا كِتَٰبٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ ٱلَّذِينَ ظَلَمُوا۟ وَبُشْرَىٰ لِلْمُحْسِنِينَ ١٢

(12) And before it was the scripture of Moses to lead and as a mercy. And this is a confirming Book in an Arabic tongue to warn those who have wronged and as good tidings to the doers of good.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

قَالُوا۟

say,

رَبُّنَا

"Our Lord

ٱللَّهُ

(is) Allah,"

ثُمَّ

then

ٱسْتَقَٰمُوا۟

remain firm,

فَلَا

then no

خَوْفٌ

fear

عَلَيْهِمْ

on them

وَلَا

and not

هُمْ

they

يَحْزَنُونَ

will grieve.

١٣

(13)

إِنَّ ٱلَّذِينَ قَالُوا۟ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَـٰمُوا۟ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ١٣

(13) Indeed, those who have said, "Our Lord is Allah," and then remained on a right course - there will be no fear concerning them, nor will they grieve.

أُو۟لَـٰٓئِكَ

Those

أَصْحَـٰبُ

(are the) companions

ٱلْجَنَّةِ

(of) Paradise

خَـٰلِدِينَ

abiding forever

فِيهَا

therein,

جَزَآءًۢ

a reward

بِمَا

for what

كَانُوا۟

they used to

يَعْمَلُونَ

do.

١٤

(14)

أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلْجَنَّةِ خَـٰلِدِينَ فِيهَا جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ١٤

(14) Those are the companions of Paradise, abiding eternally therein as reward for what they used to do.

وَوَصَّيْنَا

And We have enjoined

ٱلْإِنسَـٰنَ

(on) man

بِوَٰلِدَيْهِ

to his parents

إِحْسَـٰنًا

kindness.

صلے

حَمَلَتْهُ

Carried him

أُمُّهُۥ

his mother

كُرْهًا

(with) hardship

وَوَضَعَتْهُ

and gave birth to him

كُرْهًا

(with) hardship.

صلے

وَحَمْلُهُۥ

And (the) bearing of him

وَفِصَٰلُهُۥ

and (the) weaning of him

ثَلَٰثُونَ

(is) thirty

شَهْرًا

month(s)

ج

حَتَّىٰٓ

until,

إِذَا

when

بَلَغَ

he reaches

أَشُدَّهُۥ

his maturity

وَبَلَغَ

and reaches

أَرْبَعِينَ

forty

سَنَةً

year(s),

قَالَ

he says,

رَبِّ

"My Lord,

أَوْزِعْنِىٓ

grant me (the) power

أَنْ

that

أَشْكُرَ

I may be grateful

نِعْمَتَكَ

(for) Your favor

ٱلَّتِىٓ

which

أَنْعَمْتَ

You have bestowed

عَلَىَّ

upon me

وَعَلَىٰ

and upon

وَٰلِدَىَّ

my parents

وَأَنْ

and that

أَعْمَلَ

I do

صَٰلِحًا

righteous (deeds)

تَرْضَىٰهُ

which please You,

وَأَصْلِحْ

and make righteous

لِى

for me

فِى

among

ذُرِّيَّتِىٓ

my offspring,

صلے

إِنِّى

indeed,

تُبْتُ

I turn

إِلَيْكَ

to You

وَإِنِّى

and indeed, I am

مِنَ

of

ٱلْمُسْلِمِينَ

those who submit."

١٥

(15)

وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ إِحْسَٰنًا ۖ حَمَلَتْهُ أُمُّهُۥ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُۥ وَفِصَٰلُهُۥ ثَلَٰثُونَ شَهْرًا ۚ حَتَّىٰٓ إِذَا بَلَغَ أَشُدَّهُۥ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِىٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِىٓ أَنْعَمْتَ عَلَىَّ وَعَلَىٰ وَٰلِدَىَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَصْلِحْ لِى فِى ذُرِّيَّتِىٓ ۖ إِنِّى تُبْتُ إِلَيْكَ وَإِنِّى مِنَ ٱلْمُسْلِمِينَ ١٥

(15) And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He

grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims."

أُو۟لَٰٓئِكَ

Those

ٱلَّذِينَ

(are) the ones

نَتَقَبَّلُ

We will accept

عَنْهُمْ

from them

أَحْسَنَ

(the) best

مَا

(of) what

عَمِلُوا۟

they did

وَنَتَجَاوَزُ

and We will overlook

عَن

[from]

سَيِّـَٔاتِهِمْ

their evil deeds,

فِىٓ

among

أَصْحَٰبِ

(the) companions

ٱلْجَنَّةِ

(of) Paradise.

صلے

وَعْدَ

A promise

ٱلصِّدْقِ

true

ٱلَّذِى

which

كَانُواْ

they were

يُوعَدُونَ

promised.

١٦

(16)

أُوْلَٰٓئِكَ ٱلَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُواْ وَنَتَجَاوَزُ عَن سَيِّـَٔاتِهِمْ فِىٓ أَصْحَٰبِ ٱلْجَنَّةِ ۖ وَعْدَ ٱلصِّدْقِ ٱلَّذِى كَانُواْ يُوعَدُونَ ١٦

(16) Those are the ones from whom We will accept the best of what they did and overlook their misdeeds, [their being] among the companions of Paradise. [That is] the promise of truth which they had been promised.

وَٱلَّذِى

But the one who

قَالَ

says

لِوَٰلِدَيْهِ

to his parents,

أُفٍّ

"Uff

لَّكُمَآ

to both of you

أَتَعِدَانِنِىٓ

Do you promise me

أَنْ

that

أُخْرَجَ

I will be brought forth,

وَقَدْ

and have already passed away

خَلَتِ

ٱلْقُرُونُ

the generations

مِن

before me?"

قَبْلِى

وَهُمَا

And they both

يَسْتَغِيثَانِ

seek help

ٱللَّهَ

(of) Allah.

وَيْلَكَ

"Woe to you

ءَامِنْ

Believe

إِنَّ

Indeed,

وَعْدَ

(the) Promise

ٱللَّهِ

(of) Allah

حَقٌّ

(is) true."

فَيَقُولُ

But he says,

مَا

"Not

هَٰذَآ

(is) this

إِلَّآ

but

أَسَٰطِيرُ

(the) stories

ٱلْأَوَّلِينَ

(of) the former (people)."

١٧

(17)

وَٱلَّذِى قَالَ لِوَٰلِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدَانِنِىٓ أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِى وَهُمَا يَسْتَغِيثَانِ ٱللَّهَ وَيْلَكَ ءَامِنْ إِنَّ وَعْدَ ٱللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَآ إِلَّآ أَسَٰطِيرُ ٱلْأَوَّلِينَ ١٧

(17) But one who says to his parents, "Uff to you; do you promise me that I will be brought forth [from the earth] when generations before me have already passed on [into oblivion]?" while they call to Allah for help [and to their son], "Woe to you! Believe! Indeed, the promise of Allah is truth." But he says, "This is not but legends of the former people" -

أُو۟لَٰٓئِكَ

Those -

ٱلَّذِينَ

(are) the ones

حَقَّ

(has) proved true

عَلَيْهِمُ

against them

ٱلْقَوْلُ

the word

فِىٓ

among

أُمَمٍ

nations

قَدْ

(that) already passed away

خَلَتْ

مِن

before them

قَبْلِهِم

مِّنَ

of

ٱلْجِنِّ

(the) jinn

وَٱلْإِنسِ

and the men.

صلے

إِنَّهُمْ

Indeed, they

كَانُوا۟

are

خَٰسِرِينَ

(the) losers.

١٨

(18)

أُو۟لَٰٓئِكَ ٱلَّذِينَ حَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟ خَٰسِرِينَ ١٨

(18) Those are the ones upon whom the word has come into effect, [who will be] among nations which had passed on before them of jinn and men. Indeed, they [all] were losers.

وَلِكُلٍّ

And for all

دَرَجَٰتٌ

(are) degrees

مِّمَّا

for what

عَمِلُوا۟

they did,

ۖ

وَلِيُوَفِّيَهُمْ

and that He may fully compensate them

أَعْمَٰلَهُمْ

(for) their deeds,

وَهُمْ

and they

لَا

will not be wronged.

يُظْلَمُونَ

١٩

(19)

وَلِكُلٍّ دَرَجَٰتٌ مِّمَّا عَمِلُواْ ۖ وَلِيُوَفِّيَهُمْ أَعْمَٰلَهُمْ وَهُمْ لَا يُظْلَمُونَ ١٩

(19) And for all there are degrees [of reward and punishment] for what they have done, and [it is] so that He may fully compensate them for their deeds, and they will not be wronged.

وَيَوْمَ

And (the) Day

يُعْرَضُ

will be exposed

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieved

عَلَى

to

ٱلنَّارِ

the Fire.

أَذْهَبْتُمْ

"You exhausted

طَيِّبَٰتِكُمْ

your good things

فِى

in

حَيَاتِكُمُ

your life

ٱلدُّنْيَا
(of) the world,
وَٱسْتَمْتَعْتُم
and you took your pleasures
بِهَا
therein.
فَٱلْيَوْمَ
So today
تُجْزَوْنَ
you will be recompensed
عَذَابَ
(with) a punishment
ٱلْهُونِ
humiliating
بِمَا
because
كُنتُمْ
you were
تَسْتَكْبِرُونَ
arrogant
فِى
in
ٱلْأَرْضِ
the earth
بِغَيْرِ
without
ٱلْحَقِّ
[the] right
وَبِمَا

and because

كُنتُمْ

you were

تَفْسُقُونَ

defiantly disobedient."

٢٠

(20)

وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُوا۟ عَلَى ٱلنَّارِ أَذْهَبْتُمْ طَيِّبَٰتِكُمْ فِى حَيَاتِكُمُ ٱلدُّنْيَا وَٱسْتَمْتَعْتُم بِهَا فَٱلْيَوْمَ تُجْزَوْنَ عَذَابَ ٱلْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ٢٠

(20) And the Day those who disbelieved are exposed to the Fire [it will be said], "You exhausted your pleasures during your worldly life and enjoyed them, so this Day you will be awarded the punishment of [extreme] humiliation because you were arrogant upon the earth without right and because you were defiantly disobedient."

۞

وَٱذْكُرْ

And mention

أَخَا

(the) brother

عَادٍ

(of) Aad,

إِذْ

when

أَنذَرَ

he warned

قَوْمَهُۥ

his people

بِٱلْأَحْقَافِ

in the Al-Ahqaf -

وَقَدْ

and had already passed away

خَلَتِ

ٱلنُّذُرُ

[the] warners

مِن

before him

بَيْنِ

يَدَيْهِ

وَمِنْ

and after him,

خَلْفِهِۦٓ

أَلَّا

"That not

تَعْبُدُوٓا۟

you worship

إِلَّا

except

ٱللَّهَ

Allah.

إِنِّىٓ

Indeed, I

أَخَافُ

[I] fear

عَلَيْكُمْ

for you

عَذَابَ

a punishment

يَوْمٍ

(of) a Day

عَظِيمٍ

Great."

٢١

(21)

وَٱذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُۥ بِٱلْأَحْقَافِ وَقَدْ خَلَتِ ٱلنُّذُرُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦٓ أَلَّا تَعْبُدُوٓا۟ إِلَّا ٱللَّهَ إِنِّىٓ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ٢١

(21) And mention, [O Muhammad], the brother of 'Aad, when he warned his people in the [region of] al-Ahqaf - and warners had already passed on before him and after him - [saying], "Do not worship except Allah. Indeed, I fear for you the punishment of a terrible day."

قَالُوٓا۟

They said,

أَجِئْتَنَا

"Have you come to us

لِتَأْفِكَنَا

to turn us away

عَنْ

from

ءَالِهَتِنَا

our gods?

فَأْتِنَا

Then bring us

بِمَا

what

تَعِدُنَآ

you threaten us,

إِن

if

كُنتَ

you are

مِنَ

of

ٱلصَّٰدِقِينَ

the truthful."

٢٢

(22)

قَالُوٓاْ أَجِئۡتَنَا لِتَأۡفِكَنَا عَنۡ ءَالِهَتِنَا فَأۡتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ٢٢

(22) They said, "Have you come to delude us away from our gods? Then bring us what you promise us, if you should be of the truthful."

قَالَ

He said,

إِنَّمَا

"Only

ٱلۡعِلۡمُ

the knowledge

عِندَ

(is) with Allah

ٱللَّهِ

وَأُبَلِّغُكُم

and I convey to you

مَّآ

what

أُرْسِلْتُ

I am sent

بِهِۦ

with it,

وَلَٰكِنِّىٓ

but

أَرَىٰكُمْ

I see you

قَوْمًا

a people

تَجْهَلُونَ

ignorant."

٢٣

(23)

قَالَ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَأُبَلِّغُكُم مَّآ أُرْسِلْتُ بِهِۦ وَلَٰكِنِّىٓ أَرَىٰكُمْ قَوْمًا تَجْهَلُونَ ٢٣

(23) He said, "Knowledge [of its time] is only with Allah, and I convey to you that with which I was sent; but I see you [to be] a people behaving ignorantly."

فَلَمَّا

Then when

رَأَوْهُ

they saw it

عَارِضًا

(as) a cloud

مُّسْتَقْبِلَ

approaching

أَوْدِيَتِهِمْ

their valleys,

قَالُوا۟

they said,

هَٰذَا

"This

عَارِضٌ

(is) a cloud

مُّمْطِرُنَا

bringing us rain."

ج

بَلْ

Nay,

هُوَ

it

مَا

(is) what

ٱسْتَعْجَلْتُم

you were asking it to be hastened,

بِهِۦ

صلے

رِيحٌ

a wind

فِيهَا

in it

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful,

٢٤

(24)

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا۟ هَـٰذَا عَارِضٌ مُّمْطِرُنَا ۚ بَلْ هُوَ مَا ٱسْتَعْجَلْتُم بِهِۦ ۖ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ٢٤

(24) And when they saw it as a cloud approaching their valleys, they said, "This is a cloud bringing us rain!" Rather, it is that for which you were impatient: a wind, within it a painful punishment,

تُدَمِّرُ

Destroying

كُلَّ

every

شَىْءٍ

thing

بِأَمْرِ

by (the) command

رَبِّهَا

(of) its Lord.

فَأَصْبَحُوا۟

Then they became (such),

لَا

not

يُرَىٰٓ

is seen

إِلَّا

except

مَسَـٰكِنُهُمْ

their dwellings.

ۚ

كَذَٰلِكَ

Thus

نَجْزِى

We recompense

ٱلْقَوْمَ

the people

ٱلْمُجْرِمِينَ

[the] criminals.

٢٥

(25)

تُدَمِّرُ كُلَّ شَىْءٍۭ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا۟ لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِى ٱلْقَوْمَ ٱلْمُجْرِمِينَ ٢٥

(25) Destroying everything by command of its Lord. And they became so that nothing was seen [of them] except their dwellings. Thus do We recompense the criminal people.

وَلَقَدْ

And certainly,

مَكَّنَّٰهُمْ

We had established them

فِيمَآ

in what

إِن

not

مَّكَّنَّٰكُمْ

We have established you

فِيهِ

in it,

وَجَعَلْنَا

and We made

لَهُمْ

for them

سَمْعًا

hearing

وَأَبْصَٰرًا

and vision

وَأَفْـِٔدَةً

and hearts.

فَمَآ

But not

أَغْنَىٰ

availed

عَنْهُمْ

them

سَمْعُهُمْ

their hearing

وَلَآ

and not

أَبْصَٰرُهُمْ

their vision

وَلَآ

and not

أَفْـِٔدَتُهُم

their hearts

مِّن

any

شَىْءٍ

thing,

إِذْ

when

كَانُوا۟

they were

يَجْحَدُونَ

rejecting

بِـَٔايَٰتِ

(the) Signs

ٱللَّهِ

(of) Allah

وَحَاقَ

and enveloped

بِهِم

them

مَّا

what

كَانُواْ

they used to

بِهِۦ

[at it]

يَسْتَهْزِءُونَ

ridicule.

٢٦

(26)

وَلَقَدْ مَكَّنَّٰهُمْ فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَٰرًا وَأَفْـِٔدَةً فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ وَلَآ أَفْـِٔدَتُهُم مِّن شَىْءٍ إِذْ كَانُواْ يَجْحَدُونَ بِـَٔايَٰتِ ٱللَّهِ وَحَاقَ بِهِم مَّا كَانُواْ بِهِۦ يَسْتَهْزِءُونَ ٢٦

(26) And We had certainly established them in such as We have not established you, and We made for them hearing and vision and hearts. But their hearing and vision and hearts availed them not from anything

[of the punishment] when they were [continually] rejecting the signs of Allah; and they were enveloped by what they used to ridicule.

وَلَقَدْ

And certainly

أَهْلَكْنَا

We destroyed

مَا

what

حَوْلَكُم

surrounds you

مِّنَ

of

ٱلْقُرَىٰ

the towns,

وَصَرَّفْنَا

and We have diversified

ٱلْـَٔايَـٰتِ

the Signs,

لَعَلَّهُمْ

that they may

يَرْجِعُونَ

return.

٢٧

(27)

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ ٱلْقُرَىٰ وَصَرَّفْنَا ٱلْـَٔايَـٰتِ لَعَلَّهُمْ يَرْجِعُونَ ٢٧

(27) And We have already destroyed what surrounds you of [those] cities, and We have diversified the signs [or verses] that perhaps they might return [from disbelief].

فَلَوْلَا

Then why (did) not

نَصَرَهُمُ

help them

ٱلَّذِينَ

those whom

ٱتَّخَذُوا۟

they had taken

مِن

besides

دُونِ

ٱللَّهِ

Allah

قُرْبَانًا

gods as a way of approach?

ءَالِهَةً

صلى

بَلْ

Nay,

ضَلُّوا۟

they were lost

عَنْهُمْ

from them.

ج

وَذَٰلِكَ

And that

إِفْكُهُمْ

(was) their falsehood

وَمَا

and what

كَانُوا۟

they were

يَفْتَرُونَ

inventing.

٢٨

(28)

فَلَوْلَا نَصَرَهُمُ ٱلَّذِينَ ٱتَّخَذُوا۟ مِن دُونِ ٱللَّهِ قُرْبَانًا ءَالِهَةًۢ ۖ بَلْ ضَلُّوا۟ عَنْهُمْ ۚ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا۟ يَفْتَرُونَ ٢٨

(28) Then why did those they took besides Allah as deities by which to approach [Him] not aid them? But they had strayed from them. And that was their falsehood and what they were inventing.

وَإِذْ

And when

صَرَفْنَآ

We directed

إِلَيْكَ

to you

نَفَرًا

a party

مِّنَ

of

ٱلْجِنِّ

the jinn,

يَسْتَمِعُونَ

listening

ٱلْقُرْءَانَ

(to) the Quran.

فَلَمَّا

And when

حَضَرُوهُ

they attended it,

قَالُوٓا۟

they said,

أَنصِتُوا۟

"Listen quietly."

صلے

فَلَمَّا

And when

قُضِىَ

it was concluded,

وَلَّوْا۟

they turned back

إِلَىٰ

to

قَوْمِهِم

their people

مُّنذِرِينَ

(as) warners.

٢٩

(29)

وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓا۟ أَنصِتُوا۟ ۖ فَلَمَّا قُضِىَ وَلَّوْا۟ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ٢٩

(29) And [mention, O Muhammad], when We directed to you a few of the jinn, listening to the Qur'an. And when they attended it, they said, "Listen quietly." And when it was concluded, they went back to their

people as warners.

قَالُواْ

They said,

يَٰقَوْمَنَآ

"O our people

إِنَّا

Indeed, we

سَمِعْنَا

[we] have heard

كِتَٰبًا

a Book

أُنزِلَ

revealed

مِن

after

بَعْدِ

مُوسَىٰ

Musa

مُصَدِّقًا

confirming

لِّمَا

what

بَيْنَ

(was) before it,

يَدَيْهِ

يَهْدِىٓ

guiding

إِلَى

to

ٱلْحَقِّ

the truth

وَإِلَىٰ

and to

طَرِيقٍ

a Path

مُّسْتَقِيمٍ

Straight.

٣٠

(30)

قَالُواْ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ٣٠

(30) They said, "O our people, indeed we have heard a [recited] Book revealed after Moses confirming what was before it which guides to the truth and to a straight path.

يَٰقَوْمَنَآ

O our people

أَجِيبُواْ

Respond

دَاعِيَ

(to the) caller

ٱللَّهِ

(of) Allah

وَءَامِنُواْ

and believe

بِهِۦ

in him.

يَغْفِرْ

He will forgive

لَكُم

for you

مِّن

of

ذُنُوبِكُمْ

your sins

وَيُجِرْكُم

and will protect you

مِّنْ

from

عَذَابٍ

a punishment

أَلِيمٍ

painful.

٣١

(31)

يَٰقَوْمَنَآ أَجِيبُواْ دَاعِيَ ٱللَّهِ وَءَامِنُواْ بِهِۦ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ٣١

(31) O our people, respond to the Messenger of Allah and believe in him; Allah will forgive for you your sins and protect you from a painful punishment.

وَمَن

And whoever

لَّا

(does) not

يُجِبْ

respond

دَاعِيَ

(to the) caller

ٱللَّهِ
(of) Allah,
فَلَيْسَ
then not
بِمُعْجِزٍ
he can escape
فِى
in
ٱلْأَرْضِ
the earth,
وَلَيْسَ
and not
لَهُۥ
for him
مِن
besides Him
دُونِهِۦٓ
أَوْلِيَآءُ
protectors.
ج
أُو۟لَٰٓئِكَ
Those
فِى
(are) in
ضَلَٰلٍ
error
مُّبِينٍ
clear."

(32)

وَمَن لَّا يُجِبْ دَاعِىَ ٱللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى ٱلْأَرْضِ وَلَيْسَ لَهُۥ مِن دُونِهِۦٓ أَوْلِيَآءُ ۚ أُو۟لَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ٣٢

(32) But he who does not respond to the Caller of Allah will not cause failure [to Him] upon earth, and he will not have besides Him any protectors. Those are in manifest error."

أَوَلَمْ

Do not

يَرَوْا۟

they see

أَنَّ

that

ٱللَّهَ

Allah,

ٱلَّذِى

(is) the One Who

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

وَلَمْ

and (was) not

يَعْىَ

tired

بِخَلْقِهِنَّ

by their creation,

بِقَٰدِرٍ

(is) able

عَلَىٰٓ

to give life

أَن

يُحْـِۧىَ

ٱلْمَوْتَىٰ

(to) the dead?

ج

بَلَىٰٓ

Yes,

إِنَّهُۥ

indeed He

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful.

٣٣

(33)

أَوَلَمْ يَرَوْا۟ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ ۚ بَلَىٰٓ إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٣٣

(33) Do they not see that Allah, who created the heavens and earth and

did not fail in their creation, is able to give life to the dead? Yes. Indeed, He is over all things competent.

وَيَوْمَ

And (the) Day,

يُعْرَضُ

are exposed

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

عَلَى

to

ٱلنَّارِ

the Fire,

أَلَيْسَ

"Is not

هَٰذَا

this

بِٱلْحَقِّ

the truth?"

صلے

قَالُوا۟

They will say,

بَلَىٰ

"Yes

وَرَبِّنَا

by our Lord."

ج

قَالَ

He will say,

فَذُوقُواْ

"Then taste

ٱلْعَذَابَ

the punishment

بِمَا

because

كُنتُمْ

you used to

تَكْفُرُونَ

disbelieve."

٣٤

(34)

وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُواْ عَلَى ٱلنَّارِ أَلَيْسَ هَٰذَا بِٱلْحَقِّ ۖ قَالُواْ بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُواْ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ٣٤

(34) And the Day those who disbelieved are exposed to the Fire [it will be said], "Is this not the truth?" They will say, "Yes, by our Lord." He will say, "Then taste the punishment because you used to disbelieve."

فَٱصْبِرْ

So be patient,

كَمَا

as

صَبَرَ

had patience

أُوْلُواْ

those of determination

ٱلْعَزْمِ

مِنَ

of

ٱلرُّسُلِ

the Messengers,

وَلَا

and (do) not

تَسْتَعْجِل

seek to hasten

لَّهُمْ

for them.

ج

كَأَنَّهُمْ

As if they had,

يَوْمَ

(the) Day

يَرَوْنَ

they see

مَا

what

يُوعَدُونَ

they were promised,

لَمْ

not

يَلْبَثُوٓا۟

remained

إِلَّا

except

سَاعَةً

an hour

مِّن

of

نَّهَارٍ

a day.

ج

بَلَٰغٌ

A Notification.

ج

فَهَلْ

But will

يُهْلَكُ

(any) be destroyed

إِلَّا

except

ٱلْقَوْمُ

the people -

ٱلْفَٰسِقُونَ

the defiantly disobedient?

٣٥

(35)

فَٱصْبِرْ كَمَا صَبَرَ أُو۟لُوا۟ ٱلْعَزْمِ مِنَ ٱلرُّسُلِ وَلَا تَسْتَعْجِل لَّهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوٓا۟ إِلَّا سَاعَةً مِّن نَّهَارٍ ۚ بَلَٰغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلْفَٰسِقُونَ ٣٥

(35) So be patient, [O Muhammad], as were those of determination among the messengers and do not be impatient for them. It will be - on the Day they see that which they are promised - as though they had not remained [in the world] except an hour of a day. [This is] notification. And will [any] be destroyed except the defiantly disobedient people?

ءَايَٰتُهَا ٣٨

Verses 38

سُورَةُ مُحَمَّدٍ

Chapter 47 Muhammad

رُكُوعَاتُهَا ٤

Rukus 4

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

ٱلَّذِينَ

Those who

كَفَرُوا۟

disbelieve

وَصَدُّوا۟

and turn away

عَن

from

سَبِيلِ

(the) way of Allah,

ٱللَّهِ

أَضَلَّ

He will cause to be lost

أَعْمَٰلَهُمْ

their deeds.

١

(1)

ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ أَضَلَّ أَعْمَٰلَهُمْ ١

(1) Those who disbelieve and avert [people] from the way of Allah - He will waste their deeds.

وَٱلَّذِينَ

And those who

ءَامَنُواْ
believe
وَعَمِلُواْ
and do
ٱلصَّٰلِحَٰتِ
righteous deeds,
وَءَامَنُواْ
and believe
بِمَا
in what
نُزِّلَ
is revealed
عَلَىٰ
to
مُحَمَّدٍ
Muhammad,
وَهُوَ
and it
ٱلْحَقُّ
(is) the truth
مِن
from
رَّبِّهِمْ
their Lord,
لا
كَفَّرَ
He will remove
عَنْهُمْ
from them

سَيِّـَٔاتِهِمْ

their misdeeds,

وَأَصْلَحَ

and improve

بَالَهُمْ

their condition.

٢

(2)

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ وَءَامَنُوا۟ بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ ٱلْحَقُّ مِن رَّبِّهِمْ ۙ كَفَّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ وَأَصْلَحَ بَالَهُمْ ٢

(2) And those who believe and do righteous deeds and believe in what has been sent down upon Muhammad - and it is the truth from their Lord - He will remove from them their misdeeds and amend their condition.

ذَٰلِكَ

That

بِأَنَّ

(is) because

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve

ٱتَّبَعُوا۟

follow

ٱلْبَٰطِلَ

falsehood

وَأَنَّ

and that

ٱلَّذِينَ
those who
ءَامَنُواْ
believe
ٱتَّبَعُواْ
follow
ٱلْحَقَّ
(the) truth
مِن
from
رَّبِّهِمْ
their Lord.
ج

كَذَٰلِكَ
Thus
يَضْرِبُ
Allah presents
ٱللَّهُ
لِلنَّاسِ
to the people
أَمْثَٰلَهُمْ
their similitudes.
٣
(3)
ذَٰلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُواْ ٱتَّبَعُواْ ٱلْبَٰطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُواْ ٱتَّبَعُواْ ٱلْحَقَّ مِن رَّبِّهِمْ ۚ كَذَٰلِكَ يَضْرِبُ ٱللَّهُ لِلنَّاسِ أَمْثَٰلَهُمْ ٣
(3) That is because those who disbelieve follow falsehood, and those

who believe follow the truth from their Lord. Thus does Allah present to the people their comparisons.

فَإِذَا

So when

لَقِيتُمُ

you meet

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve,

فَضَرْبَ

then strike

ٱلرِّقَابِ

the necks

حَتَّىٰٓ

until

إِذَآ

when

أَثْخَنتُمُوهُمْ

you have subdued them,

فَشُدُّوا۟

then bind firmly

ٱلْوَثَاقَ

the bond,

فَإِمَّا

then either

مَنًّۢا

a favor

بَعْدُ

afterwards

وَإِمَّا

or

فِدَآءً

ransom

حَتَّىٰ

until

تَضَعَ

lays down

ٱلْحَرْبُ

the war

أَوْزَارَهَا

its burdens.

ج

ذَٰلِكَ

That.

وَلَوْ

And if

يَشَآءُ

Allah had willed

ٱللَّهُ

لَٱنتَصَرَ

surely, He could have taken retribution

مِنْهُمْ

from them,

وَلَٰكِن

but

لِّيَبْلُوَا۟

to test

بَعْضَكُم

some of you

بِبَعْضٍ

with others.

قلے

وَٱلَّذِينَ

And those who

قُتِلُوا۟

are killed

فِى

in

سَبِيلِ

(the) way of Allah,

ٱللَّهِ

فَلَن

then never

يُضِلَّ

He will cause to be lost

أَعْمَٰلَهُمْ

their deeds.

٤

(4)

فَإِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُوا۟ فَضَرْبَ ٱلرِّقَابِ حَتَّىٰٓ إِذَآ أَثْخَنتُمُوهُمْ فَشُدُّوا۟ ٱلْوَثَاقَ فَإِمَّا مَنًّۢا بَعْدُ وَإِمَّا فِدَآءً حَتَّىٰ تَضَعَ ٱلْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَآءُ ٱللَّهُ لَٱنتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَا۟ بَعْضَكُم بِبَعْضٍ ۗ وَٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ فَلَن يُضِلَّ أَعْمَٰلَهُمْ

٤

(4) So when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds.

سَيَهْدِيهِمْ

He will guide them

وَيُصْلِحُ

and improve

بَالَهُمْ

their condition,

٥

(5)

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ٥

(5) He will guide them and amend their condition

وَيُدْخِلُهُمُ

And admit them

ٱلْجَنَّةَ

(to) Paradise,

عَرَّفَهَا

He has made it known

لَهُمْ

to them.

٦

(6)

وَيُدْخِلُهُمُ ٱلْجَنَّةَ عَرَّفَهَا لَهُمْ ٦

(6) And admit them to Paradise, which He has made known to them.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوٓاْ

إِن

If

تَنصُرُواْ

you help

ٱللَّهَ

Allah,

يَنصُرْكُمْ

He will help you

وَيُثَبِّتْ

and make firm

أَقْدَامَكُمْ

your feet.

٧

(7)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن تَنصُرُواْ ٱللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ٧

(7) O you who have believed, if you support Allah, He will support you and plant firmly your feet.

وَٱلَّذِينَ

But those who

كَفَرُواْ

disbelieve,

فَتَعْسًا

destruction (is)

لَّهُمْ

for them,

وَأَضَلَّ

and He will cause to be lost

أَعْمَٰلَهُمْ

their deeds.

٨

(8)

وَٱلَّذِينَ كَفَرُواْ فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَٰلَهُمْ ٨

(8) But those who disbelieve - for them is misery, and He will waste their deeds.

ذَٰلِكَ

That

بِأَنَّهُمْ

(is) because they

كَرِهُواْ

hate

مَآ

what

أَنزَلَ

Allah has revealed,

ٱللَّهُ

فَأَحْبَطَ

so He has made worthless

أَعْمَٰلَهُمْ

their deeds.

٩

(9)

ذَٰلِكَ بِأَنَّهُمْ كَرِهُواْ مَآ أَنزَلَ ٱللَّهُ فَأَحْبَطَ أَعْمَٰلَهُمْ ٩

(9) That is because they disliked what Allah revealed, so He rendered worthless their deeds.

۞

أَفَلَمْ

Do not

يَسِيرُوا۟

they travel

فِى

in

ٱلْأَرْضِ

the earth

فَيَنظُرُوا۟

and see

كَيْفَ

how

كَانَ

was

عَٰقِبَةُ

(the) end

ٱلَّذِينَ

(of) those

مِن

before them?

قَبْلِهِمْ ۚ

دَمَّرَ

Allah destroyed

ٱللَّهُ

عَلَيْهِمْ

[over] them,

صلى

وَلِلْكَٰفِرِينَ

and for the disbelievers (is)

أَمْثَٰلُهَا

its likeness.

١٠

(10)

أَفَلَمْ يَسِيرُوا۟ فِى ٱلْأَرْضِ فَيَنظُرُوا۟ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ دَمَّرَ ٱللَّهُ عَلَيْهِمْ ۖ وَلِلْكَٰفِرِينَ أَمْثَٰلُهَا ١٠

(10) Have they not traveled through the land and seen how was the end of those before them? Allah destroyed [everything] over them, and for the disbelievers is something comparable.

ذَٰلِكَ

That

بِأَنَّ

(is) because

ٱللَّهَ

Allah

مَوْلَى

(is the) Protector

ٱلَّذِينَ

(of) those who

ءَامَنُوا۟

believe,

وَأَنَّ

and that

ٱلْكَٰفِرِينَ

the disbelievers -

لَا

(there is) no

مَوْلَىٰ

protector

لَهُمْ

for them.

١١

(11)

ذَٰلِكَ بِأَنَّ ٱللَّهَ مَوْلَى ٱلَّذِينَ ءَامَنُوا۟ وَأَنَّ ٱلْكَٰفِرِينَ لَا مَوْلَىٰ لَهُمْ ١١

(11) That is because Allah is the protector of those who have believed and because the disbelievers have no protector.

إِنَّ

Indeed,

ٱللَّهَ

Allah

يُدْخِلُ

will admit

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous deeds

جَنَّٰتٍ

(to) Gardens,

تَجْرِى

flow

مِن

from

تَحْتِهَا

underneath it

ٱلْأَنْهَٰرُ

the rivers,

صلے

وَٱلَّذِينَ

but those who

كَفَرُوا۟

disbelieve

يَتَمَتَّعُونَ

they enjoy

وَيَأْكُلُونَ

and eat

كَمَا

as

تَأْكُلُ

eat

ٱلْأَنْعَٰمُ

the cattle,

وَٱلنَّارُ

and the Fire

مَثْوًى

(will be) an abode

لَّهُمْ

for them.

١٢

(12)

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَٱلَّذِينَ كَفَرُوا۟ يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ ٱلْأَنْعَٰمُ وَٱلنَّارُ مَثْوًى لَّهُمْ ١٢

(12) Indeed, Allah will admit those who have believed and done righteous deeds to gardens beneath which rivers flow, but those who disbelieve enjoy themselves and eat as grazing livestock eat, and the Fire will be a residence for them.

وَكَأَيِّن

And how many

مِّن

of

قَرْيَةٍ

a town,

هِىَ

which

أَشَدُّ

(was) stronger

قُوَّةً

(in) strength

مِّن

than

قَرْيَتِكَ

your town

ٱلَّتِىٓ

which

أَخْرَجَتْكَ

has driven you out?

أَهْلَكْنَٰهُمْ

We destroyed them,

فَلَا

so no

نَاصِرَ

helper

لَهُمْ

for them.

١٣

(13)

وَكَأَيِّن مِّن قَرْيَةٍ هِىَ أَشَدُّ قُوَّةً مِّن قَرْيَتِكَ ٱلَّتِىٓ أَخْرَجَتْكَ أَهْلَكْنَٰهُمْ فَلَا نَاصِرَ لَهُمْ ١٣

(13) And how many a city was stronger than your city [Makkah] which drove you out? We destroyed them; and there was no helper for them.

أَفَمَن

Then is (he) who

كَانَ

is

عَلَىٰ

on

بَيِّنَةٍ

a clear proof

مِّن

from

رَّبِّهِۦ

his Lord

كَمَن

like (he) who,

زُيِّنَ

is made attractive

لَهُۥ

to him

سُوٓءُ

(the) evil

عَمَلِهِۦ

(of) his deeds

وَٱتَّبَعُوٓا۟

while they follow

أَهْوَآءَهُم

their desires.

١٤

(14)

أَفَمَن كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِۦ كَمَن زُيِّنَ لَهُۥ سُوٓءُ عَمَلِهِۦ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُم ١٤

(14) So is he who is on clear evidence from his Lord like him to whom the evil of his work has been made attractive and they follow their [own] desires?

مَّثَلُ

A parable

ٱلْجَنَّةِ

(of) Paradise

ٱلَّتِى

which

وُعِدَ

is promised

ٱلْمُتَّقُونَ

(to) the righteous.

فِيهَآ
Therein
أَنْهَٰرٌ
(are) rivers
مِّن
of
مَّآءٍ
water
غَيْرِ
not
ءَاسِنٍ
polluted,
وَأَنْهَٰرٌ
and rivers
مِّن
of
لَّبَنٍ
milk
لَّمْ
not
يَتَغَيَّرْ
changes
طَعْمُهُۥ
its taste,
وَأَنْهَٰرٌ
and rivers
مِّنْ
of

خَمْرٍ
wine
لَّذَّةٍ
delicious
لِّلشَّٰرِبِينَ
for (the) drinkers,
وَأَنْهَٰرٌ
and rivers
مِّنْ
of
عَسَلٍ
honey
مُّصَفًّى
purified,
صلے

وَلَهُمْ
and for them
فِيهَا
therein
مِن
of
كُلِّ
all
ٱلثَّمَرَٰتِ
fruits
وَمَغْفِرَةٌ
and forgiveness
مِّن
from

رَّبِّهِمْ
their Lord
صلے

كَمَنْ
like he who
هُوَ
خَٰلِدٌ
(will) abide forever
فِى
in
ٱلنَّارِ
the Fire
وَسُقُوا۟
and they will be given to drink
مَآءً
water
حَمِيمًا
boiling
فَقَطَّعَ
so it cuts into pieces
أَمْعَآءَهُمْ
their intestines.
١٥
(15)

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِى وُعِدَ ٱلْمُتَّقُونَ ۖ فِيهَآ أَنْهَٰرٌ مِّن
مَّآءٍ غَيْرِ ءَاسِنٍ وَأَنْهَٰرٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُۥ
وَأَنْهَٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشَّٰرِبِينَ وَأَنْهَٰرٌ مِّنْ عَسَلٍ

مُّصَفًّىۖ وَلَهُمْ فِيهَا مِن كُلِّ ٱلثَّمَرَٰتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْۖ كَمَنْ هُوَ خَٰلِدٌ فِى ٱلنَّارِ وَسُقُوا۟ مَآءً حَمِيمًا فَقَطَّعَ أَمْعَآءَهُمْ ١٥

(15) Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord, like [that of] those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines?

وَمِنْهُم

And among them

مَّن

(are some) who

يَسْتَمِعُ

listen

إِلَيْكَ

to you,

حَتَّىٰٓ

until

إِذَا

when

خَرَجُوا۟

they depart

مِنْ

from

عِندِكَ

you,

قَالُوا۟

they say

لِلَّذِينَ

to those who

أُوتُوا۟

were given

ٱلْعِلْمَ

the knowledge,

مَاذَا

"What

قَالَ

(has) he said

ءَانِفًا

just now?"

ج

أُو۟لَـٰٓئِكَ

Those -

ٱلَّذِينَ

(are) the ones

طَبَعَ

Allah has set a seal

ٱللَّهُ

عَلَىٰ

upon

قُلُوبِهِمْ

their hearts

وَٱتَّبَعُوٓا۟

and they follow

أَهْوَآءَهُمْ

their desires.

١٦

(16)

وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰٓ إِذَا خَرَجُوا۟ مِنْ عِندِكَ قَالُوا۟ لِلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ مَاذَا قَالَ ءَانِفًا ۚ أُو۟لَٰٓئِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ١٦

(16) And among them, [O Muhammad], are those who listen to you, until when they depart from you, they say to those who were given knowledge, "What has he said just now?" Those are the ones of whom Allah has sealed over their hearts and who have followed their [own] desires.

وَٱلَّذِينَ

And those who

ٱهْتَدَوْا۟

accept guidance,

زَادَهُمْ

He increases them

هُدًى

(in) guidance

وَءَاتَىٰهُمْ

and gives them

تَقْوَىٰهُمْ

their righteousness.

١٧

(17)

وَٱلَّذِينَ ٱهْتَدَوْا۟ زَادَهُمْ هُدًى وَءَاتَىٰهُمْ تَقْوَىٰهُمْ ١٧

(17) And those who are guided - He increases them in guidance and gives them their righteousness.

فَهَلْ

Then do

يَنظُرُونَ
they wait
إِلَّا
but
ٱلسَّاعَةَ
(for) the Hour
أَن
that
تَأْتِيَهُم
it should come to them
بَغْتَةً
suddenly?
صلى

فَقَدْ
But indeed,
جَآءَ
have come
أَشْرَاطُهَا
its indications.
ج

فَأَنَّىٰ
Then how
لَهُمْ
to them
إِذَا
when
جَآءَتْهُمْ
has come to them

ذِكْرَىٰهُمْ

their reminder.

١٨

(18)

فَهَلْ يَنظُرُونَ إِلَّا ٱلسَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ۖ فَقَدْ جَآءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَآءَتْهُمْ ذِكْرَىٰهُمْ ١٨

(18) Then do they await except that the Hour should come upon them unexpectedly? But already there have come [some of] its indications. Then what good to them, when it has come, will be their remembrance?

فَٱعْلَمْ

So know

أَنَّهُۥ

that [He] -

لَآ

(there is) no

إِلَٰهَ

god

إِلَّا

but

ٱللَّهُ

Allah

وَٱسْتَغْفِرْ

and ask forgiveness

لِذَنۢبِكَ

for your sin

وَلِلْمُؤْمِنِينَ

and for the believing men

وَٱلْمُؤْمِنَٰتِ

and the believing women.

قلے

وَٱللَّهُ

And Allah

يَعْلَمُ

knows

مُتَقَلَّبَكُمْ

your movement

وَمَثْوَىٰكُمْ

and your resting places.

١٩

(19)

فَٱعْلَمْ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱللَّهُ وَٱسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ۗ وَٱللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَىٰكُمْ ١٩

(19) So know, [O Muhammad], that there is no deity except Allah and ask forgiveness for your sin and for the believing men and believing women. And Allah knows of your movement and your resting place.

وَيَقُولُ

And say

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe,

لَوْلَا

"Why not

نُزِّلَتْ

has been revealed

سُورَةٌ

a Surah?"

صلے

فَإِذَآ

But when

أُنزِلَتْ

is revealed

سُورَةٌ

a Surah

مُّحْكَمَةٌ

precise

وَذُكِرَ

and is mentioned

فِيهَا

in it

ٱلْقِتَالُ

the fighting,

لا

رَأَيْتَ

you see

ٱلَّذِينَ

those who,

فِى

in

قُلُوبِهِم

their hearts,

مَّرَضٌ

(is) a disease

يَنظُرُونَ

looking

إِلَيْكَ

at you -

نَظَرَ

a look

ٱلْمَغْشِىِّ

(of) one fainting

عَلَيْهِ

مِنَ

from

ٱلْمَوْتِ

the death.

صلے

فَأَوْلَىٰ

But more appropriate

لَهُمْ

for them

٢٠

(20)

وَيَقُولُ ٱلَّذِينَ ءَامَنُوا۟ لَوْلَا نُزِّلَتْ سُورَةٌ ۖ فَإِذَآ أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا ٱلْقِتَالُ ۙ رَأَيْتَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ ٱلْمَغْشِىِّ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ٢٠

(20) Those who believe say, "Why has a surah not been sent down? But when a precise surah is revealed and fighting is mentioned therein, you see those in whose hearts is hypocrisy looking at you with a look of one overcome by death. And more appropriate for them [would have been]

طَاعَةٌ

(Is) obedience

وَقَوْلٌ

and a word

مَّعْرُوفٌ

kind.

ج

فَإِذَا

And when

عَزَمَ

(is) determined

ٱلْأَمْرُ

the matter,

فَلَوْ

then if

صَدَقُوا۟

they had been true

ٱللَّهَ

(to) Allah,

لَكَانَ

surely, it would have been

خَيْرًا

better

لَّهُمْ

for them.

٢١

(21)

طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ ٱلْأَمْرُ فَلَوْ صَدَقُوا۟ ٱللَّهَ لَكَانَ خَيْرًا لَّهُمْ ٢١

(21) Obedience and good words. And when the matter [of fighting] was determined, if they had been true to Allah, it would have been better

for them.

فَهَلْ

Then would

عَسَيْتُمْ

you perhaps,

إِن

if

تَوَلَّيْتُمْ

you are given authority

أَن

that

تُفْسِدُوا۟

you cause corruption

فِى

in

ٱلْأَرْضِ

the earth

وَتُقَطِّعُوٓا۟

and cut off

أَرْحَامَكُمْ

your ties of kinship.

٢٢

(22)

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا۟ فِى ٱلْأَرْضِ وَتُقَطِّعُوٓا۟ أَرْحَامَكُمْ ٢٢

(22) So would you perhaps, if you turned away, cause corruption on earth and sever your [ties of] relationship?

أُو۟لَٰٓئِكَ

Those,

ٱلَّذِينَ

(are) the ones

لَعَنَهُمُ

Allah has cursed them,

ٱللَّهُ

فَأَصَمَّهُمْ

so He made them deaf

وَأَعْمَىٰٓ

and blinded

أَبْصَٰرَهُمْ

their vision.

٢٣

(23)

أُوْلَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ فَأَصَمَّهُمْ وَأَعْمَىٰٓ أَبْصَٰرَهُمْ ٢٣

(23) Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision.

أَفَلَا

Then do not

يَتَدَبَّرُونَ

they ponder

ٱلْقُرْءَانَ

(over) the Quran

أَمْ

or

عَلَىٰ

upon

قُلُوبٍ

(their) hearts

أَقْفَالُهَآ

(are) locks?

٢٤

(24)

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ٢٤

(24) Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts?

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ٱرْتَدُّوا۟

return

عَلَىٰٓ

on

أَدْبَٰرِهِم

their backs

مِّنۢ

after

بَعْدِ

what

مَا

(has) become clear

تَبَيَّنَ

to them

لَهُمُ

(of) the guidance,

ٱلْهُدَى

Shaitaan

ۙ

ٱلشَّيْطَٰنُ

enticed

سَوَّلَ

[for] them

لَهُمْ

and prolonged hope

وَأَمْلَىٰ

for them.

لَهُمْ

٢٥

(25)

إِنَّ ٱلَّذِينَ ٱرْتَدُّوا۟ عَلَىٰٓ أَدْبَٰرِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَى ۙ ٱلشَّيْطَٰنُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ٢٥

(25) Indeed, those who reverted back [to disbelief] after guidance had become clear to them - Satan enticed them and prolonged hope for them.

ذَٰلِكَ

That

بِأَنَّهُمْ

(is) because they

قَالُوا۟

[they] said

لِلَّذِينَ

to those who

كَرِهُوا۟

hate

مَا

what

نَزَّلَ

Allah has revealed,

ٱللَّهُ

سَنُطِيعُكُمْ

"We will obey you

فِى

in

بَعْضِ

part

ٱلْأَمْرِ

(of) the matter."

صلے

وَٱللَّهُ

But Allah

يَعْلَمُ

knows

إِسْرَارَهُمْ

their secrets.

٢٦

(26)

ذَٰلِكَ بِأَنَّهُمْ قَالُوا۟ لِلَّذِينَ كَرِهُوا۟ مَا نَزَّلَ ٱللَّهُ سَنُطِيعُكُمْ فِى بَعْضِ ٱلْأَمْرِ ۖ وَٱللَّهُ يَعْلَمُ إِسْرَارَهُمْ

٢٦

(26) That is because they said to those who disliked what Allah sent down, "We will obey you in part of the matter." And Allah knows what they conceal.

فَكَيْفَ

Then how,

إِذَا

when

تَوَفَّتْهُمُ

take them in death

ٱلْمَلَٰٓئِكَةُ

the Angels,

يَضْرِبُونَ

striking

وُجُوهَهُمْ

their faces

وَأَدْبَٰرَهُمْ

and their backs?

٢٧

(27)

فَكَيْفَ إِذَا تَوَفَّتْهُمُ ٱلْمَلَٰٓئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَٰرَهُمْ ٢٧

(27) Then how [will it be] when the angels take them in death, striking their faces and their backs?

ذَٰلِكَ

That

بِأَنَّهُمُ

(is) because they

ٱتَّبَعُوا۟

followed

مَآ

what

أَسْخَطَ

angered

ٱللَّهَ

Allah

وَكَرِهُوا۟

and hated

رِضْوَٰنَهُۥ

His pleasure,

فَأَحْبَطَ

so He made worthless

أَعْمَٰلَهُمْ

their deeds.

٢٨

(28)

ذَٰلِكَ بِأَنَّهُمُ ٱتَّبَعُوا۟ مَآ أَسْخَطَ ٱللَّهَ وَكَرِهُوا۟ رِضْوَٰنَهُۥ فَأَحْبَطَ أَعْمَٰلَهُمْ ٢٨

(28) That is because they followed what angered Allah and disliked [what earns] His pleasure, so He rendered worthless their deeds.

أَمْ

Or do

حَسِبَ

think

ٱلَّذِينَ

those who

فِى

in

قُلُوبِهِم

their hearts

مَّرَضٌ

(is) a disease

أَن

that

لَّن

never

يُخْرِجَ

will Allah bring forth

ٱللَّهُ

أَضْغَٰنَهُمْ

their hatred?

٢٩

(29)

أَمْ حَسِبَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ أَن لَّن يُخْرِجَ ٱللَّهُ أَضْغَٰنَهُمْ ٢٩

(29) Or do those in whose hearts is disease think that Allah would never expose their [feelings of] hatred?

وَلَوْ

And if

نَشَآءُ

We willed

لَأَرَيْنَٰكَهُمْ

surely, We could show them to you

فَلَعَرَفْتَهُم

and you would know them

بِسِيمَٰهُمْ

by their marks;

ج

وَلَتَعْرِفَنَّهُمْ

but surely, you will know them

فِى

by

لَحْنِ

(the) tone

ٱلْقَوْلِ

(of their) speech.

ج

وَٱللَّهُ

And Allah

يَعْلَمُ

knows

أَعْمَٰلَكُمْ

your deeds.

٣٠

(30)

وَلَوْ نَشَآءُ لَأَرَيْنَٰكَهُمْ فَلَعَرَفْتَهُم بِسِيمَٰهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِى لَحْنِ ٱلْقَوْلِ ۚ وَٱللَّهُ يَعْلَمُ أَعْمَٰلَكُمْ

٣٠

(30) And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allah knows your deeds.

وَلَنَبْلُوَنَّكُمْ

And surely We will test you

حَتَّىٰ

until

نَعْلَمَ

We make evident

ٱلْمُجَٰهِدِينَ

those who strive

مِنكُمْ

among you

وَٱلصَّٰبِرِينَ

and the patient ones,

وَنَبْلُوَا۟

and We will test

أَخْبَارَكُمْ

your affairs.

٣١

(31)

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ ٱلْمُجَٰهِدِينَ مِنكُمْ وَٱلصَّٰبِرِينَ وَنَبْلُوَا۟ أَخْبَارَكُمْ ٣١

(31) And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will test your affairs.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve

وَصَدُّوا۟

and turn away

عَن

from

سَبِيلِ

(the) way of Allah

ٱللَّهِ

وَشَآقُّوا۟

and oppose

ٱلرَّسُولَ

the Messenger

مِنۢ

after

بَعْدِ

مَا

[what]

تَبَيَّنَ

(has been) made clear

لَهُمُ

to them

ٱلْهُدَىٰ

the guidance,

لَن

never

يَضُرُّوا۟

will they harm

ٱللَّهَ

Allah

شَيْـًٔا

(in) anything,

وَسَيُحْبِطُ

and He will make worthless

أَعْمَـٰلَهُمْ

their deeds.

٣٢

(32)

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ وَشَآقُّوا۟
ٱلرَّسُولَ مِنۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ ٱلْهُدَىٰ لَن يَضُرُّوا۟

ٱللَّهَ شَيْـًٔا وَسَيُحْبِطُ أَعْمَٰلَهُمْ ٣٢

(32) Indeed, those who disbelieved and averted [people] from the path of Allah and opposed the Messenger after guidance had become clear to them - never will they harm Allah at all, and He will render worthless their deeds.

۞

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوٓاْ

أَطِيعُواْ

Obey

ٱللَّهَ

Allah

وَأَطِيعُواْ

and obey

ٱلرَّسُولَ

the Messenger,

وَلَا

and (do) not

تُبْطِلُوٓاْ

make vain

أَعْمَٰلَكُمْ

your deeds.

٣٣

(33)

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَلَا تُبْطِلُوٓاْ أَعْمَٰلَكُمْ ٣٣

(33) O you who have believed, obey Allah and obey the Messenger and

do not invalidate your deeds.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieve

وَصَدُّواْ

and turn away

عَن

from

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah,

ثُمَّ

then

مَاتُواْ

died

وَهُمْ

while they

كُفَّارٌ

(were) disbelievers,

فَلَن

never

يَغْفِرَ

will Allah forgive

ٱللَّهُ

لَهُمْ

them.

٣٤

(34)

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ثُمَّ مَاتُوا۟ وَهُمْ كُفَّارٌ فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ٣٤

(34) Indeed, those who disbelieved and averted [people] from the path of Allah and then died while they were disbelievers - never will Allah forgive them.

فَلَا

So (do) not

تَهِنُوا۟

weaken

وَتَدْعُوٓا۟

and call

إِلَى

for

ٱلسَّلْمِ

peace

وَأَنتُمُ

while you

ٱلْأَعْلَوْنَ

(are) superior,

وَٱللَّهُ

and Allah

مَعَكُمْ

(is) with you

وَلَن

and never

يَتِرَكُمْ

will deprive you

أَعْمَٰلَكُمْ

(of) your deeds.

٣٥

(35)

فَلَا تَهِنُوا۟ وَتَدْعُوٓا۟ إِلَى ٱلسَّلْمِ وَأَنتُمُ ٱلْأَعْلَوْنَ وَٱللَّهُ مَعَكُمْ وَلَن يَتِرَكُمْ أَعْمَٰلَكُمْ ٣٥

(35) So do not weaken and call for peace while you are superior; and Allah is with you and will never deprive you of [the reward of] your deeds.

إِنَّمَا

Only

ٱلْحَيَوٰةُ

the life

ٱلدُّنْيَا

(of) the world

لَعِبٌ

(is) play

وَلَهْوٌ

and amusement.

ج

وَإِن

And if

تُؤْمِنُوا۟

you believe

وَتَتَّقُوا۟

and fear (Allah)

يُؤْتِكُمْ

He will give you

أُجُورَكُمْ

your rewards

وَلَا

and not

يَسْـَٔلْكُمْ

will ask you

أَمْوَٰلَكُمْ

(for) your wealth.

٣٦

(36)

إِنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ ۚ وَإِن تُؤْمِنُوا۟ وَتَتَّقُوا۟ يُؤْتِكُمْ أُجُورَكُمْ وَلَا يَسْـَٔلْكُمْ أَمْوَٰلَكُمْ ٣٦

(36) [This] worldly life is only amusement and diversion. And if you believe and fear Allah, He will give you your rewards and not ask you for your properties.

إِن

If

يَسْـَٔلْكُمُوهَا

He were to ask you for it

فَيُحْفِكُمْ

and press you,

تَبْخَلُوا۟

you will withhold

وَيُخْرِجْ

and He will bring forth

أَضْغَٰنَكُمْ

your hatred.

٣٧

(37)

إِن يَسْـَٔلْكُمُوهَا فَيُحْفِكُمْ تَبْخَلُوا۟ وَيُخْرِجْ

أَضْغَٰنَكُمْ ٣٧

(37) If He should ask you for them and press you, you would withhold, and He would expose your unwillingness.

هَٰٓأَنتُمْ

Here you are -

هَٰٓؤُلَآءِ

these,

تُدْعَوْنَ

called

لِتُنفِقُوا۟

to spend

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah -

فَمِنكُم

but among you

مَّن

(are some) who

يَبْخَلُ

withhold,

صلے

وَمَن

and whoever

يَبْخَلْ

withholds,

فَإِنَّمَا

then only

يَبْخَلُ

he withholds

عَن

from

نَّفْسِهِۦ

himself.

ج

وَٱللَّهُ

But Allah

ٱلْغَنِىُّ

(is) Free of need,

وَأَنتُمُ

while you

ٱلْفُقَرَآءُ

(are) the needy.

ج

وَإِن

And if

تَتَوَلَّوْا۟

you turn away

يَسْتَبْدِلْ

He will replace (you)

قَوْمًا

(with) a people

غَيْرَكُمْ

other than you,

ثُمَّ

then

لَا

not

يَكُونُوٓا۟

they will be

أَمْثَٰلَكُم

(the) likes of you.

٣٨

(38)

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ فَمِنكُم مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِۦ ۚ وَٱللَّهُ ٱلْغَنِىُّ وَأَنتُمُ ٱلْفُقَرَآءُ ۚ وَإِن تَتَوَلَّوْا۟ يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا۟ أَمْثَٰلَكُم ٣٨

(38) Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy. And if you turn away, He will replace you with another people; then they will not be the likes of you.

ءَايَٰتُهَا ٢٩

Verses 29

سُورَةُ ٱلْفَتْحِ

Chapter 48 The Victory

رُكُوعَاتُهَا ٤

Rukus 4

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

إِنَّا

Indeed,

فَتَحْنَا

We have given victory,

لَكَ

to you

فَتْحًا

a victory

مُّبِينًا

clear.

١

(1)

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ١

(1) Indeed, We have given you, [O Muhammad], a clear conquest

لِّيَغْفِرَ

That may forgive

لَكَ

for you

ٱللَّهُ

Allah

مَا

what

تَقَدَّمَ

preceded

مِن

of

ذَنۢبِكَ

your sins

وَمَا

and what

تَأَخَّرَ

will follow

وَيُتِمَّ

and complete

نِعْمَتَهُۥ

His favor

عَلَيْكَ

upon you

وَيَهْدِيَكَ

and guide you

صِرَٰطًا

(to) a Path

مُّسْتَقِيمًا

Straight,

٢

(2)

لِّيَغْفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُۥ عَلَيْكَ وَيَهْدِيَكَ صِرَٰطًا مُّسْتَقِيمًا ٢

(2) That Allah may forgive for you what preceded of your sin and what will follow and complete His favor upon you and guide you to a straight path

وَيَنصُرَكَ

And Allah may help you

ٱللَّهُ

نَصْرًا

(with) a help

عَزِيزًا

mighty.

٣

(3)

وَيَنصُرَكَ ٱللَّهُ نَصْرًا عَزِيزًا ٣

(3) And [that] Allah may aid you with a mighty victory.

هُوَ

He

ٱلَّذِىٓ

(is) the One Who

أَنزَلَ

sent down

ٱلسَّكِينَةَ

[the] tranquility

فِى

in(to)

قُلُوبِ

(the) hearts

ٱلْمُؤْمِنِينَ

(of) the believers

لِيَزْدَادُوٓا۟

that they may increase

إِيمَٰنًا

(in) faith

مَّعَ

with

إِيمَٰنِهِمْ

their faith.

قلى

وَلِلَّهِ

And for Allah

جُنُودُ

(are the) hosts

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

ج

وَكَانَ

and Allah

ٱللَّهُ

عَلِيمًا

(is) All-Knower,

حَكِيمًا

All-Wise.

٤

(4)

هُوَ ٱلَّذِىٓ أَنزَلَ ٱلسَّكِينَةَ فِى قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزْدَادُوٓا۟ إِيمَٰنًا مَّعَ إِيمَٰنِهِمْ ۗ وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ٤

(4) It is He who sent down tranquillity into the hearts of the believers that they would increase in faith along with their [present] faith. And to Allah belong the soldiers of the heavens and the earth, and ever is Allah Knowing and Wise.

لِّيُدْخِلَ
That He may admit
ٱلْمُؤْمِنِينَ
the believing men
وَٱلْمُؤْمِنَٰتِ
and the believing women
جَنَّٰتٍ
(to) Gardens
تَجْرِى
flow
مِن
from
تَحْتِهَا
underneath them
ٱلْأَنْهَٰرُ
the rivers
خَٰلِدِينَ
(to) abide forever
فِيهَا
therein,
وَيُكَفِّرَ
and (to) remove
عَنْهُمْ
from them
سَيِّـَٔاتِهِمْ
their misdeeds,
ج

وَكَانَ
and is

ذَٰلِكَ

that

عِندَ

with

ٱللَّهِ

Allah

فَوْزًا

a success

عَظِيمًا

great.

٥

(5)

لِّيُدْخِلَ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّـَٔاتِهِمْ ۚ وَكَانَ ذَٰلِكَ عِندَ ٱللَّهِ فَوْزًا عَظِيمًا ٥

(5) [And] that He may admit the believing men and the believing women to gardens beneath which rivers flow to abide therein eternally and remove from them their misdeeds - and ever is that, in the sight of Allah, a great attainment -

وَيُعَذِّبَ

And He (may) punish

ٱلْمُنَٰفِقِينَ

the hypocrite men

وَٱلْمُنَٰفِقَٰتِ

and the hypocrite women

وَٱلْمُشْرِكِينَ

and the polytheist men

وَٱلْمُشْرِكَٰتِ

and the polytheist women,

ٱلظَّآنِّينَ
who assume
بِٱللَّهِ
about Allah
ظَنَّ
an assumption
ٱلسَّوْءِ
evil.
ج

عَلَيْهِمْ
Upon them
دَآئِرَةُ
(is) a turn
ٱلسَّوْءِ
(of) evil,
صلے

وَغَضِبَ
and Allah's wrath is
ٱللَّهُ
عَلَيْهِمْ
upon them
وَلَعَنَهُمْ
and He has cursed them
وَأَعَدَّ
and prepared
لَهُمْ
for them
جَهَنَّمَ

Hell,
صلے

وَسَآءَتْ

and evil

مَصِيرًا

(is the) destination.

٦

(6)

وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ وَٱلْمُنَٰفِقَٰتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَٰتِ ٱلظَّآنِّينَ بِٱللَّهِ ظَنَّ ٱلسَّوْءِ ۚ عَلَيْهِمْ دَآئِرَةُ ٱلسَّوْءِ ۖ وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَآءَتْ مَصِيرًا ٦

(6) And [that] He may punish the hypocrite men and hypocrite women, and the polytheist men and polytheist women - those who assume about Allah an assumption of evil nature. Upon them is a misfortune of evil nature; and Allah has become angry with them and has cursed them and prepared for them Hell, and evil it is as a destination.

وَلِلَّهِ

And for Allah

جُنُودُ

(are the) hosts

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth.
ج

وَكَانَ

and Allah

ٱللَّهُ

عَزِيزًا

(is) All-Mighty,

حَكِيمًا

All-Wise.

٧

(7)

وَلِلَّهِ جُنُودُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ٧

(7) And to Allah belong the soldiers of the heavens and the earth. And ever is Allah Exalted in Might and Wise.

إِنَّآ

Indeed, We

أَرْسَلْنَٰكَ

[We] have sent you

شَٰهِدًا

(as) a witness

وَمُبَشِّرًا

and (as) a bearer of glad tidings

وَنَذِيرًا

and (as) a warner,

٨

(8)

إِنَّآ أَرْسَلْنَٰكَ شَٰهِدًا وَمُبَشِّرًا وَنَذِيرًا ٨

(8) Indeed, We have sent you as a witness and a bringer of good tidings and a warner

لِّتُؤْمِنُوا۟

That you may believe

بِٱللَّهِ

in Allah

وَرَسُولِهِۦ

and His Messenger

وَتُعَزِّرُوهُ

and (may) honor him

وَتُوَقِّرُوهُ

and respect him

وَتُسَبِّحُوهُ

and glorify Him

بُكْرَةً

morning

وَأَصِيلًا

and evening.

٩

(9)

لِّتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ٩

(9) That you [people] may believe in Allah and His Messenger and honor him and respect the Prophet and exalt Allah morning and afternoon.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يُبَايِعُونَكَ

pledge allegiance to you

إِنَّمَا

only

يُبَايِعُونَ

they pledge allegiance

ٱللَّهَ

(to) Allah.

يَدُ

(The) Hand

ٱللَّهِ

(of) Allah

فَوْقَ

(is) over

أَيْدِيهِمْ

their hands.

ج

فَمَن

Then whoever

نَّكَثَ

breaks (his oath)

فَإِنَّمَا

then only

يَنكُثُ

he breaks

عَلَىٰ

against

نَفْسِهِۦ

himself,

صلى

وَمَنْ

and whoever

أَوْفَىٰ

fulfils

بِمَا

what

عَٰهَدَ

he has covenanted with Allah,

عَلَيْهُ

ٱللَّهَ

فَسَيُؤْتِيهِ

soon He will give him

أَجْرًا

a reward

عَظِيمًا

great.

١٠

(10)

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ ٱللَّهَ يَدُ ٱللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِۦ ۖ وَمَنْ أَوْفَىٰ بِمَا عَٰهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ١٠

(10) Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward.

سَيَقُولُ

Will say

لَكَ

to you

ٱلْمُخَلَّفُونَ

those who remained behind

مِنَ
of
ٱلْأَعْرَابِ
the Bedouins,
شَغَلَتْنَآ
"Kept us busy
أَمْوَٰلُنَا
our properties
وَأَهْلُونَا
and our families,
فَٱسْتَغْفِرْ
so ask forgiveness
لَنَا
for us."
ج

يَقُولُونَ
They say
بِأَلْسِنَتِهِم
with their tongues
مَّا
what
لَيْسَ
is not
فِى
in
قُلُوبِهِمْ
their hearts.
ج

قُلْ
Say,
فَمَن
"Then who
يَمْلِكُ
has power
لَكُم
for you
مِّنَ
against
ٱللَّهِ
Allah
شَيْـًٔا
(in) anything,
إِنْ
if
أَرَادَ
He intends
بِكُمْ
for you
ضَرًّا
harm
أَوْ
or
أَرَادَ
He intends
بِكُمْ
for you
نَفْعًۢا

a benefit?
ج

بَلْ
Nay,
كَانَ
is
ٱللَّهُ
Allah
بِمَا
of what
تَعْمَلُونَ
you do
خَبِيرًا
All-Aware.
١١
(11)

سَيَقُولُ لَكَ ٱلْمُخَلَّفُونَ مِنَ ٱلْأَعْرَابِ شَغَلَتْنَآ أَمْوَٰلُنَا وَأَهْلُونَا فَٱسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۚ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ ٱللَّهِ شَيْـًٔا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًۢا ۚ بَلْ كَانَ ٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرًۢا ١١

(11) Those who remained behind of the bedouins will say to you, "Our properties and our families occupied us, so ask forgiveness for us." They say with their tongues what is not within their hearts. Say, "Then who could prevent Allah at all if He intended for you harm or intended for you benefit? Rather, ever is Allah, with what you do, Acquainted.

بَلْ
Nay,
ظَنَنتُمْ

you thought

أَن

that

لَّن

(would) never

يَنقَلِبَ

return

ٱلرَّسُولُ

the Messenger

وَٱلْمُؤْمِنُونَ

and the believers

إِلَىٰٓ

to

أَهْلِيهِمْ

their families

أَبَدًا

ever,

وَزُيِّنَ

that was made fair-seeming

ذَٰلِكَ

فِى

in

قُلُوبِكُمْ

your hearts.

وَظَنَنتُمْ

And you assumed

ظَنَّ

an assumption

ٱلسَّوْءِ

evil,

وَكُنتُمْ

and you became

قَوْمًا

a people

بُورًا

ruined."

١٢

(12)

بَلْ ظَنَنتُمْ أَن لَّن يَنقَلِبَ ٱلرَّسُولُ وَٱلْمُؤْمِنُونَ إِلَىٰٓ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِى قُلُوبِكُمْ وَظَنَنتُمْ ظَنَّ ٱلسَّوْءِ وَكُنتُمْ قَوْمًا بُورًا ١٢

(12) But you thought that the Messenger and the believers would never return to their families, ever, and that was made pleasing in your hearts. And you assumed an assumption of evil and became a people ruined."

وَمَن

And whoever

لَّمْ

(has) not believed

يُؤْمِن

بِٱللَّهِ

in Allah

وَرَسُولِهِۦ

and His Messenger

فَإِنَّآ

then indeed, We

أَعْتَدْنَا

[We] have prepared

لِلْكَٰفِرِينَ
for the disbelievers
سَعِيرًا
a Blazing Fire.
١٣
(13)
وَمَن لَّمْ يُؤْمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَعِيرًا ١٣
(13) And whoever has not believed in Allah and His Messenger - then indeed, We have prepared for the disbelievers a Blaze.
وَلِلَّهِ
And for Allah
مُلْكُ
(is the) kingdom
ٱلسَّمَٰوَٰتِ
(of) the heavens
وَٱلْأَرْضِ
and the earth.
ج
يَغْفِرُ
He forgives
لِمَن
whom
يَشَآءُ
He wills
وَيُعَذِّبُ
and punishes
مَن
whom

يَشَآءُ

He wills.

ج

وَكَانَ

And is

ٱللَّهُ

Allah

غَفُورًا

Oft-Forgiving,

رَّحِيمًا

Most Merciful.

١٤

(14)

وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ يَغْفِرُ لِمَن يَشَآءُ وَيُعَذِّبُ مَن يَشَآءُ ۚ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ١٤

(14) And to Allah belongs the dominion of the heavens and the earth. He forgives whom He wills and punishes whom He wills. And ever is Allah Forgiving and Merciful.

سَيَقُولُ

Will say

ٱلْمُخَلَّفُونَ

those who remained behind

إِذَا

when

ٱنطَلَقْتُمْ

you set forth

إِلَىٰ

towards

مَغَانِمَ

(the) spoils of war

لِتَأْخُذُوهَا

to take it,

ذَرُونَا

"Allow us

نَتَّبِعْكُمْ

(to) follow you."

صلے

يُرِيدُونَ

They wish

أَن

to

يُبَدِّلُواْ

change

كَلَٰمَ

(the) Words

ٱللَّهِ

(of) Allah.

ج

قُل

Say,

لَّن

"Never

تَتَّبِعُونَا

will you follow us.

كَذَٰلِكُمْ

Thus

قَالَ

Allah said

ٱللَّهُ

مِن

before."

قَبْلُ

صلے

فَسَيَقُولُونَ

Then they will say,

بَلْ

"Nay,

تَحْسُدُونَنَا

you envy us."

ج

بَلْ

Nay,

كَانُوا۟

they were

لَا

not

يَفْقَهُونَ

understanding

إِلَّا

except

قَلِيلًا

a little.

١٥

(15)

سَيَقُولُ ٱلْمُخَلَّفُونَ إِذَا ٱنطَلَقْتُمْ إِلَىٰ مَغَانِمَ

لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ ۖ يُرِيدُونَ أَن يُبَدِّلُوا۟ كَلَٰمَ ٱللَّهِ ۚ قُل لَّن تَتَّبِعُونَا كَذَٰلِكُمْ قَالَ ٱللَّهُ مِن قَبْلُ ۖ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۚ بَلْ كَانُوا۟ لَا يَفْقَهُونَ إِلَّا قَلِيلًا ١٥

(15) Those who remained behind will say when you set out toward the war booty to take it, "Let us follow you." They wish to change the words of Allah. Say, "Never will you follow us. Thus did Allah say before." So they will say, "Rather, you envy us." But [in fact] they were not understanding except a little.

قُل

Say

لِّلْمُخَلَّفِينَ

to those who remained behind

مِنَ

of

ٱلْأَعْرَابِ

the Bedouins,

سَتُدْعَوْنَ

"You will be called

إِلَىٰ

to

قَوْمٍ

a people,

أُو۟لِى

possessors of military might

بَأْسٍ

شَدِيدٍ

great;

تُقَٰتِلُونَهُمْ

you will fight them,

أَوْ

or

يُسْلِمُونَ

they will submit.

صلے

فَإِن

Then if

تُطِيعُوا۟

you obey,

يُؤْتِكُمُ

Allah will give you

ٱللَّهُ

أَجْرًا

a reward

حَسَنًا

good;

صلے

وَإِن

but if

تَتَوَلَّوْا۟

you turn away

كَمَا

as

تَوَلَّيْتُم

you turned away

مِّن

before,

قَبْلُ

He will punish you

يُعَذِّبْكُمْ

(with) a punishment

عَذَابًا

painful."

أَلِيمًا

١٦

(16)

قُل لِّلْمُخَلَّفِينَ مِنَ ٱلْأَعْرَابِ سَتُدْعَوْنَ إِلَىٰ قَوْمٍ أُو۟لِى بَأْسٍ شَدِيدٍ تُقَٰتِلُونَهُمْ أَوْ يُسْلِمُونَ ۖ فَإِن تُطِيعُوا۟ يُؤْتِكُمُ ٱللَّهُ أَجْرًا حَسَنًا ۖ وَإِن تَتَوَلَّوْا۟ كَمَا تَوَلَّيْتُم مِّن قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ١٦

(16) Say to those who remained behind of the bedouins, "You will be called to [face] a people of great military might; you may fight them, or they will submit. So if you obey, Allah will give you a good reward; but if you turn away as you turned away before, He will punish you with a painful punishment."

لَّيْسَ

Not is

عَلَى

upon

ٱلْأَعْمَىٰ

the blind

حَرَجٌ

any blame

وَلَا

and not

عَلَى

on

ٱلْأَعْرَجِ

the lame

حَرَجٌ

any blame

وَلَا

and not

عَلَى

on

ٱلْمَرِيضِ

the sick

حَرَجٌ

any blame.

قلے

وَمَن

And whoever

يُطِعِ

obeys

ٱللَّهَ

Allah

وَرَسُولَهُۥ

and His Messenger,

يُدْخِلْهُ

He will admit him

جَنَّٰتٍ

(to) Gardens

تَجْرِى

flow

مِن

from

تَحْتِهَا

underneath them

ٱلْأَنْهَٰرُ

the rivers,

صلے

وَمَن

but whoever

يَتَوَلَّ

turns away,

يُعَذِّبْهُ

He will punish him

عَذَابًا

(with) a punishment

أَلِيمًا

painful.

١٧

(17)

لَّيْسَ عَلَى ٱلْأَعْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَعْرَجِ حَرَجٌ
وَلَا عَلَى ٱلْمَرِيضِ حَرَجٌ ۗ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ
يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ۖ وَمَن
يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ١٧

(17) There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow; but whoever turns away - He will punish him with a painful punishment.

۞

لَّقَدْ

Certainly

رَضِىَ

Allah was pleased

ٱللَّهُ

عَنِ

with

ٱلْمُؤْمِنِينَ

the believers

إِذْ

when

يُبَايِعُونَكَ

they pledged allegiance to you

تَحْتَ

under

ٱلشَّجَرَةِ

the tree,

فَعَلِمَ

and He knew

مَا

what

فِى

(was) in

قُلُوبِهِمْ

their hearts,

فَأَنزَلَ

so He sent down

ٱلسَّكِينَةَ

the tranquility

عَلَيْهِمْ

upon them

وَأَثَٰبَهُمْ

and rewarded them

فَتْحًا

(with) a victory

قَرِيبًا

near,

١٨

(18)

لَّقَدْ رَضِىَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِى قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ١٨

(18) Certainly was Allah pleased with the believers when they pledged allegiance to you, [O Muhammad], under the tree, and He knew what was in their hearts, so He sent down tranquillity upon them and rewarded them with an imminent conquest

وَمَغَانِمَ

And spoils of war

كَثِيرَةً

much

يَأْخُذُونَهَا

that they will take;

قلے

وَكَانَ

and is

ٱللَّهُ

Allah

عَزِيزًا

All-Mighty,

حَكِيمًا

All-Wise.

١٩

(19)

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ١٩

(19) And much war booty which they will take. And ever is Allah Exalted in Might and Wise.

وَعَدَكُمُ

Allah has promised you

ٱللَّهُ

مَغَانِمَ

spoils of war

كَثِيرَةً

much

تَأْخُذُونَهَا

that you will take it,

فَعَجَّلَ

and He has hastened

لَكُمْ

for you

هَٰذِهِۦ

this

وَكَفَّ

and has withheld

أَيْدِىَ

(the) hands

ٱلنَّاسِ

(of) the people

عَنكُمْ

from you -

وَلِتَكُونَ

that it may be

ءَايَةً

a sign

لِّلْمُؤْمِنِينَ

for the believers

وَيَهْدِيَكُمْ

and He may guide you

صِرَٰطًا

(to the) Path

مُّسْتَقِيمًا

Straight.

٢٠

(20)

وَعَدَكُمُ ٱللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِۦ وَكَفَّ أَيْدِىَ ٱلنَّاسِ عَنكُمْ وَلِتَكُونَ ءَايَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَٰطًا مُّسْتَقِيمًا ٢٠

(20) Allah has promised you much booty that you will take [in the future] and has hastened for you this [victory] and withheld the hands of people from you - that it may be a sign for the believers and [that] He may guide you to a straight path.

وَأُخْرَىٰ

And others,

لَمْ

not

تَقْدِرُوا۟

you had power

عَلَيْهَا
over them
قَدْ
surely
أَحَاطَ
Allah encompassed
ٱللَّهُ
بِهَا
them,
ج

وَكَانَ
and is
ٱللَّهُ
Allah
عَلَىٰ
over
كُلِّ
all
شَىْءٍ
things
قَدِيرًا
All-Powerful.
٢١
(21)
وَأُخْرَىٰ لَمْ تَقْدِرُوا۟ عَلَيْهَا قَدْ أَحَاطَ ٱللَّهُ بِهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرًا ٢١
(21) And [He promises] other [victories] that you were [so far] unable to [realize] which Allah has already encompassed. And ever is Allah, over all things, competent.

وَلَوْ

And if,

قَٰتَلَكُمُ

fight you,

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve,

لَوَلَّوُا۟

surely they would turn

ٱلْأَدْبَٰرَ

the backs.

ثُمَّ

Then

لَا

not

يَجِدُونَ

they would find

وَلِيًّا

any protector

وَلَا

and not

نَصِيرًا

any helper.

٢٢

(22)

وَلَوْ قَٰتَلَكُمُ ٱلَّذِينَ كَفَرُوا۟ لَوَلَّوُا۟ ٱلْأَدْبَٰرَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ٢٢

(22) And if those [Makkans] who disbelieve had fought you, they would

have turned their backs [in flight]. Then they would not find a protector or a helper.

سُنَّةَ

(The established) way

ٱللَّهِ

(of) Allah

ٱلَّتِى

which

قَدْ

passed away

خَلَتْ

مِن

before,

قَبْلُ

صلے

وَلَن

and never

تَجِدَ

you will find

لِسُنَّةِ

in (the) way of Allah

ٱللَّهِ

تَبْدِيلًا

any change.

٢٣

(23)

سُنَّةَ ٱللَّهِ ٱلَّتِى قَدْ خَلَتْ مِن قَبْلُ ۖ وَلَن تَجِدَ لِسُنَّةِ ٱللَّهِ تَبْدِيلًا ٢٣

(23) [This is] the established way of Allah which has occurred before. And never will you find in the way of Allah any change.

وَهُوَ

And He

ٱلَّذِى

(is) the One Who

كَفَّ

withheld

أَيْدِيَهُمْ

their hands

عَنكُمْ

from you

وَأَيْدِيَكُمْ

and your hands

عَنْهُم

from them

بِبَطْنِ

within

مَكَّةَ

Makkah,

مِن

after

بَعْدِ

أَنْ

that

أَظْفَرَكُمْ

He gave you victory

عَلَيْهِمْ

over them.

ج

وَكَانَ
And is
ٱللَّهُ
Allah
بِمَا
of what
تَعْمَلُونَ
you do
بَصِيرًا
All-Seer.
٢٤
(24)

وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِن بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ٢٤

(24) And it is He who withheld their hands from you and your hands from them within [the area of] Makkah after He caused you to overcome them. And ever is Allah of what you do, Seeing.

هُمُ
They
ٱلَّذِينَ
(are) those who
كَفَرُوا۟
disbelieved
وَصَدُّوكُمْ
and hindered you
عَنِ
from

ٱلْمَسْجِدِ

Al-Masjid Al-Haraam

ٱلْحَرَامِ

وَٱلْهَدْىَ

while the offering

مَعْكُوفًا

(was) prevented

أَن

from

يَبْلُغَ

reaching

مَحِلَّهُۥ

its place (of sacrifice).

ج

وَلَوْلَا

And if not

رِجَالٌ

(for) men

مُّؤْمِنُونَ

believing

وَنِسَآءٌ

and women

مُّؤْمِنَٰتٌ

believing

لَّمْ

not

تَعْلَمُوهُمْ

you knew them

أَن

that

تَطَـُٔوهُمْ

you may trample them

فَتُصِيبَكُم

and would befall you

مِّنْهُم

from them

مَّعَرَّةٌۢ

any harm

بِغَيْرِ

without

عِلْمٍ

knowledge.

صلے

لِّيُدْخِلَ

That Allah may admit

ٱللَّهُ

فِى

to

رَحْمَتِهِۦ

His Mercy

مَن

whom

يَشَآءُ

He wills.

ج

لَوْ

If

تَزَيَّلُوا۟

they had been apart

لَعَذَّبْنَا

surely, We would have punished

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

مِنْهُمْ

among them

عَذَابًا

(with) a punishment

أَلِيمًا

painful.

٢٥

(25)

هُمُ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِ وَٱلْهَدْىَ مَعْكُوفًا أَن يَبْلُغَ مَحِلَّهُۥ ۚ وَلَوْلَا رِجَالٌ مُّؤْمِنُونَ وَنِسَآءٌ مُّؤْمِنَٰتٌ لَّمْ تَعْلَمُوهُمْ أَن تَطَـُٔوهُمْ فَتُصِيبَكُم مِّنْهُم مَّعَرَّةٌۢ بِغَيْرِ عِلْمٍ ۖ لِّيُدْخِلَ ٱللَّهُ فِى رَحْمَتِهِۦ مَن يَشَآءُ ۚ لَوْ تَزَيَّلُوا۟ لَعَذَّبْنَا ٱلَّذِينَ كَفَرُوا۟ مِنْهُمْ عَذَابًا أَلِيمًا ٢٥

(25) They are the ones who disbelieved and obstructed you from al-Masjid al-Haram while the offering was prevented from reaching its place of sacrifice. And if not for believing men and believing women whom you did not know - that you might trample them and there would befall you because of them dishonor without [your] knowledge - [you would have been permitted to enter Makkah]. [This was so] that Allah might admit to His mercy whom He willed. If they had been

apart [from them], We would have punished those who disbelieved among them with painful punishment

إِذْ

When

جَعَلَ

had put

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

فِى

in

قُلُوبِهِمُ

their hearts

ٱلْحَمِيَّةَ

disdain -

حَمِيَّةَ

(the) disdain

ٱلْجَٰهِلِيَّةِ

(of) the time of ignorance.

فَأَنزَلَ

Then Allah sent down

ٱللَّهُ

سَكِينَتَهُۥ

His tranquility

عَلَىٰ

upon

رَسُولِهِۦ

His Messenger

وَعَلَى
and upon
ٱلْمُؤْمِنِينَ
the believers
وَأَلْزَمَهُمْ
and made them adhere
كَلِمَةَ
(to the) word
ٱلتَّقْوَىٰ
(of) righteousness,
وَكَانُوٓا۟
and they were
أَحَقَّ
more deserving
بِهَا
of it
وَأَهْلَهَا
and worthy of it.
ج

وَكَانَ
And is
ٱللَّهُ
Allah
بِكُلِّ
of every
شَىْءٍ
thing
عَلِيمًا
All-Knower.

إِذْ جَعَلَ ٱلَّذِينَ كَفَرُوا۟ فِى قُلُوبِهِمُ ٱلْحَمِيَّةَ حَمِيَّةَ ٱلْجَٰهِلِيَّةِ فَأَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقْوَىٰ وَكَانُوٓا۟ أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمًا ٢٦

(26) When those who disbelieved had put into their hearts chauvinism - the chauvinism of the time of ignorance. But Allah sent down His tranquillity upon His Messenger and upon the believers and imposed upon them the word of righteousness, and they were more deserving of it and worthy of it. And ever is Allah, of all things, Knowing.

لَّقَدْ

Certainly,

صَدَقَ

Allah has fulfilled

ٱللَّهُ

رَسُولَهُ

His Messenger's

ٱلرُّءْيَا

vision

بِٱلْحَقِّ

in truth.

صلے

لَتَدْخُلُنَّ

Surely, you will enter

ٱلْمَسْجِدَ

Al-Masjid Al-Haraam

ٱلْحَرَامَ

إِن

if

شَآءَ

Allah wills,

ٱللَّهُ

ءَامِنِينَ

secure,

مُحَلِّقِينَ

having shaved

رُءُوسَكُمْ

your heads

وَمُقَصِّرِينَ

and shortened,

لَا

not

تَخَافُونَ

fearing.

صلے

فَعَلِمَ

But He knew

مَا

what

لَمْ

not

تَعْلَمُوا۟

you knew,

فَجَعَلَ

and He made

مِن
besides
دُونِ
ذَٰلِكَ
that
فَتْحًا
a victory
قَرِيبًا
near.
٢٧
(27)
لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا ٢٧

(27) Certainly has Allah showed to His Messenger the vision in truth. You will surely enter al-Masjid al-Haram, if Allah wills, in safety, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand].

هُوَ
He
ٱلَّذِىٓ
(is) the One Who
أَرْسَلَ
(has) sent
رَسُولَهُۥ
His Messenger
بِٱلْهُدَىٰ

with guidance

وَدِينِ

and (the) religion,

ٱلْحَقِّ

the true

لِيُظْهِرَهُۥ

that He (may) make it prevail

عَلَى

over

ٱلدِّينِ

the religions

كُلِّهِۦ

all.

ج

وَكَفَىٰ

And sufficient is

بِٱللَّهِ

Allah

شَهِيدًا

(as) a Witness.

٢٨

(28)

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ ۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ٢٨

(28) It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness.

مُّحَمَّدٌ

Muhammad

رَّسُولُ

(is the) Messenger of Allah,

ٱللَّهِ

ج

وَٱلَّذِينَ

and those who

مَعَهُۥٓ

(are) with him

أَشِدَّآءُ

(are) firm

عَلَى

against

ٱلْكُفَّارِ

the disbelievers

رُحَمَآءُ

and merciful

بَيْنَهُمْ

among themselves.

صلے

تَرَىٰهُمْ

You see them

رُكَّعًا

bowing

سُجَّدًا

and prostrating,

يَبْتَغُونَ

seeking

فَضْلًا

Bounty

مِّنَ
from Allah
ٱللَّهِ
وَرِضْوَٰنًا
and pleasure.
صلے

سِيمَاهُمْ
Their mark
فِى
(is) on
وُجُوهِهِم
their faces
مِّنْ
from
أَثَرِ
(the) trace
ٱلسُّجُودِ
(of) the prostration.
ج

ذَٰلِكَ
That
مَثَلُهُمْ
(is) their similitude
فِى
in
ٱلتَّوْرَىٰةِ
the Taurah.
ج

وَمَثَلُهُمْ
And their similitude
فِى
in
ٱلْإِنجِيلِ
the Injeel,
كَزَرْعٍ
(is) like a seed
أَخْرَجَ
(which) sends forth
شَطْـَٔهُۥ
its shoot
فَـَٔازَرَهُۥ
then strengthens it,
فَٱسْتَغْلَظَ
then it becomes thick
فَٱسْتَوَىٰ
and it stands
عَلَىٰ
upon
سُوقِهِۦ
its stem
يُعْجِبُ
delighting
ٱلزُّرَّاعَ
the sowers
لِيَغِيظَ
that He (may) enrage
بِهِمُ

by them

ٱلْكُفَّارَ

the disbelievers.

قلے

وَعَدَ

Allah has promised

ٱللَّهُ

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous deeds

مِنْهُم

among them,

مَّغْفِرَةً

forgiveness

وَأَجْرًا

and a reward

عَظِيمًۢا

great.

٢٩

(29)

مُّحَمَّدٌ رَّسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى
ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ
فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا ۖ سِيمَاهُمْ فِى وُجُوهِهِم

مِّنْ أَثَرِ ٱلسُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِى ٱلتَّوْرَىٰةِ ۚ وَمَثَلُهُمْ فِى ٱلْإِنجِيلِ كَزَرْعٍ أَخْرَجَ شَطْـَٔهُۥ فَـَٔازَرَهُۥ فَٱسْتَغْلَظَ فَٱسْتَوَىٰ عَلَىٰ سُوقِهِۦ يُعْجِبُ ٱلزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارَ ۗ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ٢٩

(29) Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark is on their faces from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that Allah may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.

ءَايَٰتُهَا ١٨

Verses 18

سُورَةُ ٱلْحُجُرَٰتِ

Chapter 49 The Inner Apartments

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُواْ

لَا

(Do) not

تُقَدِّمُواْ

put (yourselves) forward -

بَيْنَ

before Allah

يَدَيِ

ٱللَّهِ

وَرَسُولِهِۦ

and His Messenger

صلے

وَٱتَّقُواْ

and fear Allah.

ٱللَّهَ

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

سَمِيعٌ

(is) All-Hearer,

عَلِيمٌ

All-Knower.

١

(1)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيْنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦ ۖ وَٱتَّقُواْ ٱللَّهَ ۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ١

(1) O you who have believed, do not put [yourselves] before Allah and His Messenger but fear Allah. Indeed, Allah is Hearing and Knowing.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُواْ

لَا

(Do) not

تَرْفَعُوٓاْ

raise

أَصْوَٰتَكُمْ

your voices

فَوْقَ

above

صَوْتِ

(the) voice

ٱلنَّبِىِّ
(of) the Prophet,
وَلَا
and (do) not
تَجْهَرُوا۟
be loud
لَهُۥ
to him
بِٱلْقَوْلِ
in speech
كَجَهْرِ
like (the) loudness
بَعْضِكُمْ
(of) some of you
لِبَعْضٍ
to others,
أَن
lest
تَحْبَطَ
become worthless
أَعْمَٰلُكُمْ
your deeds
وَأَنتُمْ
while you
لَا
(do) not
تَشْعُرُونَ
perceive.
٢

(2)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَرْفَعُوٓا۟ أَصْوَٰتَكُمْ فَوْقَ صَوْتِ ٱلنَّبِىِّ وَلَا تَجْهَرُوا۟ لَهُۥ بِٱلْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَٰلُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ٢

(2) O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يَغُضُّونَ

lower

أَصْوَٰتَهُمْ

their voices

عِندَ

(in) presence

رَسُولِ

(of the) Messenger of Allah -

ٱللَّهِ

أُو۟لَٰٓئِكَ

those,

ٱلَّذِينَ

(are) the ones

ٱمْتَحَنَ

Allah has tested

ٱللَّهُ

قُلُوبَهُمْ

their hearts

لِلتَّقْوَىٰ

for righteousness.

ج

لَهُم

For them

مَّغْفِرَةٌ

(is) forgiveness

وَأَجْرٌ

and a reward

عَظِيمٌ

great.

٣

(3)

إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَٰتَهُمْ عِندَ رَسُولِ ٱللَّهِ أُو۟لَٰٓئِكَ ٱلَّذِينَ ٱمْتَحَنَ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ٣

(3) Indeed, those who lower their voices before the Messenger of Allah - they are the ones whose hearts Allah has tested for righteousness. For them is forgiveness and great reward.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يُنَادُونَكَ

call you

مِن

from

وَرَآءِ

behind

ٱلْحُجُرَٰتِ

the private chambers,

أَكْثَرُهُمْ

most of them

لَا

(do) not

يَعْقِلُونَ

understand.

٤

(4)

إِنَّ ٱلَّذِينَ يُنَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَٰتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ٤

(4) Indeed, those who call you, [O Muhammad], from behind the chambers - most of them do not use reason.

وَلَوْ

And if

أَنَّهُمْ

they

صَبَرُوا۟

had been patient

حَتَّىٰ

until

تَخْرُجَ

you came out

إِلَيْهِمْ

to them

لَكَانَ

certainly it would be

خَيْرًا

better

لَّهُمْ

for them.

ج

وَٱللَّهُ

And Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٥

(5)

وَلَوْ أَنَّهُمْ صَبَرُواْ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٥

(5) And if they had been patient until you [could] come out to them, it would have been better for them. But Allah is Forgiving and Merciful.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوٓاْ

إِن

If

جَآءَكُمْ

comes to you

فَاسِقٌ

a wicked person

بِنَبَإٍ

with information,

فَتَبَيَّنُوٓاْ

investigate,

أَن

lest

تُصِيبُواْ

you harm

قَوْمًا

a people

بِجَهَٰلَةٍ

in ignorance,

فَتُصْبِحُواْ

then you become,

عَلَىٰ

over

مَا

what

فَعَلْتُمْ

you have done,

نَٰدِمِينَ

regretful.

٦

(6)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمْ فَاسِقٌۢ بِنَبَإٍ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوْمًۢا بِجَهَٰلَةٍ فَتُصْبِحُواْ عَلَىٰ مَا فَعَلْتُمْ نَٰدِمِينَ ٦

(6) O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance

and become, over what you have done, regretful.

وَٱعْلَمُوٓا۟

And know

أَنَّ

that

فِيكُمْ

among you

رَسُولَ

(is the) Messenger of Allah.

ٱللَّهِ

ج

لَوْ

If

يُطِيعُكُمْ

he were to obey you

فِى

in

كَثِيرٍ

much

مِّنَ

of

ٱلْأَمْرِ

the matter,

لَعَنِتُّمْ

surely you would be in difficulty,

وَلَٰكِنَّ

but

ٱللَّهَ

Allah

حَبَّبَ

has endeared

إِلَيْكُمُ

to you

ٱلْإِيمَٰنَ

the Faith

وَزَيَّنَهُۥ

and has made it pleasing

فِى

in

قُلُوبِكُمْ

your hearts

وَكَرَّهَ

and has made hateful

إِلَيْكُمُ

to you

ٱلْكُفْرَ

disbelief

وَٱلْفُسُوقَ

and defiance

وَٱلْعِصْيَانَ

and disobedience.

ج

أُو۟لَٰٓئِكَ

Those

هُمُ

(are) they -

ٱلرَّٰشِدُونَ

the guided ones.

٧

(7)

وَٱعْلَمُوٓا۟ أَنَّ فِيكُمْ رَسُولَ ٱللَّهِ ۚ لَوْ يُطِيعُكُمْ فِى كَثِيرٍ مِّنَ ٱلْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ ٱللَّهَ حَبَّبَ إِلَيْكُمُ ٱلْإِيمَٰنَ وَزَيَّنَهُۥ فِى قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ ٱلْكُفْرَ وَٱلْفُسُوقَ وَٱلْعِصْيَانَ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلرَّٰشِدُونَ ٧

(7) And know that among you is the Messenger of Allah. If he were to obey you in much of the matter, you would be in difficulty, but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided.

فَضْلًا

A Bounty

مِّنَ

from Allah

ٱللَّهِ

وَنِعْمَةً

and favor.

ۚ

وَٱللَّهُ

And Allah

عَلِيمٌ

(is) All-Knower,

حَكِيمٌ

All-Wise.

٨

(8)

فَضْلًا مِّنَ ٱللَّهِ وَنِعْمَةً ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٨

(8) [It is] as bounty from Allah and favor. And Allah is Knowing and

Wise.

وَإِن

And if

طَآئِفَتَانِ

two parties

مِنَ

among

ٱلْمُؤْمِنِينَ

the believers

ٱقْتَتَلُواْ

fight,

فَأَصْلِحُواْ

then make peace

بَيْنَهُمَا

between both of them.

صلے

فَإِن

But if

بَغَتْ

oppresses

إِحْدَىٰهُمَا

one of them

عَلَى

on

ٱلْأُخْرَىٰ

the other,

فَقَٰتِلُواْ

then fight

ٱلَّتِى

one which

تَبْغِى

oppresses

حَتَّىٰ

until

تَفِىٓءَ

it returns

إِلَىٰٓ

to

أَمْرِ

(the) command

ٱللَّهِ

(of) Allah.

ج

فَإِن

Then if

فَآءَتْ

it returns,

فَأَصْلِحُواْ

then make peace

بَيْنَهُمَا

between them

بِٱلْعَدْلِ

with justice,

وَأَقْسِطُوٓاْ

and act justly.

صلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

يُحِبُّ

loves

ٱلْمُقْسِطِينَ

those who act justly.

٩

(9)

وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا۟ فَأَصْلِحُوا۟ بَيْنَهُمَا ۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا عَلَى ٱلْأُخْرَىٰ فَقَـٰتِلُوا۟ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِ ۚ فَإِن فَآءَتْ فَأَصْلِحُوا۟ بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓا۟ ۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ٩

(9) And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.

إِنَّمَا

Only

ٱلْمُؤْمِنُونَ

the believers

إِخْوَةٌ

(are) brothers,

فَأَصْلِحُوا۟

so make peace

بَيْنَ

between

أَخَوَيْكُمْ

your brothers,
ج

وَٱتَّقُوا۟

and fear Allah

ٱللَّهَ

لَعَلَّكُمْ

so that you may

تُرْحَمُونَ

receive mercy.

١٠

(10)

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ١٠

(10) The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

لَا

(Let) not

يَسْخَرْ

ridicule

قَوْمٌ

a people

مِّن

[of]

قَوْمٍ

(another) people,

عَسَىٰٓ

perhaps

أَن

that

يَكُونُواْ

they may be

خَيْرًا

better

مِّنْهُمْ

than them;

وَلَا

and (let) not

نِسَآءٌ

women

مِّن

[of]

نِّسَآءٍ

(other) women

عَسَىٰٓ

perhaps

أَن

that

يَكُنَّ

they may be

خَيْرًا

better

مِّنْهُنَّ

than them.

صلے

وَلَا
And (do) not
تَلْمِزُوٓا۟
insult
أَنفُسَكُمْ
yourselves
وَلَا
and (do) not
تَنَابَزُوا۟
call each other
بِٱلْأَلْقَٰبِ
by nicknames.
صلے

بِئْسَ
Wretched is
ٱلِٱسْمُ
the name
ٱلْفُسُوقُ
(of) disobedience
بَعْدَ
after
ٱلْإِيمَٰنِ
the faith.
ج

وَمَن
And whoever
لَّمْ

(does) not

يَتُبْ

repent,

فَأُو۟لَـٰٓئِكَ

then those -

هُمُ

they

ٱلظَّـٰلِمُونَ

(are) the wrongdoers.

١١

(11)

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَـٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَـٰنِ ۚ وَمَن لَّمْ يَتُبْ فَأُو۟لَـٰٓئِكَ هُمُ ٱلظَّـٰلِمُونَ ١١

(11) O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.

يَـٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

ٱجْتَنِبُوا۟

Avoid

كَثِيرًا

much

مِّنَ

of

ٱلظَّنِّ

the assumption.

إِنَّ

Indeed,

بَعْضَ

some

ٱلظَّنِّ

assumption

إِثْمٌ

(is) sin.

صلے

وَلَا

And (do) not

تَجَسَّسُواْ

spy

وَلَا

and (do) not

يَغْتَب

backbite

بَّعْضُكُم

some of you

بَعْضًا

(to) others.

ج

أَيُحِبُّ

Would like

أَحَدُكُمْ

one of you

أَن

to

يَأْكُلَ

eat

لَحْمَ

(the) flesh

أَخِيهِ

(of) his brother,

مَيْتًا

dead?

فَكَرِهْتُمُوهُ

Nay, you would hate it.

ج

وَٱتَّقُوا۟

And fear Allah;

ٱللَّهَ

ج

إِنَّ

indeed,

ٱللَّهَ

Allah

تَوَّابٌ

(is) Oft-Returning,

رَّحِيمٌ

Most Merciful.

١٢

(12)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ ١٢

(12) O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.

يَٰٓأَيُّهَا

O mankind

ٱلنَّاسُ

إِنَّا

Indeed, We

خَلَقْنَٰكُم

created you

مِّن

from

ذَكَرٍ

a male

وَأُنثَىٰ

and a female

وَجَعَلْنَٰكُمْ

and We made you

شُعُوبًا

nations

وَقَبَآئِلَ

and tribes

لِتَعَارَفُوٓا۟

that you may know one another.

ج

إِنَّ

Indeed,

أَكْرَمَكُمْ

(the) most noble of you

عِندَ

near

ٱللَّهِ

Allah

أَتْقَىٰكُمْ

(is the) most righteous of you.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

عَلِيمٌ

(is) All-Knower,

خَبِيرٌ

All-Aware.

١٣

(13)

يَـٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَـٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَـٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ ۚ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ ١٣

(13) O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

۞

قَالَتِ

Say

ٱلْأَعْرَابُ

the Bedouins,

ءَامَنَّا

"We believe."

صلے

قُل

Say,

لَّمْ

"Not

تُؤْمِنُواْ

you believe;

وَلَٰكِن

but

قُولُوٓاْ

say,

أَسْلَمْنَا

'We have submitted,'

وَلَمَّا

and has not yet

يَدْخُلِ

entered

ٱلْإِيمَٰنُ

the faith

فِى
in
قُلُوبِكُمْ
your hearts.
صلے

وَإِن
But if
تُطِيعُواْ
you obey
ٱللَّهَ
Allah
وَرَسُولَهُۥ
and His Messenger,
لَا
not
يَلِتْكُم
He will deprive you
مِّنْ
of
أَعْمَٰلِكُمْ
your deeds
شَيْـًٔا
anything.
ج

إِنَّ
Indeed,
ٱللَّهَ
Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

١٤

(14)

قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا ۖ قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا وَلَمَّا يَدْخُلِ ٱلْإِيمَٰنُ فِى قُلُوبِكُمْ ۖ وَإِن تُطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ لَا يَلِتْكُم مِّنْ أَعْمَٰلِكُمْ شَيْـًٔا ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١٤

(14) The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allah and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allah is Forgiving and Merciful."

إِنَّمَا

Only

ٱلْمُؤْمِنُونَ

the believers

ٱلَّذِينَ

(are) those who

ءَامَنُوا۟

believe

بِٱللَّهِ

in Allah

وَرَسُولِهِۦ

and His Messenger,

ثُمَّ

then

لَمْ
(do) not
يَرْتَابُوا۟
doubt
وَجَٰهَدُوا۟
but strive
بِأَمْوَٰلِهِمْ
with their wealth
وَأَنفُسِهِمْ
and their lives
فِى
in
سَبِيلِ
(the) way
ٱللَّهِ
(of) Allah.
ج
أُو۟لَٰٓئِكَ
Those
هُمُ
[they]
ٱلصَّٰدِقُونَ
(are) the truthful."
١٥
(15)

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمْ يَرْتَابُوا۟ وَجَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِى سَبِيلِ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ١٥

(15) The believers are only the ones who have believed in Allah and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allah. It is those who are the truthful.

قُلْ

Say,

أَتُعَلِّمُونَ

"Will you acquaint

ٱللَّهَ

Allah

بِدِينِكُمْ

with your religion

وَٱللَّهُ

while Allah

يَعْلَمُ

knows

مَا

what

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and what

فِى

(is) in

ٱلْأَرْضِ

the earth.

ج

وَٱللَّهُ

And Allah

بِكُلِّ

of every

شَىْءٍ

thing

عَلِيمٌ

(is) All-Knower."

١٦

(16)

قُلْ أَتُعَلِّمُونَ ٱللَّهَ بِدِينِكُمْ وَٱللَّهُ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ

١٦

(16) Say, "Would you acquaint Allah with your religion while Allah knows whatever is in the heavens and whatever is on the earth, and Allah is Knowing of all things?"

يَمُنُّونَ

They consider (it) a favor

عَلَيْكَ

to you

أَنْ

that

أَسْلَمُوا۟

they have accepted Islam.

صلے

قُل

Say,

لَّا

"(Do) not

تَمُنُّوا۟

consider a favor

عَلَىَّ

on me -

إِسْلَٰمَكُم

your Islam.

صلے

بَلِ

Nay,

ٱللَّهُ

Allah

يَمُنُّ

has conferred a favor

عَلَيْكُمْ

upon you

أَنْ

that

هَدَىٰكُمْ

He has guided you

لِلْإِيمَٰنِ

to the faith,

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful.

١٧

(17)

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا۟ ۖ قُل لَّا تَمُنُّوا۟ عَلَىَّ

إِسْلَٰمَكُم ۖ بَلِ ٱللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِيمَٰنِ إِن كُنتُمْ صَٰدِقِينَ ١٧

(17) They consider it a favor to you that they have accepted Islam. Say, "Do not consider your Islam a favor to me. Rather, Allah has conferred favor upon you that He has guided you to the faith, if you should be truthful."

إِنَّ
Indeed,

ٱللَّهَ
Allah

يَعْلَمُ
knows

غَيْبَ
(the) unseen

ٱلسَّمَٰوَٰتِ
(of) the heavens

وَٱلْأَرْضِ
and the earth.
ج

وَٱللَّهُ
And Allah

بَصِيرٌۢ
(is) All-Seer

بِمَا
of what

تَعْمَلُونَ
you do."

١٨
(18)

إِنَّ ٱللَّهَ يَعْلَمُ غَيْبَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ بَصِيرٌۢ بِمَا تَعْمَلُونَ ١٨

(18) Indeed, Allah knows the unseen [aspects] of the heavens and the earth. And Allah is Seeing of what you do.

ءَايَٰتُهَا ٤٥

Verses 45

سُورَةُ قٓ

Chapter 50 The letter Qaaf

رُكُوعَاتُهَا ٣

Rukus 3

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

قٓ

Qaf.

ج

وَٱلْقُرْءَانِ

By the Quran,

ٱلْمَجِيدِ

the Glorious.

١

(1)

قٓ ۚ وَٱلْقُرْءَانِ ٱلْمَجِيدِ ١

(1) Qaf. By the honored Qur'an...

بَلْ

Nay,

عَجِبُوٓا۟

they wonder

أَن

that

جَآءَهُم

has come to them

مُّنذِرٌ

a warner

مِّنْهُمْ

from them.

فَقَالَ
So say
ٱلْكَٰفِرُونَ
the disbelievers,
هَٰذَا
"This
شَىْءٌ
(is) a thing
عَجِيبٌ
amazing.
٢
(2)
بَلْ عَجِبُوٓا۟ أَن جَآءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ ٱلْكَٰفِرُونَ هَٰذَا شَىْءٌ عَجِيبٌ ٢
(2) But they wonder that there has come to them a warner from among themselves, and the disbelievers say, "This is an amazing thing.
أَءِذَا
What When
مِتْنَا
we die
وَكُنَّا
and have become
تُرَابًا
dust.
صلى
ذَٰلِكَ
That
رَجْعٌۢ
(is) a return

بَعِيدٌ

far."

٣

(3)

أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌ بَعِيدٌ ٣

(3) When we have died and have become dust, [we will return to life]? That is a distant return."

قَدْ

Certainly,

عَلِمْنَا

We know

مَا

what

تَنقُصُ

diminishes

ٱلْأَرْضُ

the earth

مِنْهُمْ

of them,

ۖ

وَعِندَنَا

and with Us

كِتَٰبٌ

(is) a Book

حَفِيظٌ

guarded.

٤

(4)

قَدْ عَلِمْنَا مَا تَنقُصُ ٱلْأَرْضُ مِنْهُمْ ۖ وَعِندَنَا كِتَٰبٌ

حَفِيظٌ ٤

(4) We know what the earth diminishes of them, and with Us is a retaining record.

بَلْ

Nay,

كَذَّبُواْ

they denied

بِٱلْحَقِّ

the truth

لَمَّا

when

جَآءَهُمْ

it came (to) them,

فَهُمْ

so they

فِىٓ

(are) in

أَمْرٍ

a state

مَّرِيجٍ

confused.

٥

(5)

بَلْ كَذَّبُواْ بِٱلْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِىٓ أَمْرٍ مَّرِيجٍ

٥

(5) But they denied the truth when it came to them, so they are in a confused condition.

أَفَلَمْ

Then do not

يَنظُرُوٓاْ
they look
إِلَى
at
ٱلسَّمَآءِ
the sky
فَوْقَهُمْ
above them -
كَيْفَ
how
بَنَيْنَٰهَا
We structured it
وَزَيَّنَّٰهَا
and adorned it
وَمَا
and not
لَهَا
for it
مِن
any
فُرُوجٍ
rifts?
٦
(6)
أَفَلَمْ يَنظُرُوٓاْ إِلَى ٱلسَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنَٰهَا وَزَيَّنَّٰهَا وَمَا لَهَا مِن فُرُوجٍ ٦
(6) Have they not looked at the heaven above them - how We structured it and adorned it and [how] it has no rifts?
وَٱلْأَرْضَ

And the earth,

مَدَدْنَٰهَا

We have spread it out

وَأَلْقَيْنَا

and cast

فِيهَا

therein

رَوَٰسِىَ

firmly set mountains

وَأَنۢبَتْنَا

and We made to grow

فِيهَا

therein

مِن

of

كُلِّ

every

زَوْجٍۭ

kind

بَهِيجٍ

beautiful,

٧

(7)

وَٱلْأَرْضَ مَدَدْنَٰهَا وَأَلْقَيْنَا فِيهَا رَوَٰسِىَ وَأَنۢبَتْنَا فِيهَا مِن كُلِّ زَوْجٍۭ بَهِيجٍ ٧

(7) And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind,

تَبْصِرَةً

Giving insight

وَذِكْرَىٰ

and a reminder

لِكُلِّ

for every

عَبْدٍ

slave

مُّنِيبٍ

who turns.

٨

(8)

تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ ٨

(8) Giving insight and a reminder for every servant who turns [to Allah].

وَنَزَّلْنَا

And We have sent down

مِنَ

from

ٱلسَّمَآءِ

the sky

مَآءً

water

مُّبَٰرَكًا

blessed,

فَأَنۢبَتْنَا

then We caused to grow

بِهِۦ

thereby

جَنَّٰتٍ

gardens

وَحَبَّ

and grain

ٱلْحَصِيدِ

(for) the harvest,

٩

(9)

وَنَزَّلْنَا مِنَ ٱلسَّمَآءِ مَآءً مُّبَٰرَكًا فَأَنۢبَتْنَا بِهِۦ جَنَّٰتٍ وَحَبَّ ٱلْحَصِيدِ ٩

(9) And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest

وَٱلنَّخْلَ

And the palms trees

بَاسِقَٰتٍ

tall -

لَّهَا

for it

طَلْعٌ

(are) layers

نَّضِيدٌ

arranged.

١٠

(10)

وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ ١٠

(10) And lofty palm trees having fruit arranged in layers -

رِّزْقًا

A provision

لِّلْعِبَادِ

for the slaves,

صلى

وَأَحْيَيْنَا

and We give life

بِهِۦ

therewith

بَلْدَةً

(to) a land

مَّيْتًا

dead.

ج

كَذَٰلِكَ

Thus

ٱلْخُرُوجُ

(will be) the coming forth.

١١

(11)

رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِۦ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ ٱلْخُرُوجُ ١١

(11) As provision for the servants, and We have given life thereby to a dead land. Thus is the resurrection.

كَذَّبَتْ

Denied

قَبْلَهُمْ

before them

قَوْمُ

(the) people

نُوحٍ

(of) Nuh

وَأَصْحَٰبُ

and (the) companions

ٱلرَّسِّ

(of) Ar-Raas

وَثَمُودُ

and Thamud,

١٢

(12)

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَـٰبُ ٱلرَّسِّ وَثَمُودُ ١٢

(12) The people of Noah denied before them, and the companions of the well and Thamud

وَعَادٌ

And Aad

وَفِرْعَوْنُ

and Firaun

وَإِخْوَٰنُ

and (the) brothers

لُوطٍ

(of) Lut,

١٣

(13)

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَٰنُ لُوطٍ ١٣

(13) And 'Aad and Pharaoh and the brothers of Lot

وَأَصْحَـٰبُ

And (the) companions

ٱلْأَيْكَةِ

(of) the wood

وَقَوْمُ

and (the) people

تُبَّعٍ

(of) Tubba.
ج

كُلٌّ
All
كَذَّبَ
denied
ٱلرُّسُلَ
the Messengers,
فَحَقَّ
so was fulfilled
وَعِيدِ
My Threat.
١٤
(14)
وَأَصْحَٰبُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ ٱلرُّسُلَ فَحَقَّ وَعِيدِ ١٤
(14) And the companions of the thicket and the people of Tubba'. All denied the messengers, so My threat was justly fulfilled.
أَفَعَيِينَا
Were We then tired
بِٱلْخَلْقِ
with the creation
ٱلْأَوَّلِ
the first?
ج

بَلْ
Nay,
هُمْ
they

فِى

(are) in

لَبْسٍ

doubt

مِّنْ

about

خَلْقٍ

a creation

جَدِيدٍ

new.

١٥

(15)

أَفَعَيِينَا بِٱلْخَلْقِ ٱلْأَوَّلِ ۚ بَلْ هُمْ فِى لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ١٥

(15) Did We fail in the first creation? But they are in confusion over a new creation.

وَلَقَدْ

And certainly

خَلَقْنَا

We created

ٱلْإِنسَٰنَ

man

وَنَعْلَمُ

and We know

مَا

what

تُوَسْوِسُ

whispers

بِهِۦ

to him

نَفْسُهُۥ

his soul,

صلے

وَنَحْنُ

and We

أَقْرَبُ

(are) nearer

إِلَيْهِ

to him

مِنْ

than

حَبْلِ

(his) jugular vein.

ٱلْوَرِيدِ

١٦

(16)

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ
نَفْسُهُۥ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ ١٦

(16) And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein

إِذْ

When

يَتَلَقَّى

receive

ٱلْمُتَلَقِّيَانِ

the two receivers

عَنِ

on

ٱلْيَمِينِ

the right

وَعَنِ

and on

ٱلشِّمَالِ

the left

قَعِيدٌ

seated.

١٧

(17)

إِذْ يَتَلَقَّى ٱلْمُتَلَقِّيَانِ عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ١٧

(17) When the two receivers receive, seated on the right and on the left.

مَّا

Not

يَلْفِظُ

he utters

مِن

any

قَوْلٍ

word

إِلَّا

but

لَدَيْهِ

with him

رَقِيبٌ

(is) an observer

عَتِيدٌ

ready.

١٨

(18)

مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ١٨

(18) Man does not utter any word except that with him is an observer prepared [to record].

وَجَآءَتْ

And will come

سَكْرَةُ

(the) stupor

ٱلْمَوْتِ

(of) death

بِٱلْحَقِّ

in truth,

صلے

ذَٰلِكَ

"That

مَا

(is) what

كُنتَ

you were

مِنْهُ

[from it]

تَحِيدُ

avoiding."

١٩

(19)

وَجَآءَتْ سَكْرَةُ ٱلْمَوْتِ بِٱلْحَقِّ ۖ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ ١٩

(19) And the intoxication of death will bring the truth; that is what you

were trying to avoid.

وَنُفِخَ

And will be blown

فِى

[in]

ٱلصُّورِ

the trumpet.

ج

ذَٰلِكَ

That

يَوْمُ

(is the) Day

ٱلْوَعِيدِ

(of) the Warning.

٢٠

(20)

وَنُفِخَ فِى ٱلصُّورِ ۚ ذَٰلِكَ يَوْمُ ٱلْوَعِيدِ ٢٠

(20) And the Horn will be blown. That is the Day of [carrying out] the threat.

وَجَآءَتْ

And will come

كُلُّ

every

نَفْسٍ

soul,

مَّعَهَا

with it

سَآئِقٌ

a driver

وَشَهِيدٌ

and a witness.

٢١

(21)

وَجَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَشَهِيدٌ ٢١

(21) And every soul will come, with it a driver and a witness.

لَّقَدْ

"Certainly

كُنتَ

you were

فِى

in

غَفْلَةٍ

heedlessness

مِّنْ

of

هَٰذَا

this.

فَكَشَفْنَا

So We have removed

عَنكَ

from you

غِطَآءَكَ

your cover,

فَبَصَرُكَ

so your sight

ٱلْيَوْمَ

today

حَدِيدٌ

(is) sharp."

٢٢

(22)

لَّقَدْ كُنتَ فِى غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَآءَكَ فَبَصَرُكَ ٱلْيَوْمَ حَدِيدٌ ٢٢

(22) [It will be said], "You were certainly in unmindfulness of this, and We have removed from you your cover, so your sight, this Day, is sharp."

وَقَالَ

And (will) say

قَرِينُهُۥ

his companion,

هَٰذَا

"This

مَا

(is) what

لَدَىَّ

(is) with me

عَتِيدٌ

ready."

٢٣

(23)

وَقَالَ قَرِينُهُۥ هَٰذَا مَا لَدَىَّ عَتِيدٌ ٢٣

(23) And his companion, [the angel], will say, "This [record] is what is with me, prepared."

أَلْقِيَا

"Throw

فِى

in(to)

جَهَنَّمَ

Hell

كُلَّ

every

كَفَّارٍ

disbeliever

عَنِيدٍ

stubborn,

٢٤

(24)

أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ٢٤

(24) [Allah will say], "Throw into Hell every obstinate disbeliever,

مَّنَّاعٍ

Forbidder

لِّلْخَيْرِ

of good,

مُعْتَدٍ

transgressor

مُّرِيبٍ

doubter,

٢٥

(25)

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ٢٥

(25) Preventer of good, aggressor, and doubter,

ٱلَّذِى

Who

جَعَلَ

made

مَعَ

with

ٱللَّهِ

Allah

إِلَٰهًا

a god

ءَاخَرَ

another;

فَأَلْقِيَاهُ

so throw him

فِى

in(to)

ٱلْعَذَابِ

the punishment

ٱلشَّدِيدِ

the severe."

٢٦

(26)

ٱلَّذِى جَعَلَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ فَأَلْقِيَاهُ فِى ٱلْعَذَابِ ٱلشَّدِيدِ ٢٦

(26) Who made [as equal] with Allah another deity; then throw him into the severe punishment."

قَالَ

Will say

قَرِينُهُۥ

his companion,

رَبَّنَا

"Our Lord,

مَآ

not

أَطْغَيْتُهُۥ

I made him transgress,

وَلَٰكِن

but

كَانَ

he was

فِى

in

ضَلَٰلٍ

error

بَعِيدٍ

far."

٢٧

(27)

قَالَ قَرِينُهُۥ رَبَّنَا مَآ أَطْغَيْتُهُۥ وَلَٰكِن كَانَ فِى ضَلَٰلٍ بَعِيدٍ ٢٧

(27) His [devil] companion will say, "Our Lord, I did not make him transgress, but he [himself] was in extreme error."

قَالَ

He will say,

لَا

"(Do) not

تَخْتَصِمُوا۟

dispute

لَدَىَّ

(in) My presence

وَقَدْ

and indeed,

قَدَّمْتُ

I sent forth

إِلَيْكُم

to you

بِٱلْوَعِيدِ

the Warning.

٢٨

(28)

قَالَ لَا تَخْتَصِمُواْ لَدَىَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِٱلْوَعِيدِ ٢٨

(28) [Allah] will say, "Do not dispute before Me, while I had already presented to you the warning.

مَا

Not

يُبَدَّلُ

will be changed

ٱلْقَوْلُ

the word

لَدَىَّ

with Me,

وَمَآ

and not

أَنَا۠

I Am

بِظَلَّٰمٍ

unjust

لِّلْعَبِيدِ

to My slaves."

٢٩

(29)

مَا يُبَدَّلُ ٱلْقَوْلُ لَدَىَّ وَمَآ أَنَا۠ بِظَلَّٰمٍ لِّلْعَبِيدِ ٢٩

(29) The word will not be changed with Me, and never will I be unjust to the servants."

يَوْمَ

(The) Day

نَقُولُ

We will say

لِجَهَنَّمَ

to Hell,

هَلِ

"Are

ٱمْتَلَأْتِ

you filled?"

وَتَقُولُ

And it will say,

هَلْ

"Are

مِن

(there) any

مَّزِيدٍ

more?"

٣٠

(30)

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ ٱمْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ ٣٠

(30) On the Day We will say to Hell, "Have you been filled?" and it will say, "Are there some more,"

وَأُزْلِفَتِ

And will be brought near

ٱلْجَنَّةُ

the Paradise

لِلْمُتَّقِينَ

to the righteous,

غَيْرَ

not

بَعِيدٍ

far.

٣١

(31)

وَأُزْلِفَتِ ٱلْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ٣١

(31) And Paradise will be brought near to the righteous, not far,

هَٰذَا

"This

مَا

(is) what

تُوعَدُونَ

you were promised,

لِكُلِّ

for everyone

أَوَّابٍ

who turns

حَفِيظٍ

(and) who keeps,

٣٢

(32)

هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ٣٢

(32) [It will be said], "This is what you were promised - for every returner [to Allah] and keeper [of His covenant]

مَّنْ
Who
خَشِىَ
feared
ٱلرَّحْمَٰنَ
the Most Gracious
بِٱلْغَيْبِ
in the unseen,
وَجَآءَ
and came
بِقَلْبٍ
with a heart
مُّنِيبٍ
returning.
٣٣
(33)
مَّنْ خَشِىَ ٱلرَّحْمَٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ
٣٣
(33) Who feared the Most Merciful unseen and came with a heart returning [in repentance].
ٱدْخُلُوهَا
Enter it
بِسَلَٰمٍ
in peace.
صلے

ذَٰلِكَ
That
يَوْمُ
(is) a Day

ٱلْخُلُودِ

(of) Eternity."

٣٤

(34)

ٱدْخُلُوهَا بِسَلَٰمٍ ۖ ذَٰلِكَ يَوْمُ ٱلْخُلُودِ ٣٤

(34) Enter it in peace. This is the Day of Eternity."

لَهُم

For them

مَّا

whatever

يَشَآءُونَ

they wish

فِيهَا

therein

وَلَدَيْنَا

and with Us

مَزِيدٌ

(is) more.

٣٥

(35)

لَهُم مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ٣٥

(35) They will have whatever they wish therein, and with Us is more.

وَكَمْ

And how many

أَهْلَكْنَا

We destroyed

قَبْلَهُم

before them

مِّن

of

قَرْنٍ

a generation,

هُمْ

they

أَشَدُّ

(were) stronger

مِنْهُم

than them

بَطْشًا

(in) power.

فَنَقَّبُواْ

so they explored

فِى

throughout

ٱلْبِلَٰدِ

the lands.

هَلْ

Is (there)

مِن

any

مَّحِيصٍ

place of escape?

٣٦

(36)

وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُواْ فِى ٱلْبِلَٰدِ هَلْ مِن مَّحِيصٍ ٣٦

(36) And how many a generation before them did We destroy who were greater than them in [striking] power and had explored throughout the lands. Is there any place of escape?

إِنَّ
Indeed,
فِى
in
ذَٰلِكَ
that
لَذِكْرَىٰ
surely, is a reminder
لِمَن
for (one) who,
كَانَ
is -
لَهُۥ
for him
قَلْبٌ
a heart
أَوْ
or
أَلْقَى
(who) gives ear
ٱلسَّمْعَ
وَهُوَ
while he
شَهِيدٌ
(is) a witness.
٣٧
(37)
إِنَّ فِى ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى

ٱلسَّمْعَ وَهُوَ شَهِيدٌ ٣٧

(37) Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].

وَلَقَدْ

And certainly,

خَلَقْنَا

We created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

وَمَا

and whatever

بَيْنَهُمَا

(is) between both of them

فِى

in

سِتَّةِ

six

أَيَّامٍ

periods,

وَمَا

and (did) not

مَسَّنَا

touch Us

مِن

any

لُّغُوبٍ

fatigue.

وَلَقَدْ خَلَقْنَا ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ٣٨

(38) And We did certainly create the heavens and earth and what is between them in six days, and there touched Us no weariness.

فَٱصْبِرْ

So be patient

عَلَىٰ

over

مَا

what

يَقُولُونَ

they say

وَسَبِّحْ

and glorify

بِحَمْدِ

(the) praise

رَبِّكَ

(of) your Lord,

قَبْلَ

before

طُلُوعِ

(the) rising

ٱلشَّمْسِ

(of) the sun

وَقَبْلَ

and before

ٱلْغُرُوبِ

the setting,

٣٩

(39)

فَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ٣٩

(39) So be patient, [O Muhammad], over what they say and exalt [Allah] with praise of your Lord before the rising of the sun and before its setting,

وَمِنَ

And of

ٱلَّيْلِ

the night

فَسَبِّحْهُ

glorify Him

وَأَدْبَٰرَ

and after

ٱلسُّجُودِ

the prostration.

٤٠

(40)

وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَأَدْبَٰرَ ٱلسُّجُودِ ٤٠

(40) And [in part] of the night exalt Him and after prostration.

وَٱسْتَمِعْ

And listen

يَوْمَ

(The) Day

يُنَادِ

will call

ٱلْمُنَادِ

the caller

مِن

from

مَّكَانٍ

a place

قَرِيبٍ

near,

٤١

(41)

وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ٤١

(41) And listen on the Day when the Caller will call out from a place that is near -

يَوْمَ

(The) Day

يَسْمَعُونَ

they will hear

ٱلصَّيْحَةَ

the Blast

بِٱلْحَقِّ

in truth.

ج

ذَٰلِكَ

That

يَوْمُ

(is the) Day

ٱلْخُرُوجِ

(of) coming forth.

٤٢

(42)

يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقِّ ۚ ذَٰلِكَ يَوْمُ

ٱلْخُرُوجِ ٤٢

(42) The Day they will hear the blast [of the Horn] in truth. That is the Day of Emergence [from the graves].

إِنَّا

Indeed, We

نَحْنُ

[We]

نُحْىِۦ

[We] give life

وَنُمِيتُ

and [We] cause death,

وَإِلَيْنَا

and to Us

ٱلْمَصِيرُ

(is) the final return.

٤٣

(43)

إِنَّا نَحْنُ نُحْىِۦ وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ ٤٣

(43) Indeed, it is We who give life and cause death, and to Us is the destination

يَوْمَ

(The) Day

تَشَقَّقُ

will split

ٱلْأَرْضُ

the earth

عَنْهُمْ

from them,

سِرَاعًا

hurrying.

ج

ذَٰلِكَ

That

حَشْرٌ

(is) a gathering

عَلَيْنَا

for Us

يَسِيرٌ

easy.

٤٤

(44)

يَوْمَ تَشَقَّقُ ٱلْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ٤٤

(44) On the Day the earth breaks away from them [and they emerge] rapidly; that is a gathering easy for Us.

نَّحْنُ

We

أَعْلَمُ

know best

بِمَا

[of] what

يَقُولُونَ

they say,

صلے

وَمَآ

and not

أَنتَ

(are) you

عَلَيْهِم

over them

بِجَبَّارٍ

the one to compel.

صلے

فَذَكِّرْ

But remind

بِٱلْقُرْءَانِ

with the Quran

مَن

whoever

يَخَافُ

fears

وَعِيدِ

My threat.

٤٥

(45)

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ صلے وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍ صلے
فَذَكِّرْ بِٱلْقُرْءَانِ مَن يَخَافُ وَعِيدِ ٤٥

(45) We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur'an whoever fears My threat.

ءَايَٰتُهَا ٦٠

Verses 60

سُورَةُ ٱلذَّٰرِيَاتِ

Chapter 51 The Winnowing Winds

رُكُوعَاتُهَا ٣

Rukus 3

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَٱلذَّٰرِيَٰتِ

By those scattering,

ذَرْوًا

dispersing,

١

(1)

وَٱلذَّٰرِيَٰتِ ذَرْوًا ١

(1) By those [winds] scattering [dust] dispersing

فَٱلْحَٰمِلَٰتِ

And those carrying

وِقْرًا

a load,

٢

(2)

فَٱلْحَٰمِلَٰتِ وِقْرًا ٢

(2) And those [clouds] carrying a load [of water]

فَٱلْجَٰرِيَٰتِ

And those sailing

يُسْرًا

(with) ease,

٣

(3)

فَٱلۡجَٰرِيَٰتِ يُسۡرٗا ٣

(3) And those [ships] sailing with ease

فَٱلۡمُقَسِّمَٰتِ

And those distributing

أَمۡرًا

Command,

٤

(4)

فَٱلۡمُقَسِّمَٰتِ أَمۡرًا ٤

(4) And those [angels] apportioning [each] matter,

إِنَّمَا

Indeed, what

تُوعَدُونَ

you are promised

لَصَادِقٞ

(is) surely true,

٥

(5)

إِنَّمَا تُوعَدُونَ لَصَادِقٞ ٥

(5) Indeed, what you are promised is true.

وَإِنَّ

And indeed,

ٱلدِّينَ

the Judgment

لَوَٰقِعٞ

(is) surely to occur.

٦

(6)

وَإِنَّ ٱلدِّينَ لَوَٰقِعٌ ٦
(6) And indeed, the recompense is to occur.
وَٱلسَّمَآءِ
By the heaven
ذَاتِ
full of
ٱلْحُبُكِ
pathways.
٧
(7)
وَٱلسَّمَآءِ ذَاتِ ٱلْحُبُكِ ٧
(7) By the heaven containing pathways,
إِنَّكُمْ
Indeed, you
لَفِى
(are) surely in
قَوْلٍ
a speech
مُّخْتَلِفٍ
differing.
٨
(8)
إِنَّكُمْ لَفِى قَوْلٍ مُّخْتَلِفٍ ٨
(8) Indeed, you are in differing speech.
يُؤْفَكُ
Deluded away
عَنْهُ
from it
مَنْ

(is he) who

أُفِكَ

is deluded.

٩

(9)

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ٩

(9) Deluded away from the Qur'an is he who is deluded.

قُتِلَ

Cursed be

ٱلْخَرَّٰصُونَ

the liars,

١٠

(10)

قُتِلَ ٱلْخَرَّٰصُونَ ١٠

(10) Destroyed are the falsifiers

ٱلَّذِينَ

Those who

هُمْ

[they]

فِى

(are) in

غَمْرَةٍ

flood

سَاهُونَ

(of) heedlessness.

١١

(11)

ٱلَّذِينَ هُمْ فِى غَمْرَةٍ سَاهُونَ ١١

(11) Who are within a flood [of confusion] and heedless.

يَسْـَٔلُونَ
They ask,
أَيَّانَ
"When
يَوْمُ
(is the) Day
ٱلدِّينِ
(of) Judgment?"
١٢
(12)
يَسْـَٔلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ ١٢
(12) They ask, "When is the Day of Recompense?"
يَوْمَ
A Day,
هُمْ
they
عَلَى
over
ٱلنَّارِ
the Fire
يُفْتَنُونَ
will be tried,
١٣
(13)
يَوْمَ هُمْ عَلَى ٱلنَّارِ يُفْتَنُونَ ١٣
(13) [It is] the Day they will be tormented over the Fire
ذُوقُواْ
"Taste
فِتْنَتَكُمْ

your trial.

هَٰذَا

This

ٱلَّذِى

(is) what

كُنتُم

you were

بِهِۦ

for it

تَسْتَعْجِلُونَ

seeking to hasten."

١٤

(14)

ذُوقُوا۟ فِتْنَتَكُمْ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَسْتَعْجِلُونَ

١٤

(14) [And will be told], "Taste your torment. This is that for which you were impatient."

إِنَّ

Indeed,

ٱلْمُتَّقِينَ

the righteous

فِى

(will be) in

جَنَّٰتٍ

Gardens

وَعُيُونٍ

and springs,

١٥

(15)

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَعُيُونٍ ١٥

(15) Indeed, the righteous will be among gardens and springs,

ءَاخِذِينَ

Taking

مَآ

what

ءَاتَىٰهُمْ

their Lord has given them.

رَبُّهُمْ ۚ

إِنَّهُمْ

Indeed, they

كَانُوا۟

were

قَبْلَ

before

ذَٰلِكَ

that

مُحْسِنِينَ

good-doers.

١٦

(16)

ءَاخِذِينَ مَآ ءَاتَىٰهُمْ رَبُّهُمْ ۚ إِنَّهُمْ كَانُوا۟ قَبْلَ ذَٰلِكَ مُحْسِنِينَ ١٦

(16) Accepting what their Lord has given them. Indeed, they were before that doers of good.

كَانُوا۟

They used to

قَلِيلًا
little
مِّنَ
of
ٱلَّيْلِ
the night
مَا
[what]
يَهْجَعُونَ
sleep.
١٧
(17)
كَانُواْ قَلِيلًا مِّنَ ٱلَّيْلِ مَا يَهْجَعُونَ ١٧
(17) They used to sleep but little of the night,
وَبِٱلْأَسْحَارِ
And in the hours before dawn
هُمْ
they
يَسْتَغْفِرُونَ
would ask forgiveness,
١٨
(18)
وَبِٱلْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ١٨
(18) And in the hours before dawn they would ask forgiveness,
وَفِىٓ
And in
أَمْوَٰلِهِمْ
their wealth
حَقٌّ

(was the) right

لِّلسَّآئِلِ

(of) those who asked

وَٱلْمَحْرُومِ

and the deprived.

١٩

(19)

وَفِىٓ أَمْوَٰلِهِمْ حَقٌّ لِّلسَّآئِلِ وَٱلْمَحْرُومِ ١٩

(19) And from their properties was [given] the right of the [needy] petitioner and the deprived.

وَفِى

And in

ٱلْأَرْضِ

the earth

ءَايَٰتٌ

(are) signs

لِّلْمُوقِنِينَ

for those who are certain,

٢٠

(20)

وَفِى ٱلْأَرْضِ ءَايَٰتٌ لِّلْمُوقِنِينَ ٢٠

(20) And on the earth are signs for the certain [in faith]

وَفِىٓ

And in

أَنفُسِكُمْ

yourselves.

ج

أَفَلَا

Then will not

تُبْصِرُونَ

you see?

٢١

(21)

وَفِىٓ أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ٢١

(21) And in yourselves. Then will you not see?

وَفِى

And in

ٱلسَّمَآءِ

the heaven

رِزْقُكُمْ

(is) your provision

وَمَا

and what

تُوعَدُونَ

you are promised.

٢٢

(22)

وَفِى ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ٢٢

(22) And in the heaven is your provision and whatever you are promised.

فَوَرَبِّ

Then by (the) Lord

ٱلسَّمَآءِ

(of) the heaven

وَٱلْأَرْضِ

and the earth,

إِنَّهُۥ

indeed, it

لَحَقٌّ

(is) surely (the) truth

مِّثْلَ

(just) as

مَآ

[what]

أَنَّكُمْ

you

تَنطِقُونَ

speak.

٢٣

(23)

فَوَرَبِّ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُۥ لَحَقٌّ مِّثْلَ مَآ أَنَّكُمْ تَنطِقُونَ ٢٣

(23) Then by the Lord of the heaven and earth, indeed, it is truth - just as [sure as] it is that you are speaking.

هَلْ

Has

أَتَىٰكَ

reached you

حَدِيثُ

(the) narration

ضَيْفِ

(of the) guests

إِبْرَٰهِيمَ

(of) Ibrahim

ٱلْمُكْرَمِينَ

the honored?

٢٤

هَلْ أَتَىٰكَ حَدِيثُ ضَيْفِ إِبْرَٰهِيمَ ٱلْمُكْرَمِينَ ٢٤

(24) Has there reached you the story of the honored guests of Abraham? -

إِذْ

When

دَخَلُوا۟

they entered

عَلَيْهِ

upon him

فَقَالُوا۟

and said,

سَلَٰمًا

"Peace."

صلے

قَالَ

He said,

سَلَٰمٌ

"Peace,

قَوْمٌ

a people

مُّنكَرُونَ

unknown."

٢٥

(25)

إِذْ دَخَلُوا۟ عَلَيْهِ فَقَالُوا۟ سَلَٰمًا ۖ قَالَ سَلَٰمٌ قَوْمٌ مُّنكَرُونَ ٢٥

(25) When they entered upon him and said, "[We greet you with] peace." He answered, "[And upon you] peace, [you are] a people unknown.

فَرَاغَ
Then he went
إِلَىٰٓ
to
أَهْلِهِۦ
his household
فَجَآءَ
and came
بِعِجْلٍ
with a calf
سَمِينٍ
fat,
٢٦
(26)
فَرَاغَ إِلَىٰٓ أَهْلِهِۦ فَجَآءَ بِعِجْلٍ سَمِينٍ ٢٦
(26) Then he went to his family and came with a fat [roasted] calf
فَقَرَّبَهُۥٓ
And he placed it near
إِلَيْهِمْ
[to] them,
قَالَ
he said,
أَلَا
"Will not
تَأْكُلُونَ
you eat?"
٢٧
(27)
فَقَرَّبَهُۥٓ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ٢٧

(27) And placed it near them; he said, "Will you not eat?"

فَأَوْجَسَ

Then he felt

مِنْهُمْ

from them

خِيفَةً

a fear.

صلے

قَالُواْ

They said,

لَا

"(Do) not

تَخَفْ

fear,"

صلے

وَبَشَّرُوهُ

and they gave him glad tidings

بِغُلَٰمٍ

of a son

عَلِيمٍ

learned.

٢٨

(28)

فَأَوْجَسَ مِنْهُمْ خِيفَةً صلے قَالُواْ لَا تَخَفْ صلے وَبَشَّرُوهُ بِغُلَٰمٍ عَلِيمٍ ٢٨

(28) And he felt from them apprehension. They said, "Fear not," and gave him good tidings of a learned boy.

فَأَقْبَلَتِ

Then came forward

ٱمْرَأَتُهُۥ

his wife

فِى

with

صَرَّةٍ

a loud voice,

فَصَكَّتْ

and struck

وَجْهَهَا

her face

وَقَالَتْ

and she said,

عَجُوزٌ

"An old woman

عَقِيمٌ

barren "

٢٩

(29)

فَأَقْبَلَتِ ٱمْرَأَتُهُۥ فِى صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ٢٩

(29) And his wife approached with a cry [of alarm] and struck her face and said, "[I am] a barren old woman!"

قَالُوا۟

They said,

كَذَٰلِكِ

"Thus

قَالَ

said

رَبُّكِ

your Lord.
صلے

إِنَّهُۥ
Indeed, He
هُوَ
[He]
ٱلْحَكِيمُ
(is) the All-Wise,
ٱلْعَلِيمُ
the All-Knower."
٣٠
(30)
قَالُوا۟ كَذَٰلِكِ قَالَ رَبُّكِ ۖ إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ٣٠
(30) They said, "Thus has said your Lord; indeed, He is the Wise, the Knowing."

قَالَ
He said,
فَمَا
"Then what
خَطْبُكُمْ
(is) your mission,
أَيُّهَا
O messengers?"
ٱلْمُرْسَلُونَ
٣١
(31)
قَالَ فَمَا خَطْبُكُمْ أَيُّهَا ٱلْمُرْسَلُونَ ٣١
(31) [Abraham] said, "Then what is your business [here], O

messengers?"

قَالُوٓاْ

They said,

إِنَّآ

"Indeed, we

أُرْسِلْنَآ

[we] have been sent

إِلَىٰ

to

قَوْمٍ

a people

مُّجْرِمِينَ

criminal,

٣٢

(32)

قَالُوٓاْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمٍ مُّجْرِمِينَ ٣٢

(32) They said, "Indeed, we have been sent to a people of criminals

لِنُرْسِلَ

That we may send down

عَلَيْهِمْ

upon them

حِجَارَةً

stones

مِّن

of

طِينٍ

clay,

٣٣

(33)

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ٣٣
(33) To send down upon them stones of clay,

مُّسَوَّمَةً

Marked

عِندَ

by your Lord

رَبِّكَ

لِلْمُسْرِفِينَ

for the transgressors."

٣٤

(34)

مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ٣٤
(34) Marked in the presence of your Lord for the transgressors."

فَأَخْرَجْنَا

Then We brought out

مَن

(those) who

كَانَ

were

فِيهَا

therein

مِنَ

of

ٱلْمُؤْمِنِينَ

the believers.

٣٥

(35)

فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ ٱلْمُؤْمِنِينَ ٣٥
(35) So We brought out whoever was in the cities of the believers.

فَمَا

But not

وَجَدْنَا

We found

فِيهَا

therein

غَيْرَ

other than

بَيْتٍ

a house

مِّنَ

of

ٱلْمُسْلِمِينَ

the Muslims.

٣٦

(36)

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ ٱلْمُسْلِمِينَ ٣٦

(36) And We found not within them other than a [single] house of Muslims.

وَتَرَكْنَا

And We left

فِيهَآ

therein

ءَايَةً

a Sign

لِّلَّذِينَ

for those who

يَخَافُونَ

fear

ٱلْعَذَابَ

the punishment

ٱلْأَلِيمَ

the painful.

٣٧

(37)

وَتَرَكْنَا فِيهَآ ءَايَةً لِّلَّذِينَ يَخَافُونَ ٱلْعَذَابَ ٱلْأَلِيمَ

٣٧

(37) And We left therein a sign for those who fear the painful punishment.

وَفِى

And in

مُوسَىٰٓ

Musa,

إِذْ

when

أَرْسَلْنَٰهُ

We sent him

إِلَىٰ

to

فِرْعَوْنَ

Firaun

بِسُلْطَٰنٍ

with an authority

مُّبِينٍ

clear.

٣٨

(38)

وَفِى مُوسَىٰٓ إِذْ أَرْسَلْنَٰهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَٰنٍ

مُّبِينٍ ٣٨

(38) And in Moses [was a sign], when We sent him to Pharaoh with clear authority.

فَتَوَلَّىٰ

But he turned away

بِرُكْنِهِۦ

with his supporters

وَقَالَ

and said,

سَٰحِرٌ

"A magician

أَوْ

or

مَجْنُونٌ

a madman."

٣٩

(39)

فَتَوَلَّىٰ بِرُكْنِهِۦ وَقَالَ سَٰحِرٌ أَوْ مَجْنُونٌ ٣٩

(39) But he turned away with his supporters and said," A magician or a madman."

فَأَخَذْنَٰهُ

So We took him

وَجُنُودَهُۥ

and his hosts

فَنَبَذْنَٰهُمْ

and We threw them

فِى

into

ٱلْيَمِّ

the sea,

وَهُوَ

while he

مُلِيمٌ

(was) blameworthy.

٤٠

(40)

فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ وَهُوَ مُلِيمٌ

٤٠

(40) So We took him and his soldiers and cast them into the sea, and he was blameworthy.

وَفِى

And in

عَادٍ

Aad,

إِذْ

when

أَرْسَلْنَا

We sent

عَلَيْهِمُ

against them

ٱلرِّيحَ

the wind

ٱلْعَقِيمَ

the barren.

٤١

(41)

وَفِى عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ ٤١

(41) And in 'Aad [was a sign], when We sent against them the barren wind.

مَا
Not
تَذَرُ
it left
مِن
any
شَىْءٍ
thing
أَتَتْ
it came
عَلَيْهِ
upon it,
إِلَّا
but
جَعَلَتْهُ
it made it
كَٱلرَّمِيمِ
like disintegrated ruins.
٤٢
(42)
مَا تَذَرُ مِن شَىْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَٱلرَّمِيمِ
٤٢
(42) It left nothing of what it came upon but that it made it like disintegrated ruins.
وَفِى
And in
ثَمُودَ
Thamud,
إِذْ

when

قِيلَ

was said

لَهُمْ

to them,

تَمَتَّعُواْ

"Enjoy (yourselves)

حَتَّىٰ

for

حِينٍ

a time."

٤٣

(43)

وَفِى ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُواْ حَتَّىٰ حِينٍ ٤٣

(43) And in Thamud, when it was said to them, "Enjoy yourselves for a time."

فَعَتَوْاْ

But they rebelled

عَنْ

against

أَمْرِ

(the) Command

رَبِّهِمْ

(of) their Lord,

فَأَخَذَتْهُمُ

so seized them

ٱلصَّٰعِقَةُ

the thunderbolt

وَهُمْ

while they

يَنظُرُونَ

were looking.

٤٤

(44)

فَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ وَهُمْ يَنظُرُونَ ٤٤

(44) But they were insolent toward the command of their Lord, so the thunderbolt seized them while they were looking on.

فَمَا

Then not

ٱسْتَطَٰعُوا۟

they were able to

مِن

[of]

قِيَامٍ

stand

وَمَا

and not

كَانُوا۟

they could

مُنتَصِرِينَ

help themselves.

٤٥

(45)

فَمَا ٱسْتَطَٰعُوا۟ مِن قِيَامٍ وَمَا كَانُوا۟ مُنتَصِرِينَ ٤٥

(45) And they were unable to arise, nor could they defend themselves.

وَقَوْمَ

And (the) people

نُوحٍ

(of) Nuh

مِّن

before;

قَبْلُ

indeed, they

صلے

إِنَّهُمْ

were

كَانُوا۟

a people

قَوْمًا

defiantly disobedient.

فَٰسِقِينَ

٤٦

(46)

وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ ٤٦

(46) And [We destroyed] the people of Noah before; indeed, they were a people defiantly disobedient.

وَٱلسَّمَآءَ

And the heaven

بَنَيْنَٰهَا

We constructed it

بِأَيْيْدٍ

with strength,

وَإِنَّا

and indeed, We

لَمُوسِعُونَ

(are) surely (its) Expanders.

٤٧

(47)

وَٱلسَّمَآءَ بَنَيْنَٰهَا بِأَيْيْدٍ وَإِنَّا لَمُوسِعُونَ ٤٧

(47) And the heaven We constructed with strength, and indeed, We are [its] expander.

وَٱلْأَرْضَ

And the earth,

فَرَشْنَٰهَا

We have spread it;

فَنِعْمَ

how excellent

ٱلْمَٰهِدُونَ

(are) the Spreaders

٤٨

(48)

وَٱلْأَرْضَ فَرَشْنَٰهَا فَنِعْمَ ٱلْمَٰهِدُونَ ٤٨

(48) And the earth We have spread out, and excellent is the preparer.

وَمِن

And of

كُلِّ

every

شَىْءٍ

thing

خَلَقْنَا

We have created

زَوْجَيْنِ

pairs,

لَعَلَّكُمْ

so that you may

تَذَكَّرُونَ

remember.

٤٩

(49)

وَمِن كُلِّ شَىْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ٤٩

(49) And of all things We created two mates; perhaps you will remember.

فَفِرُّوٓاْ

So flee

إِلَى

to

ٱللَّهِ

Allah,

صلے

إِنِّى

indeed, I am

لَكُم

to you

مِّنْهُ

from Him

نَذِيرٌ

a warner

مُّبِينٌ

clear.

٥٠

(50)

فَفِرُّوٓاْ إِلَى ٱللَّهِ ۖ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ٥٠

(50) So flee to Allah. Indeed, I am to you from Him a clear warner.

وَلَا

And (do) not

تَجْعَلُواْ

make

مَعَ

with

ٱللَّهِ

Allah

إِلَٰهًا

god

ءَاخَرَ

another.

صلے

إِنِّى

Indeed, I am

لَكُم

to you

مِّنْهُ

from Him

نَذِيرٌ

a warner

مُّبِينٌ

clear.

٥١

(51)

وَلَا تَجْعَلُوا۟ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ ۖ إِنِّى لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ٥١

(51) And do not make [as equal] with Allah another deity. Indeed, I am to you from Him a clear warner.

كَذَٰلِكَ

Likewise

مَآ

not

أَتَى

came

ٱلَّذِينَ

(to) those

مِن

before them

قَبْلِهِم

مِّن

any

رَّسُولٍ

Messenger

إِلَّا

but

قَالُواْ

they said,

سَاحِرٌ

"A magician

أَوْ

or

مَجْنُونٌ

a madman."

٥٢

(52)

كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُواْ سَاحِرٌ أَوْ مَجْنُونٌ ٥٢

(52) Similarly, there came not to those before them any messenger except that they said, "A magician or a madman."

أَتَوَاصَوْاْ

Have they transmitted it to them?

بِهِۦۚ

بَلْ

Nay,

هُمْ

they

قَوْمٌ

(are) a people

طَاغُونَ

transgressing.

٥٣

(53)

أَتَوَاصَوْاْ بِهِۦۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ٥٣

(53) Did they suggest it to them? Rather, they [themselves] are a transgressing people.

فَتَوَلَّ

So turn away

عَنْهُمْ

from them,

فَمَآ

for not

أَنتَ

you

بِمَلُومٍ

(are) to be blamed.

٥٤

(54)

فَتَوَلَّ عَنْهُمْ فَمَآ أَنتَ بِمَلُومٍ ٥٤

(54) So leave them, [O Muhammad], for you are not to be blamed.

وَذَكِّرْ

And remind,

فَإِنَّ

for indeed,

ٱلذِّكْرَىٰ

the reminder

تَنفَعُ

benefits

ٱلْمُؤْمِنِينَ

the believers.

٥٥

(55)

وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ٥٥

(55) And remind, for indeed, the reminder benefits the believers.

وَمَا

And not

خَلَقْتُ

I have created

ٱلْجِنَّ

the jinn

وَٱلْإِنسَ

and the mankind

إِلَّا

except

لِيَعْبُدُونِ

that they worship Me.

٥٦

(56)

وَمَا خَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ ٥٦

(56) And I did not create the jinn and mankind except to worship Me.

مَآ

Not

أُرِيدُ

I want

مِنْهُم

from them

مِّن

any

رِّزْقٍ

provision

وَمَآ

and not

أُرِيدُ

I want

أَن

that

يُطْعِمُونِ

they (should) feed Me.

٥٧

(57)

مَآ أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَآ أُرِيدُ أَن يُطْعِمُونِ ٥٧

(57) I do not want from them any provision, nor do I want them to feed Me.

إِنَّ

Indeed,

ٱللَّهَ

Allah,

هُوَ

He

ٱلرَّزَّاقُ

(is) the All-Provider,

ذُو

Possessor

ٱلْقُوَّةِ

(of) Power

ٱلْمَتِينُ

the Strong.

٥٨

(58)

إِنَّ ٱللَّهَ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ٥٨

(58) Indeed, it is Allah who is the [continual] Provider, the firm possessor of strength.

فَإِنَّ

So indeed,

لِلَّذِينَ

for those who

ظَلَمُوا۟

do wrong,

ذَنُوبًا

(is) a portion

مِّثْلَ

like

ذَنُوبِ

(the) portion

أَصْحَـٰبِهِمْ

(of) their companions,

فَلَا

so let them not ask Me to hasten.

يَسْتَعْجِلُونِ

٥٩

(59)

فَإِنَّ لِلَّذِينَ ظَلَمُوا۟ ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَـٰبِهِمْ فَلَا يَسْتَعْجِلُونِ ٥٩

(59) And indeed, for those who have wronged is a portion [of punishment] like the portion of their predecessors, so let them not impatiently urge Me.

فَوَيْلٌ

Then woe

لِّلَّذِينَ

to those who

كَفَرُوا۟

disbelieve

مِن

from

يَوْمِهِمُ

their Day

ٱلَّذِى

which

يُوعَدُونَ

they are promised.

٦٠

(60)

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا۟ مِن يَوْمِهِمُ ٱلَّذِى يُوعَدُونَ ٦٠

(60) And woe to those who have disbelieved from their Day which they are promised.

ءَايَٰتُهَا ٤٩

Verses 49

سُورَةُ ٱلطُّورِ

Chapter 52 The Mount

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَٱلطُّورِ

By the Mount,

١

(1)

وَٱلطُّورِ ١

(1) By the mount

وَكِتَٰبٍ

And by (the) Book

مَّسْطُورٍ

written

٢

(2)

وَكِتَٰبٍ مَّسْطُورٍ ٢

(2) And [by] a Book inscribed

فِى

In

رَقٍّ

parchment

مَّنشُورٍ

unrolled,

٣

(3)

فِى رَقٍّ مَّنشُورٍ ٣

(3) In parchment spread open

وَٱلْبَيْتِ

By the House

ٱلْمَعْمُورِ

frequented

٤

(4)

وَٱلْبَيْتِ ٱلْمَعْمُورِ ٤

(4) And [by] the frequented House

وَٱلسَّقْفِ

By the roof

ٱلْمَرْفُوعِ

raised high

٥

(5)

وَٱلسَّقْفِ ٱلْمَرْفُوعِ ٥

(5) And [by] the heaven raised high

وَٱلْبَحْرِ

By the sea

ٱلْمَسْجُورِ

filled

٦

(6)

وَٱلْبَحْرِ ٱلْمَسْجُورِ ٦

(6) And [by] the sea filled [with fire],

إِنَّ

Indeed,

عَذَابَ

(the) punishment

رَبِّكَ

(of) your Lord

لَوَٰقِعٌ

(will) surely occur.

٧

(7)

إِنَّ عَذَابَ رَبِّكَ لَوَٰقِعٌ ٧

(7) Indeed, the punishment of your Lord will occur.

مَّا

Not

لَهُۥ

for it

مِن

any

دَافِعٍ

preventer.

٨

(8)

مَّا لَهُۥ مِن دَافِعٍ ٨

(8) Of it there is no preventer.

يَوْمَ

(On the) Day

تَمُورُ

will shake

ٱلسَّمَآءُ

the heaven

مَوْرًا

(with violent) shake

٩

(9)

يَوْمَ تَمُورُ ٱلسَّمَآءُ مَوْرًا ٩

(9) On the Day the heaven will sway with circular motion

وَتَسِيرُ

And will move away,

ٱلْجِبَالُ

the mountains

سَيْرًا

(with an awful) movement

١٠

(10)

وَتَسِيرُ ٱلْجِبَالُ سَيْرًا ١٠

(10) And the mountains will pass on, departing -

فَوَيْلٌ

Then woe,

يَوْمَئِذٍ

that Day,

لِّلْمُكَذِّبِينَ

to the deniers,

١١

(11)

فَوَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ١١

(11) Then woe, that Day, to the deniers,

ٱلَّذِينَ

Who

هُمْ

[they]

فِى

in

خَوْضٍ

(vain) discourse

يَلْعَبُونَ

are playing.

١٢

(12)

ٱلَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ ١٢

(12) Who are in [empty] discourse amusing themselves.

يَوْمَ

(The) Day

يُدَعُّونَ

they will be thrust

إِلَىٰ

(in)to

نَارِ

(the) Fire

جَهَنَّمَ

(of) Hell

دَعًّا

(with) a thrust.

١٣

(13)

يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ١٣

(13) The Day they are thrust toward the fire of Hell with a [violent] thrust, [its angels will say],

هَٰذِهِ

"This

ٱلنَّارُ

(is) the Fire

ٱلَّتِى

which

كُنتُم

you used to

بِهَا

[of it]

تُكَذِّبُونَ

deny.

١٤

(14)

هَٰذِهِ ٱلنَّارُ ٱلَّتِى كُنتُم بِهَا تُكَذِّبُونَ ١٤

(14) "This is the Fire which you used to deny.

أَفَسِحْرٌ

Then is this magic,

هَٰذَآ

أَمْ

or

أَنتُمْ

you

لَا

(do) not

تُبْصِرُونَ

see?

١٥

(15)

أَفَسِحْرٌ هَٰذَآ أَمْ أَنتُمْ لَا تُبْصِرُونَ ١٥

(15) Then is this magic, or do you not see?

ٱصْلَوْهَا

Burn in it

فَٱصْبِرُوٓا۟

then be patient

أَوْ

or

لَا

(do) not

تَصْبِرُوا۟

be patient,

سَوَآءٌ

(it is) same

عَلَيْكُمْ

for you.

صلے

إِنَّمَا

Only

تُجْزَوْنَ

you are being recompensed

مَا

(for) what

كُنتُمْ

you used to

تَعْمَلُونَ

do."

١٦

(16)

ٱصْلَوْهَا فَٱصْبِرُوٓا۟ أَوْ لَا تَصْبِرُوا۟ سَوَآءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ١٦

(16) [Enter to] burn therein; then be patient or impatient - it is all the same for you. You are only being recompensed [for] what you used to

do."

إِنَّ

Indeed,

ٱلْمُتَّقِينَ

the righteous

فِى

(will be) in

جَنَّٰتٍ

Gardens

وَنَعِيمٍ

and pleasure,

١٧

(17)

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَعِيمٍ ١٧

(17) Indeed, the righteous will be in gardens and pleasure,

فَٰكِهِينَ

Enjoying

بِمَآ

in what

ءَاتَىٰهُمْ

has given them

رَبُّهُمْ

their Lord,

وَوَقَىٰهُمْ

and protected them

رَبُّهُمْ

their Lord

عَذَابَ

(from the) punishment

ٱلْجَحِيمِ

(of) Hellfire.

١٨

(18)

فَٰكِهِينَ بِمَآ ءَاتَىٰهُمْ رَبُّهُمْ وَوَقَىٰهُمْ رَبُّهُمْ عَذَابَ ٱلْجَحِيمِ ١٨

(18) Enjoying what their Lord has given them, and their Lord protected them from the punishment of Hellfire.

كُلُوا۟

"Eat

وَٱشْرَبُوا۟

and drink

هَنِيٓـًٔا

(in) satisfaction

بِمَا

for what

كُنتُمْ

you used to

تَعْمَلُونَ

do."

١٩

(19)

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔا بِمَا كُنتُمْ تَعْمَلُونَ ١٩

(19) [They will be told], "Eat and drink in satisfaction for what you used to do."

مُتَّكِـِٔينَ

Reclining

عَلَىٰ

on

سُرُرٍ
thrones
مَّصْفُوفَةٍ
lined up,
صلے

وَزَوَّجْنَٰهُم
and We will marry them
بِحُورٍ
to fair ones
عِينٍ
(with) large eyes.
٢٠
(20)
مُتَّكِـِٔينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَٰهُم بِحُورٍ عِينٍ ٢٠
(20) They will be reclining on thrones lined up, and We will marry them to fair women with large, [beautiful] eyes.
وَٱلَّذِينَ
And those who
ءَامَنُواْ
believed
وَٱتَّبَعَتْهُمْ
and followed them
ذُرِّيَّتُهُم
their offspring
بِإِيمَٰنٍ
in faith,
أَلْحَقْنَا
We will join

بِهِمْ

with them

ذُرِّيَّتَهُمْ

their offspring

وَمَآ

and not

أَلَتْنَٰهُم

We will deprive them

مِّنْ

of

عَمَلِهِم

their deeds

مِّن

(in) any

شَىْءٍ

thing.

ج

كُلُّ

Every

ٱمْرِئٍ

person

بِمَا

for what

كَسَبَ

he earned

رَهِينٌ

(is) pledged.

٢١

(21)

وَٱلَّذِينَ ءَامَنُواْ وَٱتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَٰنٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَآ أَلَتْنَٰهُم مِّنْ عَمَلِهِم مِّن شَيْءٍۚ كُلُّ ٱمْرِيِٕۭ بِمَا كَسَبَ رَهِينٌ ٢١

(21) And those who believed and whose descendants followed them in faith - We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained.

وَأَمْدَدْنَٰهُم

And We will provide them

بِفَٰكِهَةٍ

with fruit

وَلَحْمٍ

and meat

مِّمَّا

from what

يَشْتَهُونَ

they desire.

٢٢

(22)

وَأَمْدَدْنَٰهُم بِفَٰكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ٢٢

(22) And We will provide them with fruit and meat from whatever they desire.

يَتَنَٰزَعُونَ

They will pass to one another

فِيهَا

therein

كَأْسًا

a cup,

لَّا

no

لَغْوٌ

ill speech

فِيهَا

therein

وَلَا

and no

تَأْثِيمٌ

sin.

٢٣

(23)

يَتَنَٰزَعُونَ فِيهَا كَأۡسًا لَّا لَغۡوٌ فِيهَا وَلَا تَأۡثِيمٌ ٢٣

(23) They will exchange with one another a cup [of wine] wherein [results] no ill speech or commission of sin.

وَيَطُوفُ

And will circulate

عَلَيْهِمْ

among them

غِلْمَانٌ

boys

لَّهُمْ

for them,

كَأَنَّهُمْ

as if they (were)

لُؤْلُؤٌ

pearls

مَّكْنُونٌ

well-protected.

٢٤

(24)

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ ۞ مَّكْنُونٌ ٢٤

(24) There will circulate among them [servant] boys [especially] for them, as if they were pearls well-protected.

وَأَقْبَلَ

And will approach

بَعْضُهُمْ

some of them

عَلَىٰ

to

بَعْضٍ

others

يَتَسَآءَلُونَ

inquiring.

٢٥

(25)

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَآءَلُونَ ٢٥

(25) And they will approach one another, inquiring of each other.

قَالُوٓاْ

They will say,

إِنَّا

"Indeed, we

كُنَّا

[we] were

قَبْلُ

before

فِىٓ

among

أَهْلِنَا

our families

مُشْفِقِينَ

fearful,

٢٦

(26)

قَالُوٓا۟ إِنَّا كُنَّا قَبْلُ فِىٓ أَهْلِنَا مُشْفِقِينَ ٢٦

(26) They will say, "Indeed, we were previously among our people fearful [of displeasing Allah].

فَمَنَّ

But Allah conferred favor

ٱللَّهُ

عَلَيْنَا

upon us,

وَوَقَىٰنَا

and protected us

عَذَابَ

(from the) punishment

ٱلسَّمُومِ

(of) the Scorching Fire.

٢٧

(27)

فَمَنَّ ٱللَّهُ عَلَيْنَا وَوَقَىٰنَا عَذَابَ ٱلسَّمُومِ ٢٧

(27) So Allah conferred favor upon us and protected us from the punishment of the Scorching Fire.

إِنَّا

Indeed, we

كُنَّا

[we] used to

مِن

before

قَبْلُ

نَدْعُوهُ

call Him.

صلے

إِنَّهُۥ

Indeed, He

هُوَ

[He]

ٱلْبَرُّ

(is) the Most Kind,

ٱلرَّحِيمُ

the Most Merciful."

٢٨

(28)

إِنَّا كُنَّا مِن قَبْلُ نَدْعُوهُ ۖ إِنَّهُۥ هُوَ ٱلْبَرُّ ٱلرَّحِيمُ ٢٨

(28) Indeed, we used to supplicate Him before. Indeed, it is He who is the Beneficent, the Merciful."

فَذَكِّرْ

Therefore remind,

فَمَآ

for not

أَنتَ

you

بِنِعْمَتِ

(are) by (the) grace

رَبِّكَ

(of) your Lord

بِكَاهِنٍ
a soothsayer,
وَلَا
and not
مَجْنُونٍ
a madman.
٢٩
(29)
فَذَكِّرْ فَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ
٢٩
(29) So remind [O Muhammad], for you are not, by the favor of your Lord, a soothsayer or a madman.
أَمْ
Or
يَقُولُونَ
(do) they say,
شَاعِرٌ
"A poet,
نَّتَرَبَّصُ
we wait
بِهِۦ
for him
رَيْبَ
a misfortune of time."
ٱلْمَنُونِ
٣٠
(30)
أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهِۦ رَيْبَ ٱلْمَنُونِ ٣٠
(30) Or do they say [of you], "A poet for whom we await a misfortune

of time?"

قُلْ

Say,

تَرَبَّصُواْ

"Wait,

فَإِنِّى

for indeed I am,

مَعَكُم

with you,

مِّنَ

among

ٱلْمُتَرَبِّصِينَ

those who wait."

٣١

(31)

قُلْ تَرَبَّصُواْ فَإِنِّى مَعَكُم مِّنَ ٱلْمُتَرَبِّصِينَ ٣١

(31) Say, "Wait, for indeed I am, with you, among the waiters."

أَمْ

Or

تَأْمُرُهُمْ

command them

أَحْلَٰمُهُم

their minds

بِهَٰذَآ

this,

ج

أَمْ

or

هُمْ

they

قَوْمٌ

(are) a people

طَاغُونَ

transgressing?

٣٢

(32)

أَمْ تَأْمُرُهُمْ أَحْلَٰمُهُم بِهَٰذَآ ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ ٣٢

(32) Or do their minds command them to [say] this, or are they a transgressing people?

أَمْ

Or

يَقُولُونَ

(do) they say,

تَقَوَّلَهُۥ

"He has made it up"

ۚ

بَل

Nay,

لَّا

not

يُؤْمِنُونَ

they believe.

٣٣

(33)

أَمْ يَقُولُونَ تَقَوَّلَهُۥ ۚ بَل لَّا يُؤْمِنُونَ ٣٣

(33) Or do they say, "He has made it up"? Rather, they do not believe.

فَلْيَأْتُوا۟

Then let them bring

بِحَدِيثٖ
a statement
مِّثْلِهِۦٓ
like it,
إِن
if
كَانُواْ
they are
صَٰدِقِينَ
truthful.
٣٤
(34)
فَلْيَأْتُواْ بِحَدِيثٖ مِّثْلِهِۦٓ إِن كَانُواْ صَٰدِقِينَ ٣٤
(34) Then let them produce a statement like it, if they should be truthful.
أَمْ
Or
خُلِقُواْ
they were created
مِنْ
of
غَيْرِ
nothing,
شَيْءٍ
أَمْ
or
هُمُ
(are) they
ٱلْخَٰلِقُونَ

the creators?

٣٥

(35)

أَمْ خُلِقُوا۟ مِنْ غَيْرِ شَىْءٍ أَمْ هُمُ ٱلْخَٰلِقُونَ ٣٥

(35) Or were they created by nothing, or were they the creators [of themselves]?

أَمْ

Or

خَلَقُوا۟

(did) they create

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth?

ج

بَل

Nay,

لَّا

not

يُوقِنُونَ

they are certain.

٣٦

(36)

أَمْ خَلَقُوا۟ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ ۚ بَل لَّا يُوقِنُونَ ٣٦

(36) Or did they create the heavens and the earth? Rather, they are not certain.

أَمْ

Or

عِندَهُمْ

with them

خَزَآئِنُ

(are the) treasures

رَبِّكَ

(of) your Lord

أَمْ

or

هُمُ

(are) they

ٱلْمُصَيْطِرُونَ

the controllers?

٣٧

(37)

أَمْ عِندَهُمْ خَزَآئِنُ رَبِّكَ أَمْ هُمُ ٱلْمُصَيْطِرُونَ ٣٧

(37) Or have they the depositories [containing the provision] of your Lord? Or are they the controllers [of them]?

أَمْ

Or

لَهُمْ

for them

سُلَّمٌ

(is) a stairway,

يَسْتَمِعُونَ

they listen

فِيهِ

therewith?

صلے

فَلْيَأْتِ

Then let bring,

مُسْتَمِعُهُم

their listener,

بِسُلْطَٰنٍ

an authority

مُّبِينٍ

clear.

٣٨

(38)

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَٰنٍ مُّبِينٍ ٣٨

(38) Or have they a stairway [into the heaven] upon which they listen? Then let their listener produce a clear authority.

أَمْ

Or

لَهُ

for Him

ٱلْبَنَٰتُ

(are) daughters

وَلَكُمُ

while for you

ٱلْبَنُونَ

(are) sons?

٣٩

(39)

أَمْ لَهُ ٱلْبَنَٰتُ وَلَكُمُ ٱلْبَنُونَ ٣٩

(39) Or has He daughters while you have sons?

أَمْ

Or

تَسْـَٔلُهُمْ

(do) you ask from them

أَجْرًا

a payment,

فَهُم

so they

مِّن

from

مَّغْرَمٍ

a debt

مُّثْقَلُونَ

(are) overburdened.

٤٠

(40)

أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ٤٠

(40) Or do you, [O Muhammad], ask of them a payment, so they are by debt burdened down?

أَمْ

Or

عِندَهُمُ

with them

ٱلْغَيْبُ

(is) the unseen,

فَهُمْ

so they

يَكْتُبُونَ

write (it) down?

٤١

(41)

أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ٤١

(41) Or have they [knowledge of] the unseen, so they write [it] down?

أَمْ

Or

يُرِيدُونَ

(do) they intend

كَيْدًا

a plot?

صلى

فَٱلَّذِينَ

But those who

كَفَرُواْ

disbelieve,

هُمُ

themselves

ٱلْمَكِيدُونَ

(are in) the plot.

٤٢

(42)

أَمْ يُرِيدُونَ كَيْدًا ۖ فَٱلَّذِينَ كَفَرُواْ هُمُ ٱلْمَكِيدُونَ

٤٢

(42) Or do they intend a plan? But those who disbelieve - they are the object of a plan.

أَمْ

Or

لَهُمْ

for them

إِلَٰهٌ

a god

غَيْرُ

other than

ٱللَّهِ

Allah?

ج

سُبْحَٰنَ

Glory be

ٱللَّهِ

(to) Allah

عَمَّا

from what

يُشْرِكُونَ

they associate (with Him).

٤٣

(43)

أَمْ لَهُمْ إِلَٰهٌ غَيْرُ ٱللَّهِ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ

٤٣

(43) Or have they a deity other than Allah? Exalted is Allah above whatever they associate with Him.

وَإِن

And if

يَرَوْا۟

they were to see

كِسْفًا

a portion

مِّنَ

from

ٱلسَّمَآءِ

the sky

سَاقِطًا

falling,

يَقُولُواْ

they will say,

سَحَابٌ

"Clouds

مَّرْكُومٌ

heaped up."

٤٤

(44)

وَإِن يَرَوْاْ كِسْفًا مِّنَ ٱلسَّمَآءِ سَاقِطًا يَقُولُواْ سَحَابٌ مَّرْكُومٌ ٤٤

(44) And if they were to see a fragment from the sky falling, they would say, "[It is merely] clouds heaped up."

فَذَرْهُمْ

So leave them

حَتَّىٰ

until

يُلَٰقُواْ

they meet

يَوْمَهُمُ

their Day

ٱلَّذِى

which

فِيهِ

in it

يُصْعَقُونَ

they will faint.

٤٥

(45)

فَذَرْهُمْ حَتَّىٰ يُلَٰقُواْ يَوْمَهُمُ ٱلَّذِى فِيهِ يُصْعَقُونَ

٤٥

(45) So leave them until they meet their Day in which they will be struck insensible -

يَوْمَ

(The) Day

لَا

not

يُغْنِى

will avail

عَنْهُمْ

to them

كَيْدُهُمْ

their plotting

شَيْـًٔا

(in) anything,

وَلَا

and not

هُمْ

they

يُنصَرُونَ

will be helped.

٤٦

(46)

يَوْمَ لَا يُغْنِى عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَلَا هُمْ يُنصَرُونَ ٤٦

(46) The Day their plan will not avail them at all, nor will they be helped.

وَإِنَّ

And indeed,

لِلَّذِينَ
for those who
ظَلَمُواْ
do wrong,
عَذَابًا
(is) a punishment
دُونَ
before
ذَٰلِكَ
that,
وَلَٰكِنَّ
but
أَكْثَرَهُمْ
most of them
لَا
(do) not
يَعْلَمُونَ
know.
٤٧
(47)
وَإِنَّ لِلَّذِينَ ظَلَمُواْ عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ٤٧
(47) And indeed, for those who have wronged is a punishment before that, but most of them do not know.
وَٱصْبِرْ
So be patient,
لِحُكْمِ
for (the) Command
رَبِّكَ

(of) your Lord,

فَإِنَّكَ

for indeed, you

بِأَعْيُنِنَا

(are) in Our Eyes.

صلے

وَسَبِّحْ

And glorify

بِحَمْدِ

(the) praise

رَبِّكَ

(of) your Lord

حِينَ

when

تَقُومُ

you arise,

٤٨

(48)

وَٱصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ٤٨

(48) And be patient, [O Muhammad], for the decision of your Lord, for indeed, you are in Our eyes. And exalt [Allah] with praise of your Lord when you arise.

وَمِنَ

And of

ٱلَّيْلِ

the night,

فَسَبِّحْهُ

glorify Him,

وَإِدْبَٰرَ

and after

ٱلنُّجُومِ

the stars.

٤٩

(49)

وَمِنَ ٱلَّيْلِ فَسَبِّحْهُ وَإِدْبَٰرَ ٱلنُّجُومِ ٤٩

(49) And in a part of the night exalt Him and after [the setting of] the stars.

ءَايَٰتُهَا ٦٢

Verses 62

سُورَةُ ٱلنَّجْمِ

Chapter 53 The Star

رُكُوعَاتُهَا ٣

Rukus 3

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَٱلنَّجْمِ

By the star

إِذَا

when

هَوَىٰ

it goes down,

١

(1)

وَٱلنَّجْمِ إِذَا هَوَىٰ ١

(1) By the star when it descends,

مَا

Not

ضَلَّ

has strayed

صَاحِبُكُمْ

your companion

وَمَا

and not

غَوَىٰ

has he erred,

٢

(2)

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ٢

(2) Your companion [Muhammad] has not strayed, nor has he erred,

وَمَا

And not

يَنطِقُ

he speaks

عَنِ

from

ٱلْهَوَىٰٓ

the desire.

٣

(3)

وَمَا يَنطِقُ عَنِ ٱلْهَوَىٰٓ ٣

(3) Nor does he speak from [his own] inclination.

إِنْ

Not

هُوَ

it

إِلَّا

(is) except

وَحْىٌ

a revelation

يُوحَىٰ

revealed,

٤

(4)

إِنْ هُوَ إِلَّا وَحْىٌ يُوحَىٰ ٤

(4) It is not but a revelation revealed,

عَلَّمَهُۥ

Has taught him

شَدِيدُ

the (one) mighty

ٱلْقُوَىٰ

(in) power,

٥

(5)

عَلَّمَهُۥ شَدِيدُ ٱلْقُوَىٰ ٥

(5) Taught to him by one intense in strength -

ذُو

Possessor of soundness.

مِرَّةٍ

فَٱسْتَوَىٰ

And he rose,

٦

(6)

ذُو مِرَّةٍ فَٱسْتَوَىٰ ٦

(6) One of soundness. And he rose to [his] true form

وَهُوَ

While he

بِٱلْأُفُقِ

(was) in the horizon -

ٱلْأَعْلَىٰ

the highest.

٧

(7)

وَهُوَ بِٱلْأُفُقِ ٱلْأَعْلَىٰ ٧

(7) While he was in the higher [part of the] horizon.

ثُمَّ

Then

دَنَا

he approached

فَتَدَلَّىٰ

and came down,

٨

(8)

ثُمَّ دَنَا فَتَدَلَّىٰ ٨

(8) Then he approached and descended

فَكَانَ

And was

قَابَ

(at) a distance

قَوْسَيْنِ

(of) two bow-(lengths)

أَوْ

or

أَدْنَىٰ

nearer.

٩

(9)

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ٩

(9) And was at a distance of two bow lengths or nearer.

فَأَوْحَىٰٓ

So he revealed

إِلَىٰ

to

عَبْدِهِۦ

His slave

مَآ

what

أَوْحَىٰ

he revealed.

١٠

(10)

فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ١٠

(10) And he revealed to His Servant what he revealed.

مَا

Not

كَذَبَ

lied

ٱلْفُؤَادُ

the heart

مَا

what

رَأَىٰٓ

it saw.

١١

(11)

مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ١١

(11) The heart did not lie [about] what it saw.

أَفَتُمَٰرُونَهُۥ

Then will you dispute with him

عَلَىٰ

about

مَا

what

يَرَىٰ

he saw?

١٢

(12)

أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ١٢

(12) So will you dispute with him over what he saw?

وَلَقَدْ

And certainly

رَءَاهُ

he saw him

نَزْلَةً

(in) descent

أُخْرَىٰ

another,

١٣

(13)

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ١٣

(13) And he certainly saw him in another descent

عِندَ

Near

سِدْرَةِ

(the) Lote Tree

ٱلْمُنتَهَىٰ

(of) the utmost boundary,

١٤

(14)

عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ١٤

(14) At the Lote Tree of the Utmost Boundary -

عِندَهَا

Near it

جَنَّةُ

(is the) Garden

ٱلْمَأْوَىٰٓ

(of) Abode.

١٥

(15)

عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ١٥

(15) Near it is the Garden of Refuge -

إِذْ

When

يَغْشَى

covered

ٱلسِّدْرَةَ

the Lote Tree

مَا

what

يَغْشَىٰ

covers,

١٦

(16)

إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ ١٦

(16) When there covered the Lote Tree that which covered [it].

مَا

Not

زَاغَ

swerved

ٱلْبَصَرُ

the sight

وَمَا

and not

طَغَىٰ

it transgressed.

١٧

(17)

مَا زَاغَ ٱلْبَصَرُ وَمَا طَغَىٰ ١٧

(17) The sight [of the Prophet] did not swerve, nor did it transgress [its limit].

لَقَدْ

Certainly

رَأَىٰ

he saw

مِنْ

of

ءَايَٰتِ

(the) Signs

رَبِّهِ

(of) his Lord

ٱلْكُبْرَىٰٓ

the Greatest.

١٨

(18)

لَقَدْ رَأَىٰ مِنْ ءَايَٰتِ رَبِّهِ ٱلْكُبْرَىٰٓ ١٨

(18) He certainly saw of the greatest signs of his Lord.

أَفَرَءَيْتُمُ

So have you seen

ٱللَّٰتَ

the Laat

وَٱلْعُزَّىٰ

and the Uzza,

١٩

(19)

أَفَرَءَيْتُمُ ٱللَّٰتَ وَٱلْعُزَّىٰ ١٩

(19) So have you considered al-Lat and al-'Uzza?

وَمَنَوٰةَ

And Manaat

ٱلثَّالِثَةَ

the third,

ٱلْأُخْرَىٰٓ

the other?

٢٠

(20)

وَمَنَوٰةَ ٱلثَّالِثَةَ ٱلْأُخْرَىٰٓ ٢٠

(20) And Manat, the third - the other one?

أَلَكُمُ

Is for you

ٱلذَّكَرُ

the male

وَلَهُ

and for Him

ٱلْأُنثَىٰ

the female?

٢١

(21)

أَلَكُمُ ٱلذَّكَرُ وَلَهُ ٱلْأُنثَىٰ ٢١

(21) Is the male for you and for Him the female?

تِلْكَ

This,

إِذًا

then,

قِسْمَةٌ

(is) a division

ضِيزَىٰٓ

unfair.

٢٢

(22)

تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰٓ ٢٢

(22) That, then, is an unjust division.

إِنْ

Not

هِىَ

they

إِلَّآ

(are) except

أَسْمَآءٌ

names

سَمَّيْتُمُوهَآ

you have named them,

أَنتُمْ

you

وَءَابَآؤُكُم

and your forefathers,

مَّآ

not

أَنزَلَ

has Allah sent down

ٱللَّهُ

بِهَا

for it

مِن

any

سُلْطَٰنٍ

authority.

ج

إِن

Not

يَتَّبِعُونَ

they follow

إِلَّا

except

ٱلظَّنَّ

assumption

وَمَا

and what

تَهْوَى

desire

ٱلْأَنفُسُ

the(ir) souls.

صلے

وَلَقَدْ

And certainly

جَآءَهُم

has come to them

مِّن

from

رَّبِّهِمُ

their Lord

ٱلْهُدَىٰٓ

the guidance.

٢٣

(23)

إِنْ هِىَ إِلَّآ أَسْمَآءٌ سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍ ۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَمَا تَهْوَى ٱلْأَنفُسُ ۖ وَلَقَدْ جَآءَهُم مِّن رَّبِّهِمُ ٱلْهُدَىٰٓ

٢٣

(23) They are not but [mere] names you have named them - you and your forefathers - for which Allah has sent down no authority. They follow not except assumption and what [their] souls desire, and there has already come to them from their Lord guidance.

أَمْ

Or

لِلْإِنسَٰنِ

(is) for man

مَا

what

تَمَنَّىٰ

he wishes?

٢٤

(24)

أَمْ لِلْإِنسَٰنِ مَا تَمَنَّىٰ ٢٤

(24) Or is there for man whatever he wishes?

فَلِلَّهِ

But for Allah

ٱلْءَاخِرَةُ

(is) the last

وَٱلْأُولَىٰ

and the first.

٢٥

(25)

فَلِلَّهِ ٱلْـَٔاخِرَةُ وَٱلْأُولَىٰ ٢٥

(25) Rather, to Allah belongs the Hereafter and the first [life].

وَكَم

And how many

مِّن

of

مَّلَكٍ

(the) Angels

فِى

in

ٱلسَّمَٰوَٰتِ

the heavens

لَا

not

تُغْنِى

will avail

شَفَٰعَتُهُمْ

their intercession

شَيْـًٔا

anything

إِلَّا

except

مِن

after

بَعْدِ

أَن

[that]

يَأْذَنَ

Allah has given permission

ٱللَّهُ

لِمَن

for whom

يَشَآءُ

He wills

وَيَرْضَىٰٓ

and approves.

٢٦

(26)

وَكَم مِّن مَّلَكٍ فِى ٱلسَّمَٰوَٰتِ لَا تُغْنِى شَفَٰعَتُهُمْ شَيْـًٔا إِلَّا مِنۢ بَعْدِ أَن يَأْذَنَ ٱللَّهُ لِمَن يَشَآءُ وَيَرْضَىٰٓ ٢٦

(26) And how many angels there are in the heavens whose intercession will not avail at all except [only] after Allah has permitted [it] to whom He wills and approves.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

لَا

(do) not

يُؤْمِنُونَ

believe

بِٱلْءَاخِرَةِ

in the Hereafter,

لَيُسَمُّونَ
surely they name
ٱلْمَلَٰٓئِكَةَ
the Angels
تَسْمِيَةَ
name(s)
ٱلْأُنثَىٰ
(of) female,
٢٧
(27)
إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْـَٔاخِرَةِ لَيُسَمُّونَ ٱلْمَلَٰٓئِكَةَ تَسْمِيَةَ ٱلْأُنثَىٰ ٢٧
(27) Indeed, those who do not believe in the Hereafter name the angels female names,
وَمَا
And not
لَهُم
for them
بِهِۦ
about it
مِنْ
any
عِلْمٍ
knowledge.
صلے

إِن
Not
يَتَّبِعُونَ
they follow

إِلَّا

but

ٱلظَّنَّ

assumption.

صلے

وَإِنَّ

And indeed,

ٱلظَّنَّ

the assumption

لَا

(does) not

يُغْنِى

avail

مِنَ

against

ٱلْحَقِّ

the truth

شَيْـًٔا

anything.

٢٨

(28)

وَمَا لَهُم بِهِۦ مِنْ عِلْمٍ ۖ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ ۖ وَإِنَّ ٱلظَّنَّ لَا يُغْنِى مِنَ ٱلْحَقِّ شَيْـًٔا ٢٨

(28) And they have thereof no knowledge. They follow not except assumption, and indeed, assumption avails not against the truth at all.

فَأَعْرِضْ

So turn away

عَن

from

مَّن

(him) who

تَوَلَّىٰ

turns away

عَن

from

ذِكْرِنَا

Our Reminder

وَلَمْ

and not

يُرِدْ

he desires

إِلَّا

except

ٱلْحَيَوٰةَ

the life

ٱلدُّنْيَا

(of) the world.

٢٩

(29)

فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا ٱلْحَيَوٰةَ ٱلدُّنْيَا ٢٩

(29) So turn away from whoever turns his back on Our message and desires not except the worldly life.

ذَٰلِكَ

That

مَبْلَغُهُم

(is) their sum

مِّنَ

of

ٱلْعِلْمِ

knowledge.

ج

إِنَّ

Indeed,

رَبَّكَ

your Lord

هُوَ

(is) He (Who)

أَعْلَمُ

knows best

بِمَن

(he) who

ضَلَّ

strays

عَن

from

سَبِيلِهِۦ

His Path,

وَهُوَ

and He

أَعْلَمُ

knows best

بِمَنِ

(he) who

ٱهْتَدَىٰ

is guided.

٣٠

(30)

ذَٰلِكَ مَبْلَغُهُم مِّنَ ٱلْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِمَنِ ٱهْتَدَىٰ ٣٠

(30) That is their sum of knowledge. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of who is guided.

وَلِلَّهِ

And for Allah

مَا

(is) whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth

لِيَجْزِىَ

that He may recompense

ٱلَّذِينَ

those who

أَسَٰٓـُٔواْ

do evil

بِمَا

with what

عَمِلُواْ

they have done

وَيَجْزِىَ
and recompense
ٱلَّذِينَ
those who
أَحْسَنُواْ
do good
بِٱلْحُسْنَى
with the best.
٣١
(31)
وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ لِيَجْزِىَ ٱلَّذِينَ أَسَٰٓـُٔواْ بِمَا عَمِلُواْ وَيَجْزِىَ ٱلَّذِينَ أَحْسَنُواْ بِٱلْحُسْنَى ٣١
(31) And to Allah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward] -
ٱلَّذِينَ
Those who
يَجْتَنِبُونَ
avoid
كَبَٰٓئِرَ
great
ٱلْإِثْمِ
sins
وَٱلْفَوَٰحِشَ
and the immoralities
إِلَّا
except

ٱللَّمَمَ

the small faults;

ج

إِنَّ

indeed,

رَبَّكَ

your Lord

وَٰسِعُ

(is) vast

ٱلْمَغْفِرَةِ

(in) forgiveness.

ج

هُوَ

He

أَعْلَمُ

(is) most knowing about you

بِكُمْ

إِذْ

when

أَنشَأَكُم

He produced you

مِّنَ

from

ٱلْأَرْضِ

the earth

وَإِذْ

and when

أَنتُمْ

you (were)

أَجِنَّةٌ

fetuses

فِى

in

بُطُونِ

(the) wombs

أُمَّهَٰتِكُمْ

(of) your mothers.

صلے

فَلَا

So (do) not

تُزَكُّوٓا۟

ascribe purity

أَنفُسَكُمْ

(to) yourselves.

صلے

هُوَ

He

أَعْلَمُ

knows best

بِمَنِ

(he) who

ٱتَّقَىٰٓ

fears.

٣٢

(32)

ٱلَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ ٱلْإِثْمِ وَٱلْفَوَٰحِشَ إِلَّا ٱللَّمَمَ ۚ

إِنَّ رَبَّكَ وَٰسِعُ ٱلْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِى بُطُونِ أُمَّهَٰتِكُمْ ۖ فَلَا تُزَكُّوٓا۟ أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ ٱتَّقَىٰٓ ٣٢

(32) Those who avoid the major sins and immoralities, only [committing] slight ones. Indeed, your Lord is vast in forgiveness. He was most knowing of you when He produced you from the earth and when you were fetuses in the wombs of your mothers. So do not claim yourselves to be pure; He is most knowing of who fears Him.

أَفَرَءَيْتَ

Did you see

ٱلَّذِى

the one who

تَوَلَّىٰ

turned away

٣٣

(33)

أَفَرَءَيْتَ ٱلَّذِى تَوَلَّىٰ ٣٣

(33) Have you seen the one who turned away

وَأَعْطَىٰ

And gave

قَلِيلًا

a little,

وَأَكْدَىٰٓ

and withheld?

٣٤

(34)

وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰٓ ٣٤

(34) And gave a little and [then] refrained?

أَعِندَهُۥ

Is with him

عِلْمُ
(the) knowledge
ٱلْغَيْبِ
(of) the unseen,
فَهُوَ
so he
يَرَىٰٓ
sees?
٣٥
(35)
أَعِندَهُۥ عِلْمُ ٱلْغَيْبِ فَهُوَ يَرَىٰٓ ٣٥
(35) Does he have knowledge of the unseen, so he sees?
أَمْ
Or
لَمْ
not
يُنَبَّأْ
he was informed
بِمَا
with what
فِى
(was) in
صُحُفِ
(the) Scriptures
مُوسَىٰ
(of) Musa,
٣٦
(36)
أَمْ لَمْ يُنَبَّأْ بِمَا فِى صُحُفِ مُوسَىٰ ٣٦

(36) Or has he not been informed of what was in the scriptures of Moses

وَإِبْرَٰهِيمَ

And Ibrahim,

ٱلَّذِى

who

وَفَّىٰٓ

fulfilled?

٣٧

(37)

وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ٣٧

(37) And [of] Abraham, who fulfilled [his obligations] -

أَلَّا

That not

تَزِرُ

will bear

وَازِرَةٌ

a bearer of burdens

وِزْرَ

(the) burden

أُخْرَىٰ

(of) another,

٣٨

(38)

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ٣٨

(38) That no bearer of burdens will bear the burden of another

وَأَن

And that

لَّيْسَ

is not

لِلْإِنسَٰنِ
for man
إِلَّا
except
مَا
what
سَعَىٰ
he strives (for),
٣٩
(39)
وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ٣٩
(39) And that there is not for man except that [good] for which he strives
وَأَنَّ
And that
سَعْيَهُۥ
his striving
سَوْفَ
will soon
يُرَىٰ
be seen.
٤٠
(40)
وَأَنَّ سَعْيَهُۥ سَوْفَ يُرَىٰ ٤٠
(40) And that his effort is going to be seen -
ثُمَّ
Then
يُجْزَىٰهُ
he will be recompensed for it

ٱلْجَزَآءَ

the recompense

ٱلْأَوْفَىٰ

the fullest.

٤١

(41)

ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ٤١

(41) Then he will be recompensed for it with the fullest recompense

وَأَنَّ

And that

إِلَىٰ

to

رَبِّكَ

your Lord

ٱلْمُنتَهَىٰ

(is) the final goal.

٤٢

(42)

وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ٤٢

(42) And that to your Lord is the finality

وَأَنَّهُۥ

And that He

هُوَ

[He]

أَضْحَكَ

makes (one) laugh

وَأَبْكَىٰ

and makes (one) weep.

٤٣

(43)

وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ٤٣

(43) And that it is He who makes [one] laugh and weep

وَأَنَّهُۥ

And that He

هُوَ

[He]

أَمَاتَ

causes death

وَأَحْيَا

and gives life.

٤٤

(44)

وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ٤٤

(44) And that it is He who causes death and gives life

وَأَنَّهُۥ

And that He

خَلَقَ

created

ٱلزَّوْجَيْنِ

the pairs,

ٱلذَّكَرَ

the male

وَٱلْأُنثَىٰ

and the female

٤٥

(45)

وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ ٤٥

(45) And that He creates the two mates - the male and female -

مِن

From

نُّطْفَةٍ

a semen-drop

إِذَا

when

تُمْنَىٰ

it is emitted.

٤٦

(46)

مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ٤٦

(46) From a sperm-drop when it is emitted

وَأَنَّ

And that

عَلَيْهِ

upon Him

ٱلنَّشْأَةَ

(is) the bringing forth

ٱلْأُخْرَىٰ

another.

٤٧

(47)

وَأَنَّ عَلَيْهِ ٱلنَّشْأَةَ ٱلْأُخْرَىٰ ٤٧

(47) And that [incumbent] upon Him is the next creation

وَأَنَّهُۥ

And that He

هُوَ

[He]

أَغْنَىٰ

enriches

وَأَقْنَىٰ

and suffices.

٤٨

(48)

وَأَنَّهُۥ هُوَ أَغْنَىٰ وَأَقْنَىٰ ٤٨

(48) And that it is He who enriches and suffices

وَأَنَّهُۥ

And that He

هُوَ

[He]

رَبُّ

(is the) Lord

ٱلشِّعْرَىٰ

(of) the Sirius.

٤٩

(49)

وَأَنَّهُۥ هُوَ رَبُّ ٱلشِّعْرَىٰ ٤٩

(49) And that it is He who is the Lord of Sirius

وَأَنَّهُۥٓ

And that He

أَهْلَكَ

destroyed

عَادًا

Aad

ٱلْأُولَىٰ

the first,

٥٠

(50)

وَأَنَّهُۥٓ أَهْلَكَ عَادًا ٱلْأُولَىٰ ٥٠
(50) And that He destroyed the first [people of] 'Aad
وَثَمُودَاْ
And Thamud,
فَمَآ
so not
أَبْقَىٰ
He spared,
٥١
(51)
وَثَمُودَاْ فَمَآ أَبْقَىٰ ٥١
(51) And Thamud - and He did not spare [them] -
وَقَوْمَ
And (the) people
نُوحٍ
(of) Nuh
مِّن
before.
قَبْلُ
Indeed, they
صلے

إِنَّهُمْ
they were
كَانُواْ
هُمْ
more unjust
أَظْلَمَ
and more rebellious.

وَأَطْغَىٰ

٥٢

(52)

وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا۟ هُمْ أَظْلَمَ وَأَطْغَىٰ ٥٢

(52) And the people of Noah before. Indeed, it was they who were [even] more unjust and oppressing.

وَٱلْمُؤْتَفِكَةَ

And the overturned cities

أَهْوَىٰ

He overthrew,

٥٣

(53)

وَٱلْمُؤْتَفِكَةَ أَهْوَىٰ ٥٣

(53) And the overturned towns He hurled down

فَغَشَّىٰهَا

So covered them

مَا

what

غَشَّىٰ

covered.

٥٤

(54)

فَغَشَّىٰهَا مَا غَشَّىٰ ٥٤

(54) And covered them by that which He covered.

فَبِأَىِّ

Then which (of)

ءَالَآءِ

the Favors

رَبِّكَ

(of) your Lord,

تَتَمَارَىٰ

will you doubt?

٥٥

(55)

فَبِأَيِّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ٥٥

(55) Then which of the favors of your Lord do you doubt?

هَٰذَا

This

نَذِيرٌ

(is) a warner,

مِّنَ

from

ٱلنُّذُرِ

the warners

ٱلْأُولَىٰٓ

the former.

٥٦

(56)

هَٰذَا نَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَىٰٓ ٥٦

(56) This [Prophet] is a warner like the former warners.

أَزِفَتِ

Has approached

ٱلْءَازِفَةُ

the Approaching Day.

٥٧

(57)

أَزِفَتِ ٱلْءَازِفَةُ ٥٧

(57) The Approaching Day has approached.

لَيْسَ

Not is

لَهَا

for it

مِن

besides

دُونِ

ٱللَّهِ

Allah

كَاشِفَةٌ

any remover.

٥٨

(58)

لَيْسَ لَهَا مِن دُونِ ٱللَّهِ كَاشِفَةٌ ٥٨

(58) Of it, [from those] besides Allah, there is no remover.

أَفَمِنْ

Then of

هَٰذَا

this

ٱلْحَدِيثِ

statement

تَعْجَبُونَ

you wonder?

٥٩

(59)

أَفَمِنْ هَٰذَا ٱلْحَدِيثِ تَعْجَبُونَ ٥٩

(59) Then at this statement do you wonder?

وَتَضْحَكُونَ

And you laugh

وَلَا

and (do) not

تَبْكُونَ

weep,

٦٠

(60)

وَتَضْحَكُونَ وَلَا تَبْكُونَ ٦٠

(60) And you laugh and do not weep

وَأَنتُمْ

While you

سَٰمِدُونَ

amuse (yourselves)?

٦١

(61)

وَأَنتُمْ سَٰمِدُونَ ٦١

(61) While you are proudly sporting?

فَٱسْجُدُوا۟

So prostrate

لِلَّهِ

to Allah

وَٱعْبُدُوا۟

and worship (Him).

۩

٦٢

(62)

فَٱسْجُدُوا۟ لِلَّهِ وَٱعْبُدُوا۟ ۩ ٦٢

(62) So prostrate to Allah and worship [Him].

ءَايَٰتُهَا ٥٥

Verses 55

سُورَةُ ٱلْقَمَرِ

Chapter 54 The Moon

رُكُوعَاتُهَا ٣

Rukus 3

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

ٱقْتَرَبَتِ

Has come near

ٱلسَّاعَةُ

the Hour

وَٱنشَقَّ

and has split

ٱلْقَمَرُ

the moon.

١

(1)

ٱقْتَرَبَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ١

(1) The Hour has come near, and the moon has split [in two].

وَإِن

And if

يَرَوْا۟

they see

ءَايَةً

a Sign,

يُعْرِضُوا۟

they turn away

وَيَقُولُوا۟

and say,

سِحْرٌ

"Magic

مُّسْتَمِرٌّ

continuing."

٢

(2)

وَإِن يَرَوْا۟ ءَايَةً يُعْرِضُوا۟ وَيَقُولُوا۟ سِحْرٌ مُّسْتَمِرٌّ ٢

(2) And if they see a miracle, they turn away and say, "Passing magic."

وَكَذَّبُوا۟

And they denied

وَٱتَّبَعُوٓا۟

and followed

أَهْوَآءَهُمْ

their desires,

ج

وَكُلُّ

but (for) every

أَمْرٍ

matter

مُّسْتَقِرٌّ

(will be a) settlement.

٣

(3)

وَكَذَّبُوا۟ وَٱتَّبَعُوٓا۟ أَهْوَآءَهُمْ ۚ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ ٣

(3) And they denied and followed their inclinations. But for every matter is a [time of] settlement.

وَلَقَدْ

And certainly

جَآءَهُم

has come to them

مِّنَ

of

ٱلْأَنۢبَآءِ

the information

مَا

wherein

فِيهِ

مُزْدَجَرٌ

(is) deterrence,

٤

(4)

وَلَقَدْ جَآءَهُم مِّنَ ٱلْأَنۢبَآءِ مَا فِيهِ مُزْدَجَرٌ ٤

(4) And there has already come to them of information that in which there is deterrence -

حِكْمَةٌۢ

Wisdom

بَٰلِغَةٌ

perfect,

صلے

فَمَا

but not

تُغْنِ

will avail

ٱلنُّذُرُ

the warnings.

٥

(5)

حِكْمَةٌۢ بَٰلِغَةٌ ۖ فَمَا تُغْنِ ٱلنُّذُرُ ٥

(5) Extensive wisdom - but warning does not avail [them].

فَتَوَلَّ

So turn away

عَنْهُمْ

from them.

ۘ

يَوْمَ

(The) Day,

يَدْعُ

will call

ٱلدَّاعِ

the caller

إِلَىٰ

to

شَىْءٍ

a thing

نُّكُرٍ

terrible,

٦

(6)

فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ ٱلدَّاعِ إِلَىٰ شَىْءٍ نُّكُرٍ ٦

(6) So leave them, [O Muḥammad]. The Day the Caller calls to something forbidding,

خُشَّعًا

(Will be) humbled

أَبْصَٰرُهُمْ

their eyes

يَخْرُجُونَ

they will come forth

مِنَ

from

ٱلْأَجْدَاثِ

the graves

كَأَنَّهُمْ

as if they (were)

جَرَادٌ

locusts

مُّنتَشِرٌ

spreading,

٧

(7)

خُشَّعًا أَبْصَٰرُهُمْ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ٧

(7) Their eyes humbled, they will emerge from the graves as if they were locusts spreading,

مُّهْطِعِينَ

Racing ahead

إِلَى

towards

ٱلدَّاعِ

the caller.

صلے

يَقُولُ

Will say

ٱلْكَٰفِرُونَ

the disbelievers,

هَٰذَا

"This

يَوْمٌ

(is) a Day

عَسِرٌ

difficult."

٨

(8)

مُّهْطِعِينَ إِلَى ٱلدَّاعِ ۖ يَقُولُ ٱلْكَٰفِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ٨

(8) Racing ahead toward the Caller. The disbelievers will say, "This is a difficult Day."

كَذَّبَتْ

Denied

قَبْلَهُمْ

before them

قَوْمُ

(the) people

نُوحٍ

(of) Nuh,

فَكَذَّبُوا۟

and they denied

عَبْدَنَا

Our slave

وَقَالُوا۟

and said,

مَجْنُونٌ

"A madman,"

وَٱزْدُجِرَ

and he was repelled.

٩

(9)

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا۟ عَبْدَنَا وَقَالُوا۟ مَجْنُونٌ وَٱزْدُجِرَ ٩

(9) The people of Noah denied before them, and they denied Our servant and said, "A madman," and he was repelled.

فَدَعَا

So he called

رَبَّهُۥٓ

his Lord,

أَنِّى

"I am

مَغْلُوبٌ

one overpowered,

فَٱنتَصِرْ

so help."

١٠

(10)

فَدَعَا رَبَّهُۥٓ أَنِّى مَغْلُوبٌ فَٱنتَصِرْ ١٠

(10) So he invoked his Lord, "Indeed, I am overpowered, so help."

فَفَتَحْنَآ

So We opened

أَبْوَٰبَ

(the) gates

ٱلسَّمَآءِ

(of) heaven

بِمَآءٍ

with water

مُّنْهَمِرٍ

pouring down

١١

(11)

فَفَتَحْنَآ أَبْوَٰبَ ٱلسَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ١١

(11) Then We opened the gates of the heaven with rain pouring down

وَفَجَّرْنَا

And We caused to burst

ٱلْأَرْضَ

the earth

عُيُونًا

(with) springs,

فَٱلْتَقَى

so met

ٱلْمَآءُ

the water(s)

عَلَىٰٓ

for

أَمْرٍ

a matter

قَدْ

already

قُدِرَ

predestined.

١٢

(12)

وَفَجَّرْنَا ٱلْأَرْضَ عُيُونًا فَٱلْتَقَى ٱلْمَآءُ عَلَىٰٓ أَمْرٍ قَدْ قُدِرَ ١٢

(12) And caused the earth to burst with springs, and the waters met for a matter already predestined.

وَحَمَلْنَٰهُ

And We carried him

عَلَىٰ

on

ذَاتِ

(ark) made of planks

أَلْوَٰحٍ

وَدُسُرٍ

and nails,

١٣

(13)

وَحَمَلْنَٰهُ عَلَىٰ ذَاتِ أَلْوَٰحٍ وَدُسُرٍ ١٣

(13) And We carried him on a [construction of] planks and nails,

تَجْرِى

Sailing

بِأَعْيُنِنَا

before Our eyes,

جَزَآءً

a reward

لِّمَن

for (he) who

كَانَ

was

كُفِرَ

denied.

١٤

(14)

تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ ١٤

(14) Sailing under Our observation as reward for he who had been denied.

وَلَقَد

And certainly

تَّرَكْنَٰهَآ

We left it

ءَايَةً

(as) a Sign,

فَهَلْ

so is (there)

مِن

any

مُّدَّكِرٍ

who will receive admonition?

١٥

(15)

وَلَقَد تَّرَكْنَٰهَآ ءَايَةً فَهَلْ مِن مُّدَّكِرٍ ١٥

(15) And We left it as a sign, so is there any who will remember?

فَكَيْفَ

So how

كَانَ

was

عَذَابِى

My punishment

وَنُذُرِ

and My warnings?

١٦

(16)

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ١٦

(16) And how [severe] were My punishment and warning.

وَلَقَدْ

And certainly

يَسَّرْنَا

We have made easy

ٱلْقُرْءَانَ

the Quran

لِلذِّكْرِ

for remembrance,

فَهَلْ

so is (there)

مِن

any

مُّدَّكِرٍ

who will receive admonition?

١٧

(17)

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ١٧

(17) And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

كَذَّبَتْ

Denied

عَادٌ

Aad;

فَكَيْفَ

so how

كَانَ

was

عَذَابِى

My punishment

وَنُذُرِ

and My warnings?

١٨

(18)

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ١٨

(18) 'Aad denied; and how [severe] were My punishment and warning.

إِنَّآ

Indeed, We

أَرْسَلْنَا

[We] sent

عَلَيْهِمْ

upon them

رِيحًا

a wind

صَرْصَرًا

furious

فِى

on

يَوْمِ

a day

نَحْسٍ

(of) misfortune

مُّسْتَمِرٍّ

continuous,

١٩

(19)

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِى يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ١٩

(19) Indeed, We sent upon them a screaming wind on a day of continuous misfortune,

تَنزِعُ

Plucking out

ٱلنَّاسَ

men

كَأَنَّهُمْ

as if they (were)

أَعْجَازُ

trunks

نَخْلٍ

(of) date-palms

مُّنقَعِرٍ

uprooted.

٢٠

(20)

تَنزِعُ ٱلنَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ٢٠

(20) Extracting the people as if they were trunks of palm trees uprooted.

فَكَيْفَ

So how

كَانَ

was

عَذَابِى

My punishment

وَنُذُرِ

and My warnings?

٢١

(21)

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ٢١

(21) And how [severe] were My punishment and warning.

وَلَقَدْ

And certainly,

يَسَّرْنَا

We have made easy

ٱلْقُرْءَانَ

the Quran

لِلذِّكْرِ

for remembrance,

فَهَلْ

so is (there)

مِن

any

مُّدَّكِرٍ

who will receive admonition?

٢٢

(22)

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ٢٢

(22) And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

كَذَّبَتْ

Denied

ثَمُودُ

Thamud

بِٱلنُّذُرِ

the warnings,

٢٣

(23)

كَذَّبَتْ ثَمُودُ بِٱلنُّذُرِ ٢٣

(23) Thamud denied the warning

فَقَالُوٓا۟

And said,

أَبَشَرًا

"Is (it) a human being

مِّنَّا

among us

وَٰحِدًا

one,

نَّتَّبِعُهُۥٓ

(that) we should follow him?

إِنَّآ

Indeed, we

إِذًا

then

لَّفِى

(will be) surely in

ضَلَٰلٍ

error

وَسُعُرٍ

and madness.

٢٤

(24)

فَقَالُوٓا۟ أَبَشَرًا مِّنَّا وَٰحِدًا نَّتَّبِعُهُۥٓ إِنَّآ إِذًا لَّفِى ضَلَٰلٍ وَسُعُرٍ ٢٤

(24) And said, "Is it one human being among us that we should follow? Indeed, we would then be in error and madness.

أَءُلْقِىَ

Has been sent

ٱلذِّكْرُ

the Reminder

عَلَيْهِ

to him

مِن

from

بَيْنِنَا

among us?

بَلْ

Nay,

هُوَ

he

كَذَّابٌ

(is) a liar

أَشِرٌ

insolent."

٢٥

(25)

أَءُلْقِىَ ٱلذِّكْرُ عَلَيْهِ مِن بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌ

٢٥

(25) Has the message been sent down upon him from among us? Rather, he is an insolent liar."

سَيَعْلَمُونَ

They will know

غَدًا

tomorrow

مَّنِ

who

ٱلْكَذَّابُ

(is) the liar,

ٱلْأَشِرُ

the insolent one.

٢٦

(26)

سَيَعْلَمُونَ غَدًا مَّنِ ٱلْكَذَّابُ ٱلْأَشِرُ ٢٦

(26) They will know tomorrow who is the insolent liar.

إِنَّا

Indeed, We

مُرْسِلُوا۟

(are) sending

ٱلنَّاقَةِ

the she-camel

فِتْنَةً

(as) a trial

لَّهُمْ

for them,

فَٱرْتَقِبْهُمْ

so watch them

وَٱصْطَبِرْ

and be patient.

٢٧

(27)

إِنَّا مُرْسِلُوا۟ ٱلنَّاقَةِ فِتْنَةً لَّهُمْ فَٱرْتَقِبْهُمْ وَٱصْطَبِرْ

٢٧

(27) Indeed, We are sending the she-camel as trial for them, so watch them and be patient.

وَنَبِّئْهُمْ

And inform them

أَنَّ

that

ٱلْمَآءَ

the water

قِسْمَةٌ

(is) to be shared

بَيْنَهُمْ

between them,

صلے

كُلُّ

each

شِرْبٍ

drink

مُّحْتَضَرٌ

attended.

٢٨

(28)

وَنَبِّئْهُمْ أَنَّ ٱلْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُّحْتَضَرٌ ٢٨

(28) And inform them that the water is shared between them, each [day of] drink attended [by turn].

فَنَادَوْا۟

But they called

صَاحِبَهُمْ

their companion

فَتَعَاطَىٰ

and he took

فَعَقَرَ

and hamstrung.

٢٩

(29)

فَنَادَوْا۟ صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ٢٩

(29) But they called their companion, and he dared and hamstrung [her].

فَكَيْفَ

So how

كَانَ

was

عَذَابِى

My punishment

وَنُذُرِ

and My warnings.

٣٠

(30)

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ ٣٠

(30) And how [severe] were My punishment and warning.

إِنَّآ

Indeed, We

أَرْسَلْنَا

[We] sent

عَلَيْهِمْ

upon them

صَيْحَةً

thunderous blast

وَٰحِدَةً

single,

فَكَانُوا۟

and they became

كَهَشِيمِ

like dry twig fragments

ٱلْمُحْتَظِرِ

(used by) a fence builder.

٣١

(31)

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَٰحِدَةً فَكَانُوا۟ كَهَشِيمِ ٱلْمُحْتَظِرِ ٣١

(31) Indeed, We sent upon them one blast from the sky, and they became like the dry twig fragments of an [animal] pen.

وَلَقَدْ

And certainly

يَسَّرْنَا

We have made easy

ٱلْقُرْءَانَ

the Quran

لِلذِّكْرِ

for remembrance,

فَهَلْ

so is (there)

مِن

any

مُّدَّكِرٍ

who will receive admonition?

٣٢

(32)

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ٣٢

(32) And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

كَذَّبَتْ

Denied

قَوْمُ

(the) people

لُوطٍۭ

(of) Lut,

بِٱلنُّذُرِ

the warnings.

٣٣

(33)

كَذَّبَتْ قَوْمُ لُوطٍۭ بِٱلنُّذُرِ ٣٣

(33) The people of Lot denied the warning.

إِنَّآ

Indeed, We

أَرْسَلْنَا

[We] sent

عَلَيْهِمْ

upon them

حَاصِبًا

a storm of stones,

إِلَّآ

except

ءَالَ

(the) family

لُوطٍۭ

(of) Lut,

صلے

نَّجَّيْنَٰهُم

We saved them

بِسَحَرٍ

by dawn

٣٤

(34)

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّآ ءَالَ لُوطٍ ۖ نَّجَّيْنَٰهُم بِسَحَرٍ ٣٤

(34) Indeed, We sent upon them a storm of stones, except the family of Lot - We saved them before dawn

نِّعْمَةً

(As) a favor

مِّنْ

from

عِندِنَا

Us.

ۚ

كَذَٰلِكَ

Thus

نَجْزِى

We reward

مَن

(one) who

شَكَرَ

(is) grateful.

٣٥

(35)

نِّعْمَةً مِّنْ عِندِنَا ۚ كَذَٰلِكَ نَجْزِى مَن شَكَرَ ٣٥

(35) As favor from us. Thus do We reward he who is grateful.

وَلَقَدْ

And certainly

أَنذَرَهُم

he warned them

بَطْشَتَنَا

(of) Our seizure,

فَتَمَارَوْاْ
but they disputed
بِٱلنُّذُرِ
the warnings.
٣٦
(36)
وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا فَتَمَارَوْاْ بِٱلنُّذُرِ ٣٦
(36) And he had already warned them of Our assault, but they disputed the warning.
وَلَقَدْ
And certainly
رَٰوَدُوهُ
they demanded from him
عَن
ضَيْفِهِۦ
his guests,
فَطَمَسْنَآ
so We blinded
أَعْيُنَهُمْ
their eyes.
فَذُوقُواْ
"So taste
عَذَابِى
My punishment
وَنُذُرِ
and My warnings."
٣٧
(37)
وَلَقَدْ رَٰوَدُوهُ عَن ضَيْفِهِۦ فَطَمَسْنَآ أَعْيُنَهُمْ

فَذُوقُواْ عَذَابِى وَنُذُرِ ٣٧

(37) And they had demanded from him his guests, but We obliterated their eyes, [saying], "Taste My punishment and warning."

وَلَقَدْ

And certainly

صَبَّحَهُم

seized them in the morning

بُكْرَةً

early

عَذَابٌ

a punishment

مُّسْتَقِرٌّ

abiding.

٣٨

(38)

وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ٣٨

(38) And there came upon them by morning an abiding punishment.

فَذُوقُواْ

So taste

عَذَابِى

My punishment

وَنُذُرِ

and My warnings.

٣٩

(39)

فَذُوقُواْ عَذَابِى وَنُذُرِ ٣٩

(39) So taste My punishment and warning.

وَلَقَدْ

And certainly

يَسَّرْنَا

We have made easy

ٱلْقُرْءَانَ

the Quran

لِلذِّكْرِ

for remembrance,

فَهَلْ

so is (there)

مِن

any

مُّدَّكِرٍ

who will receive admonition?

٤٠

(40)

وَلَقَدْ يَسَّرْنَا ٱلْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ٤٠

(40) And We have certainly made the Qur'an easy for remembrance, so is there any who will remember?

وَلَقَدْ

And certainly

جَآءَ

came

ءَالَ

(to the) people

فِرْعَوْنَ

(of) Firaun

ٱلنُّذُرُ

warnings.

٤١

(41)

وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ ٱلنُّذُرُ ٤١

(41) And there certainly came to the people of Pharaoh warning.

كَذَّبُوا۟

They denied

بِـَٔايَـٰتِنَا

Our Signs,

كُلِّهَا

all of them,

فَأَخَذْنَـٰهُمْ

so We seized them

أَخْذَ

(with) a seizure

عَزِيزٍ

(of) All-Mighty,

مُّقْتَدِرٍ

(the) Powerful One.

٤٢

(42)

كَذَّبُوا۟ بِـَٔايَـٰتِنَا كُلِّهَا فَأَخَذْنَـٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ٤٢

(42) They denied Our signs, all of them, so We seized them with a seizure of one Exalted in Might and Perfect in Ability.

أَكُفَّارُكُمْ

Are your disbelievers,

خَيْرٌ

better

مِّنْ

than

أُو۟لَـٰٓئِكُمْ

those,

أَمْ

or

لَكُم

for you

بَرَآءَةٌ

(is) an exemption

فِى

in

ٱلزُّبُرِ

the Scriptures?

٤٣

(43)

أَكُفَّارُكُمْ خَيْرٌ مِّنْ أُو۟لَٰٓئِكُمْ أَمْ لَكُم بَرَآءَةٌ فِى ٱلزُّبُرِ

٤٣

(43) Are your disbelievers better than those [former ones], or have you immunity in the scripture?

أَمْ

Or

يَقُولُونَ

(do) they say,

نَحْنُ

"We

جَمِيعٌ

(are) an assembly

مُّنتَصِرٌ

helping (each other)?"

٤٤

(44)

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ٤٤

(44) Or do they say, "We are an assembly supporting [each other]"?

سَيُهْزَمُ

Soon will be defeated

ٱلْجَمْعُ

(their) assembly,

وَيُوَلُّونَ

and they will turn

ٱلدُّبُرَ

(their) backs.

٤٥

(45)

سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ٤٥

(45) [Their] assembly will be defeated, and they will turn their backs [in retreat].

بَلِ

Nay,

ٱلسَّاعَةُ

the Hour

مَوْعِدُهُمْ

(is) their promised time,

وَٱلسَّاعَةُ

and the Hour

أَدْهَىٰ

(will be) more grievous

وَأَمَرُّ

and more bitter.

٤٦

(46)

بَلِ ٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ٤٦

(46) But the Hour is their appointment [for due punishment], and the

Hour is more disastrous and more bitter.

إِنَّ

Indeed,

ٱلْمُجْرِمِينَ

the criminals

فِى

(are) in

ضَلَٰلٍ

an error

وَسُعُرٍ

and madness.

٤٧

(47)

إِنَّ ٱلْمُجْرِمِينَ فِى ضَلَٰلٍ وَسُعُرٍ ٤٧

(47) Indeed, the criminals are in error and madness.

يَوْمَ

(The) Day

يُسْحَبُونَ

they will be dragged

فِى

into

ٱلنَّارِ

the Fire

عَلَىٰ

on

وُجُوهِهِمْ

their faces,

ذُوقُوا۟

"Taste

مَسَّ

(the) touch

سَقَرَ

(of) Hell."

٤٨

(48)

يَوْمَ يُسْحَبُونَ فِى ٱلنَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا۟ مَسَّ سَقَرَ ٤٨

(48) The Day they are dragged into the Fire on their faces [it will be said], "Taste the touch of Saqar."

إِنَّا

Indeed, [We]

كُلَّ

every

شَىْءٍ

thing

خَلَقْنَٰهُ

We created it

بِقَدَرٍ

by a measure.

٤٩

(49)

إِنَّا كُلَّ شَىْءٍ خَلَقْنَٰهُ بِقَدَرٍ ٤٩

(49) Indeed, all things We created with predestination.

وَمَآ

And not

أَمْرُنَآ

(is) Our Command

إِلَّا

but

وَٰحِدَةٌ

one,

كَلَمْحِ

like the twinkling

بِٱلْبَصَرِ

(of) the eye.

٥٠

(50)

وَمَآ أَمْرُنَآ إِلَّا وَٰحِدَةٌ كَلَمْحِ بِٱلْبَصَرِ ٥٠

(50) And Our command is but one, like a glance of the eye.

وَلَقَدْ

And certainly

أَهْلَكْنَآ

We destroyed

أَشْيَاعَكُمْ

your kinds,

فَهَلْ

so is (there)

مِن

any

مُّدَّكِرٍ

who will receive admonition?

٥١

(51)

وَلَقَدْ أَهْلَكْنَآ أَشْيَاعَكُمْ فَهَلْ مِن مُّدَّكِرٍ ٥١

(51) And We have already destroyed your kinds, so is there any who will remember?

وَكُلُّ

And every

شَىْءٍ
thing
فَعَلُوهُ
they did
فِى
(is) in
ٱلزُّبُرِ
the written records.
٥٢
(52)
وَكُلُّ شَىْءٍ فَعَلُوهُ فِى ٱلزُّبُرِ ٥٢
(52) And everything they did is in written records.
وَكُلُّ
And every
صَغِيرٍ
small
وَكَبِيرٍ
and big
مُّسْتَطَرٌ
(is) written down.
٥٣
(53)
وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ ٥٣
(53) And every small and great [thing] is inscribed.
إِنَّ
Indeed,
ٱلْمُتَّقِينَ
the righteous
فِى

(will be) in

جَنَّٰتٍ

gardens

وَنَهَرٍ

and river,

٥٤

(54)

إِنَّ ٱلْمُتَّقِينَ فِى جَنَّٰتٍ وَنَهَرٍ ٥٤

(54) Indeed, the righteous will be among gardens and rivers,

فِى

In

مَقْعَدِ

a seat

صِدْقٍ

(of) honor

عِندَ

near

مَلِيكٍ

a King

مُّقْتَدِرٍ

Most Powerful.

٥٥

(55)

فِى مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرٍ ٥٥

(55) In a seat of honor near a Sovereign, Perfect in Ability.

ءَايَٰتُهَا ٧٨

Verses 78

سُورَةُ ٱلرَّحْمَٰنِ

Chapter 55 The Beneficent

رُكُوعَاتُهَا ٣

Rukus 3

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

ٱلرَّحْمَٰنُ

The Most Gracious

١

(1)

ٱلرَّحْمَٰنُ ١

(1) The Most Merciful

عَلَّمَ

He taught

ٱلْقُرْءَانَ

the Quran.

٢

(2)

عَلَّمَ ٱلْقُرْءَانَ ٢

(2) Taught the Qur'an,

خَلَقَ

He created

ٱلْإِنسَٰنَ

[the] man.

٣

(3)

خَلَقَ ٱلْإِنسَٰنَ ٣

(3) Created man,

عَلَّمَهُ

He taught him

ٱلْبَيَانَ

[the] speech.

٤

(4)

عَلَّمَهُ ٱلْبَيَانَ ٤

(4) [And] taught him eloquence.

ٱلشَّمْسُ

The sun

وَٱلْقَمَرُ

and the moon

بِحُسْبَانٍ

by (precise) calculation,

٥

(5)

ٱلشَّمْسُ وَٱلْقَمَرُ بِحُسْبَانٍ ٥

(5) The sun and the moon [move] by precise calculation,

وَٱلنَّجْمُ

And the stars

وَٱلشَّجَرُ

and the trees

يَسْجُدَانِ

both prostrate.

٦

(6)

وَٱلنَّجْمُ وَٱلشَّجَرُ يَسْجُدَانِ ٦

(6) And the stars and trees prostrate.

وَٱلسَّمَآءَ

And the heaven,

رَفَعَهَا

He raised it

وَوَضَعَ

and He has set up

ٱلْمِيزَانَ

the balance,

٧

(7)

وَٱلسَّمَآءَ رَفَعَهَا وَوَضَعَ ٱلْمِيزَانَ ٧

(7) And the heaven He raised and imposed the balance

أَلَّا

That not

تَطْغَوْا۟

you may transgress

فِى

in

ٱلْمِيزَانِ

the balance.

٨

(8)

أَلَّا تَطْغَوْا۟ فِى ٱلْمِيزَانِ ٨

(8) That you not transgress within the balance.

وَأَقِيمُوا۟

And establish

ٱلْوَزْنَ

the weight

بِٱلْقِسْطِ

in justice

وَلَا

and (do) not

تُخْسِرُواْ

make deficient

ٱلْمِيزَانَ

the balance.

٩

(9)

وَأَقِيمُواْ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُواْ ٱلْمِيزَانَ ٩

(9) And establish weight in justice and do not make deficient the balance.

وَٱلْأَرْضَ

And the earth,

وَضَعَهَا

He laid it

لِلْأَنَامِ

for the creatures,

١٠

(10)

وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ ١٠

(10) And the earth He laid [out] for the creatures.

فِيهَا

Therein

فَٰكِهَةٌ

(is) fruit

وَٱلنَّخْلُ

and date-palms

ذَاتُ

having

ٱلْأَكْمَامِ

sheaths,

١١

(11)

فِيهَا فَٰكِهَةٌ وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ ١١

(11) Therein is fruit and palm trees having sheaths [of dates]

وَٱلْحَبُّ

And the grain

ذُو

having

ٱلْعَصْفِ

husk

وَٱلرَّيْحَانُ

and scented plants.

١٢

(12)

وَٱلْحَبُّ ذُو ٱلْعَصْفِ وَٱلرَّيْحَانُ ١٢

(12) And grain having husks and scented plants.

فَبِأَيِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

١٣

(13)

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ١٣

(13) So which of the favors of your Lord would you deny?

خَلَقَ

He created

ٱلْإِنسَٰنَ

the man

مِن

from

صَلْصَٰلٍ

clay

كَٱلْفَخَّارِ

like the pottery.

١٤

(14)

خَلَقَ ٱلْإِنسَٰنَ مِن صَلْصَٰلٍ كَٱلْفَخَّارِ ١٤

(14) He created man from clay like [that of] pottery.

وَخَلَقَ

And He created

ٱلْجَآنَّ

the jinn

مِن

from

مَّارِجٍ

a smokeless flame

مِّن

of

نَّارٍ

fire.

١٥

(15)

وَخَلَقَ ٱلْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ ١٥

(15) And He created the jinn from a smokeless flame of fire.

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

١٦

(16)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ١٦

(16) So which of the favors of your Lord would you deny?

رَبُّ

Lord

ٱلْمَشْرِقَيْنِ

(of) the two Easts

وَرَبُّ

and Lord

ٱلْمَغْرِبَيْنِ

(of) the two Wests.

١٧

(17)

رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِبَيْنِ ١٧

(17) [He is] Lord of the two sunrises and Lord of the two sunsets.

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

١٨

(18)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ١٨

(18) So which of the favors of your Lord would you deny?

مَرَجَ

He released

ٱلْبَحْرَيْنِ

the two seas,

يَلْتَقِيَانِ

meeting.

١٩

(19)

مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ١٩

(19) He released the two seas, meeting [side by side];

بَيْنَهُمَا

Between both of them

بَرْزَخٌ

(is) a barrier,

لَّا

not

يَبْغِيَانِ

they transgress.

٢٠

(20)

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ٢٠

(20) Between them is a barrier [so] neither of them transgresses.

فَبِأَىِّ
So which
ءَالَآءِ
(of the) favors
رَبِّكُمَا
(of) your Lord
تُكَذِّبَانِ
will you both deny?
٢١
(21)
فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢١
(21) So which of the favors of your Lord would you deny?
يَخْرُجُ
Come forth
مِنْهُمَا
from both of them
ٱللُّؤْلُؤُ
the pearl
وَٱلْمَرْجَانُ
and the coral.
٢٢
(22)
يَخْرُجُ مِنْهُمَا ٱللُّؤْلُؤُ وَٱلْمَرْجَانُ ٢٢
(22) From both of them emerge pearl and coral.
فَبِأَىِّ
So which
ءَالَآءِ
(of the) favors
رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٢٣

(23)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢٣

(23) So which of the favors of your Lord would you deny?

وَلَهُ

And for Him

ٱلْجَوَارِ

(are) the ships

ٱلْمُنشَـَٔاتُ

elevated

فِى

in

ٱلْبَحْرِ

the sea

كَٱلْأَعْلَـٰمِ

like mountains.

٢٤

(24)

وَلَهُ ٱلْجَوَارِ ٱلْمُنشَـَٔاتُ فِى ٱلْبَحْرِ كَٱلْأَعْلَـٰمِ ٢٤

(24) And to Him belong the ships [with sails] elevated in the sea like mountains.

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٢٥

(25)

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢٥

(25) So which of the favors of your Lord would you deny?

كُلُّ

Everyone

مَنْ

who

عَلَيْهَا

(is) on it

فَانٍ

(will) perish.

٢٦

(26)

كُلُّ مَنْ عَلَيْهَا فَانٍ ٢٦

(26) Everyone upon the earth will perish,

وَيَبْقَىٰ

But will remain

وَجْهُ

(the) Face

رَبِّكَ

(of) your Lord,

ذُو

(the) Owner

ٱلْجَلَٰلِ

(of) Majesty

وَٱلْإِكْرَامِ

and Honor.

٢٧

(27)

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ٢٧

(27) And there will remain the Face of your Lord, Owner of Majesty and Honor.

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٢٨

(28)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢٨

(28) So which of the favors of your Lord would you deny?

يَسْـَٔلُهُۥ

Asks Him

مَن

whoever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth.

ج

كُلَّ

Every

يَوْمٍ

day

هُوَ

He

فِى

(is) in

شَأْنٍ

a matter.

٢٩

(29)

يَسْـَٔلُهُۥ مَن فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِى شَأْنٍ ٢٩

(29) Whoever is within the heavens and earth asks Him; every day He is bringing about a matter.

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٣٠

(30)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٠

(30) So which of the favors of your Lord would you deny?

سَنَفْرُغُ

We will attend

لَكُمْ

to you,

أَيُّهَ

O you

ٱلثَّقَلَانِ

two classes

٣١

(31)

سَنَفْرُغُ لَكُمْ أَيُّهَ ٱلثَّقَلَانِ ٣١

(31) We will attend to you, O prominent beings.

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٣٢

(32)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٢

(32) So which of the favors of your Lord would you deny?

يَٰمَعْشَرَ

O assembly

ٱلْجِنِّ

(of) the jinn

وَٱلْإِنسِ

and the men

إِنِ
If
ٱسْتَطَعْتُمْ
you are able
أَن
to
تَنفُذُوا۟
pass beyond
مِنْ
[of]
أَقْطَارِ
(the) regions
ٱلسَّمَٰوَٰتِ
(of) the heavens
وَٱلْأَرْضِ
and the earth,
فَٱنفُذُوا۟
then pass.
ج

لَا
Not
تَنفُذُونَ
you (can) pass
إِلَّا
except
بِسُلْطَٰنٍ
by authority.
٣٣
(33)

يَٰمَعْشَرَ ٱلْجِنِّ وَٱلْإِنسِ إِنِ ٱسْتَطَعْتُمْ أَن تَنفُذُوا۟ مِنْ أَقْطَارِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ فَٱنفُذُوا۟ ۚ لَا تَنفُذُونَ إِلَّا بِسُلْطَٰنٍ ٣٣

(33) O company of jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except by authority [from Allah].

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٣٤

(34)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٤

(34) So which of the favors of your Lord would you deny?

يُرْسَلُ

Will be sent

عَلَيْكُمَا

against both of you

شُوَاظٌ

a flame

مِّن

of

نَّارٍ

fire

وَنُحَاسٌ

and smoke,

فَلَا

and not

تَنتَصِرَانِ

you will (be able to) defend yourselves.

٣٥

(35)

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ٣٥

(35) There will be sent upon you a flame of fire and smoke, and you will not defend yourselves.

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٣٦

(36)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٦

(36) So which of the favors of your Lord would you deny?

فَإِذَا

Then when

ٱنشَقَّتِ

is split

ٱلسَّمَآءُ

the heaven,

فَكَانَتْ

and it becomes

وَرْدَةً

rose-colored

كَٱلدِّهَانِ

like murky oil.

٣٧

(37)

فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ ٣٧

(37) And when the heaven is split open and becomes rose-colored like oil -

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٣٨

(38)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٨

(38) So which of the favors of your Lord would you deny? -

فَيَوْمَئِذٍ

Then (on) that Day

لَّا

not

يُسْـَٔلُ

will be asked

عَن

about

ذَنبِهِۦٓ

his sin

إِنسٌ

any man

وَلَا

and not

جَآنٌّ

any jinn.

٣٩

(39)

فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَن ذَنبِهِۦٓ إِنسٌ وَلَا جَآنٌّ ٣٩

(39) Then on that Day none will be asked about his sin among men or jinn.

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٤٠

(40)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٤٠

(40) So which of the favors of your Lord would you deny?

يُعْرَفُ

Will be known

ٱلْمُجْرِمُونَ

the criminals

بِسِيمَٰهُمْ

by their marks

فَيُؤْخَذُ

and will be seized

بِٱلنَّوَٰصِى

by the forelocks

وَٱلْأَقْدَامِ

and the feet.

٤١

(41)

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ ٤١

(41) The criminals will be known by their marks, and they will be seized by the forelocks and the feet.

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٤٢

(42)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٤٢

(42) So which of the favors of your Lord would you deny?

هَٰذِهِۦ

This

جَهَنَّمُ

(is) Hell

ٱلَّتِى

which

يُكَذِّبُ

deny

بِهَا

[of it]

ٱلْمُجْرِمُونَ

the criminals.

٤٣

(43)

هَٰذِهِۦ جَهَنَّمُ ٱلَّتِى يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ٤٣

(43) This is Hell, which the criminals deny.

يَطُوفُونَ

They will go around

بَيْنَهَا

between it

وَبَيْنَ

and between

حَمِيمٍ

scalding water,

ءَانٍ

heated.

٤٤

(44)

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ٤٤

(44) They will go around between it and scalding water, heated [to the utmost degree].

فَبِأَيِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٤٥

(45)

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٤٥

(45) So which of the favors of your Lord would you deny?

وَلِمَنْ

But for (him) who

خَافَ

fears

مَقَامَ

(the) standing

رَبِّهِۦ

(before) his Lord

جَنَّتَانِ

(are) two gardens.

٤٦

(46)

وَلِمَنْ خَافَ مَقَامَ رَبِّهِۦ جَنَّتَانِ ٤٦

(46) But for he who has feared the position of his Lord are two gardens

فَبِأَيِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٤٧

(47)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٤٧

(47) So which of the favors of your Lord would you deny? -

ذَوَاتَآ

Having

أَفْنَانٍ

branches.

٤٨

(48)

ذَوَاتَآ أَفْنَانٍ ٤٨

(48) Having [spreading] branches.

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٤٩

(49)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٤٩

(49) So which of the favors of your Lord would you deny?

فِيهِمَا

In both of them

عَيْنَانِ

(are) two springs,

تَجْرِيَانِ

flowing.

٥٠

(50)

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ٥٠

(50) In both of them are two springs, flowing.

فَبِأَيِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٥١

(51)

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٥١

(51) So which of the favors of your Lord would you deny?

فِيهِمَا

In both of them

مِن

[of]

كُلِّ

(are) every

فَٰكِهَةٍ
fruits
زَوْجَانِ
(in) pairs.
٥٢
(52)
فِيهِمَا مِن كُلِّ فَٰكِهَةٍ زَوْجَانِ ٥٢
(52) In both of them are of every fruit, two kinds.
فَبِأَىِّ
So which
ءَالَآءِ
(of the) favors
رَبِّكُمَا
(of) your Lord
تُكَذِّبَانِ
will you both deny?
٥٣
(53)
فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٥٣
(53) So which of the favors of your Lord would you deny?
مُتَّكِـِٔينَ
Reclining
عَلَىٰ
on
فُرُشٍ
couches,
بَطَآئِنُهَا
(whose) inner linings
مِنْ

(are) of

إِسْتَبْرَقٍ

brocade,

ج

وَجَنَى

and (the) fruit

ٱلْجَنَّتَيْنِ

(of) both the gardens

دَانٍ

(is) near.

٥٤

(54)

مُتَّكِـِٔينَ عَلَىٰ فُرُشٍۭ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ ۚ وَجَنَى ٱلْجَنَّتَيْنِ دَانٍ ٥٤

(54) [They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low.

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٥٥

(55)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٥٥

(55) So which of the favors of your Lord would you deny?

فِيهِنَّ

In them

قَٰصِرَٰتُ

(will be) companions of modest gaze

ٱلطَّرْفِ

لَمْ

not

يَطْمِثْهُنَّ

has touched them

إِنسٌ

any man

قَبْلَهُمْ

before them

وَلَا

and not

جَآنٌّ

any jinn.

٥٦

(56)

فِيهِنَّ قَٰصِرَٰتُ ٱلطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ٥٦

(56) In them are women limiting [their] glances, untouched before them by man or jinni -

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٥٧

(57)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٥٧

(57) So which of the favors of your Lord would you deny? -

كَأَنَّهُنَّ

As if they were

ٱلْيَاقُوتُ

rubies

وَٱلْمَرْجَانُ

and coral.

٥٨

(58)

كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ٥٨

(58) As if they were rubies and coral.

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٥٩

(59)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٥٩

(59) So which of the favors of your Lord would you deny?

هَلْ

Is

جَزَآءُ

(the) reward

ٱلْإِحْسَٰنِ

for the good

إِلَّا

but

ٱلْإِحْسَٰنُ

good?

٦٠

(60)

هَلْ جَزَآءُ ٱلْإِحْسَٰنِ إِلَّا ٱلْإِحْسَٰنُ ٦٠

(60) Is the reward for good [anything] but good?

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٦١

(61)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦١

(61) So which of the favors of your Lord would you deny?

وَمِن

Besides these two

دُونِهِمَا

جَنَّتَانِ

(are) two gardens.

٦٢

(62)

وَمِن دُونِهِمَا جَنَّتَانِ ٦٢

(62) And below them both [in excellence] are two [other] gardens -

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٦٣

(63)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٣

(63) So which of the favors of your Lord would you deny? -

مُدْهَآمَّتَانِ

Dark green.

٦٤

(64)

مُدْهَآمَّتَانِ ٦٤

(64) Dark green [in color].

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٦٥

(65)

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٥

(65) So which of the favors of your Lord would you deny?

فِيهِمَا

In both of them

عَيْنَانِ

(are) two springs,

نَضَّاخَتَانِ

gushing forth.

٦٦

(66)

فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ٦٦

(66) In both of them are two springs, spouting.

فَبِأَيِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٦٧

(67)

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٧

(67) So which of the favors of your Lord would you deny?

فِيهِمَا

In both of them

فَٰكِهَةٌ

(are) fruits

وَنَخْلٌ

and date-palms

وَرُمَّانٌ

and pomegranates.

٦٨

(68)

فِيهِمَا فَٰكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ٦٨

(68) In both of them are fruit and palm trees and pomegranates.

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٦٩

(69)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٦٩

(69) So which of the favors of your Lord would you deny?

فِيهِنَّ

In them

خَيْرَٰتٌ

(are) good

حِسَانٌ

and beautiful ones.

٧٠

(70)

فِيهِنَّ خَيْرَٰتٌ حِسَانٌ ٧٠

(70) In them are good and beautiful women -

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٧١

(71)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٧١

(71) So which of the favors of your Lord would you deny? -

حُورٌ

Fair ones

مَّقْصُورَٰتٌ

restrained

فِى

in

ٱلْخِيَامِ

the pavilions.

٧٢

(72)

حُورٌ مَّقْصُورَٰتٌ فِى ٱلْخِيَامِ ٧٢

(72) Fair ones reserved in pavilions -

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٧٣

(73)

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٧٣

(73) So which of the favors of your Lord would you deny? -

لَمْ

Not

يَطْمِثْهُنَّ

has touched them

إِنسٌ

any man

قَبْلَهُمْ

before them

وَلَا

and not

جَآنٌّ

any jinn.

٧٤

(74)

لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ ٧٤

(74) Untouched before them by man or jinni -

فَبِأَيِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٧٥

(75)

فَبِأَىِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٧٥

(75) So which of the favors of your Lord would you deny? -

مُتَّكِـِٔينَ

Reclining

عَلَىٰ

on

رَفْرَفٍ

cushions

خُضْرٍ

green,

وَعَبْقَرِىٍّ

and carpets

حِسَانٍ

beautiful.

٧٦

(76)

مُتَّكِـِٔينَ عَلَىٰ رَفْرَفٍ خُضْرٍ وَعَبْقَرِىٍّ حِسَانٍ ٧٦

(76) Reclining on green cushions and beautiful fine carpets.

فَبِأَىِّ

So which

ءَالَآءِ

(of the) favors

رَبِّكُمَا

(of) your Lord

تُكَذِّبَانِ

will you both deny?

٧٧

(77)

فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٧٧

(77) So which of the favors of your Lord would you deny?

تَبَٰرَكَ

Blessed is

ٱسْمُ

(the) name

رَبِّكَ

(of) your Lord,

ذِى

Owner

ٱلْجَلَٰلِ

(of) Majesty

وَٱلْإِكْرَامِ

and Honor.

٧٨

(78)

تَبَٰرَكَ ٱسْمُ رَبِّكَ ذِى ٱلْجَلَٰلِ وَٱلْإِكْرَامِ ٧٨

(78) Blessed is the name of your Lord, Owner of Majesty and Honor.

ءَايَٰتُهَا ٩٦

Verses 96

سُورَةُ ٱلْوَاقِعَةِ

Chapter 56 The Inevitable

رُكُوعَاتُهَا ٣

Rukus 3

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

إِذَا

When

وَقَعَتِ

occurs

ٱلْوَاقِعَةُ

the Event,

١

(1)

إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ١

(1) When the Occurrence occurs,

لَيْسَ

Not

لِوَقْعَتِهَا

at its occurrence

كَاذِبَةٌ

a denial

٢

(2)

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ٢

(2) There is, at its occurrence, no denial.

خَافِضَةٌ

Bringing down,

رَّافِعَةٌ

raising up,

٣

(3)

خَافِضَةٌ رَّافِعَةٌ ٣

(3) It will bring down [some] and raise up [others].

إِذَا

When

رُجَّتِ

will be shaken

ٱلْأَرْضُ

the earth

رَجًّا

(with) a shaking,

٤

(4)

إِذَا رُجَّتِ ٱلْأَرْضُ رَجًّا ٤

(4) When the earth is shaken with convulsion

وَبُسَّتِ

And will be crumbled

ٱلْجِبَالُ

the mountains

بَسًّا

(with awful) crumbling.

٥

(5)

وَبُسَّتِ ٱلْجِبَالُ بَسًّا ٥

(5) And the mountains are broken down, crumbling

فَكَانَتْ

So they become

هَبَآءً

dust particles

مُّنۢبَثًّا

dispersing.

٦

(6)

فَكَانَتْ هَبَآءً مُّنۢبَثًّا ٦

(6) And become dust dispersing.

وَكُنتُمْ

And you will become

أَزْوَٰجًا

kinds

ثَلَٰثَةً

three.

٧

(7)

وَكُنتُمْ أَزْوَٰجًا ثَلَٰثَةً ٧

(7) And you become [of] three kinds:

فَأَصْحَٰبُ

Then (the) companions

ٱلْمَيْمَنَةِ

(of) the right,

مَآ

what

أَصْحَٰبُ

(are the) companions

ٱلْمَيْمَنَةِ

(of) the right?

٨

(8)

فَأَصْحَٰبُ ٱلْمَيْمَنَةِ مَآ أَصْحَٰبُ ٱلْمَيْمَنَةِ ٨

(8) Then the companions of the right - what are the companions of the right?

وَأَصْحَٰبُ

And (the) companions

ٱلْمَشْـَٔمَةِ

(of) the left,

مَآ

what

أَصْحَٰبُ

(are the) companions

ٱلْمَشْـَٔمَةِ

(of) the left?

٩

(9)

وَأَصْحَٰبُ ٱلْمَشْـَٔمَةِ مَآ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ٩

(9) And the companions of the left - what are the companions of the left?

وَٱلسَّٰبِقُونَ

And the foremost

ٱلسَّٰبِقُونَ

(are) the foremost,

١٠

(10)

وَٱلسَّٰبِقُونَ ٱلسَّٰبِقُونَ ١٠

(10) And the forerunners, the forerunners -

أُو۟لَٰٓئِكَ

Those

ٱلْمُقَرَّبُونَ

(are) the nearest ones.

١١

(11)

أُو۟لَـٰٓئِكَ ٱلْمُقَرَّبُونَ ١١

(11) Those are the ones brought near [to Allah]

فِى

In

جَنَّـٰتِ

Gardens

ٱلنَّعِيمِ

(of) Pleasure,

١٢

(12)

فِى جَنَّـٰتِ ٱلنَّعِيمِ ١٢

(12) In the Gardens of Pleasure,

ثُلَّةٌ

A company

مِّنَ

of

ٱلْأَوَّلِينَ

the former (people),

١٣

(13)

ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ١٣

(13) A [large] company of the former peoples

وَقَلِيلٌ

And a few

مِّنَ

of

ٱلْءَاخِرِينَ
the later (people),

١٤

(14)

وَقَلِيلٌ مِّنَ ٱلْءَاخِرِينَ ١٤
(14) And a few of the later peoples,

عَلَىٰ
On

سُرُرٍ
thrones

مَّوْضُونَةٍ
decorated,

١٥

(15)

عَلَىٰ سُرُرٍ مَّوْضُونَةٍ ١٥
(15) On thrones woven [with ornament],

مُّتَّكِـِٔينَ
Reclining,

عَلَيْهَا
on them

مُتَقَٰبِلِينَ
facing each other.

١٦

(16)

مُّتَّكِـِٔينَ عَلَيْهَا مُتَقَٰبِلِينَ ١٦
(16) Reclining on them, facing each other.

يَطُوفُ
Will circulate

عَلَيْهِمْ

among them

وِلْدَٰنٌ

boys

مُّخَلَّدُونَ

immortal,

١٧

(17)

يَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ ١٧

(17) There will circulate among them young boys made eternal

بِأَكْوَابٍ

With vessels

وَأَبَارِيقَ

and jugs

وَكَأْسٍ

and a cup

مِّن

from

مَّعِينٍ

a flowing stream,

١٨

(18)

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ١٨

(18) With vessels, pitchers and a cup [of wine] from a flowing spring -

لَّا

Not

يُصَدَّعُونَ

they will get headache

عَنْهَا

therefrom

وَلَا

and not

يُنزِفُونَ

they will get intoxicated

١٩

(19)

لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ١٩

(19) No headache will they have therefrom, nor will they be intoxicated

-

وَفَٰكِهَةٍ

And fruits

مِّمَّا

of what

يَتَخَيَّرُونَ

they select,

٢٠

(20)

وَفَٰكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ٢٠

(20) And fruit of what they select

وَلَحْمِ

And (the) flesh

طَيْرٍ

(of) fowls

مِّمَّا

of what

يَشْتَهُونَ

they desire.

٢١

(21)

وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ٢١

(21) And the meat of fowl, from whatever they desire.

وَحُورٌ

And fair ones

عِينٌ

(with) large eyes,

٢٢

(22)

وَحُورٌ عِينٌ ٢٢

(22) And [for them are] fair women with large, [beautiful] eyes,

كَأَمْثَٰلِ

Like

ٱللُّؤْلُؤِ

pearls

ٱلْمَكْنُونِ

well-protected,

٢٣

(23)

كَأَمْثَٰلِ ٱللُّؤْلُؤِ ٱلْمَكْنُونِ ٢٣

(23) The likenesses of pearls well-protected,

جَزَآءًۢ

A reward

بِمَا

for what

كَانُوا۟

they used to

يَعْمَلُونَ

do.

٢٤

(24)

جَزَآءًۢ بِمَا كَانُوا۟ يَعْمَلُونَ ٢٤

(24) As reward for what they used to do.

لَا

Not

يَسْمَعُونَ

they will hear

فِيهَا

therein

لَغْوًا

vain talk

وَلَا

and not

تَأْثِيمًا

sinful (speech),

٢٥

(25)

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ٢٥

(25) They will not hear therein ill speech or commission of sin -

إِلَّا

Except

قِيلًا

a saying,

سَلَٰمًا

"Peace,

سَلَٰمًا

Peace."

٢٦

(26)

إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا ٢٦

(26) Only a saying: "Peace, peace."

وَأَصْحَٰبُ

And (the) companions

ٱلْيَمِينِ

(of) the right,

مَآ

what

أَصْحَٰبُ

(are the) companions

ٱلْيَمِينِ

(of) the right?

٢٧

(27)

وَأَصْحَٰبُ ٱلْيَمِينِ مَآ أَصْحَٰبُ ٱلْيَمِينِ ٢٧

(27) The companions of the right - what are the companions of the right?

فِى

Among

سِدْرٍ

lote trees

مَّخْضُودٍ

thornless,

٢٨

(28)

فِى سِدْرٍ مَّخْضُودٍ ٢٨

(28) [They will be] among lote trees with thorns removed

وَطَلْحٍ

And banana trees

مَّنضُودٍ

layered,

٢٩

(29)

وَطَلْحٍ مَّنضُودٍ ٢٩

(29) And [banana] trees layered [with fruit]

وَظِلٍّ

And shade

مَّمْدُودٍ

extended,

٣٠

(30)

وَظِلٍّ مَّمْدُودٍ ٣٠

(30) And shade extended

وَمَآءٍ

And water

مَّسْكُوبٍ

poured forth,

٣١

(31)

وَمَآءٍ مَّسْكُوبٍ ٣١

(31) And water poured out

وَفَٰكِهَةٍ

And fruit

كَثِيرَةٍ

abundant,

٣٢

(32)

وَفَٰكِهَةٍ كَثِيرَةٍ ٣٢

(32) And fruit, abundant [and varied],

لَّا

Not

مَقْطُوعَةٍ

limited

وَلَا

and not

مَمْنُوعَةٍ

forbidden,

٣٣

(33)

لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ٣٣

(33) Neither limited [to season] nor forbidden,

وَفُرُشٍ

And (on) couches

مَّرْفُوعَةٍ

raised.

٣٤

(34)

وَفُرُشٍ مَّرْفُوعَةٍ ٣٤

(34) And [upon] beds raised high.

إِنَّآ

Indeed, We

أَنشَأْنَٰهُنَّ

[We] have produced them

إِنشَآءً

(into) a creation,

٣٥

(35)

إِنَّآ أَنشَأْنَٰهُنَّ إِنشَآءً ٣٥

(35) Indeed, We have produced the women of Paradise in a [new] creation

فَجَعَلْنَٰهُنَّ

And We have made them

أَبْكَارًا

virgins,

٣٦

(36)

فَجَعَلْنَٰهُنَّ أَبْكَارًا ٣٦

(36) And made them virgins,

عُرُبًا

Devoted,

أَتْرَابًا

well-matched.

٣٧

(37)

عُرُبًا أَتْرَابًا ٣٧

(37) Devoted [to their husbands] and of equal age,

لِّأَصْحَٰبِ

For (the) companions

ٱلْيَمِينِ

(of) the right,

٣٨

(38)

لِّأَصْحَٰبِ ٱلْيَمِينِ ٣٨

(38) For the companions of the right [who are]

ثُلَّةٌ

A company

مِّنَ

of

ٱلْأَوَّلِينَ

the former (people),

٣٩

(39)

ثُلَّةٌ مِّنَ ٱلْأَوَّلِينَ ٣٩

(39) A company of the former peoples

وَثُلَّةٌ

And a company

مِّنَ

of

ٱلْءَاخِرِينَ

the later (people).

٤٠

(40)

وَثُلَّةٌ مِّنَ ٱلْءَاخِرِينَ ٤٠

(40) And a company of the later peoples.

وَأَصْحَٰبُ

And (the) companions

ٱلشِّمَالِ

(of) the left,

مَآ

what

أَصْحَٰبُ

(are the) companions

ٱلشِّمَالِ

(of) the left?

٤١

(41)

وَأَصْحَٰبُ ٱلشِّمَالِ مَآ أَصْحَٰبُ ٱلشِّمَالِ ٤١

(41) And the companions of the left - what are the companions of the left?

فِى

In

سَمُومٍ

scorching fire

وَحَمِيمٍ

and scalding water,

٤٢

(42)

فِى سَمُومٍ وَحَمِيمٍ ٤٢

(42) [They will be] in scorching fire and scalding water

وَظِلٍّ

And a shade

مِّن

of

يَحْمُومٍ

black smoke,

٤٣

(43)

وَظِلٍّ مِّن يَحْمُومٍ ٤٣

(43) And a shade of black smoke,

لَّا

Not

بَارِدٍ

cool

وَلَا

and not

كَرِيمٍ

pleasant.

٤٤

(44)

لَّا بَارِدٍ وَلَا كَرِيمٍ ٤٤

(44) Neither cool nor beneficial.

إِنَّهُمْ

Indeed, they

كَانُواْ

were

قَبْلَ

before

ذَٰلِكَ

that

مُتْرَفِينَ

indulging in affluence.

٤٥

(45)

إِنَّهُمْ كَانُواْ قَبْلَ ذَٰلِكَ مُتْرَفِينَ ٤٥

(45) Indeed they were, before that, indulging in affluence,

وَكَانُواْ

And were

يُصِرُّونَ

persisting

عَلَى

in

ٱلْحِنثِ

the sin

ٱلْعَظِيمِ

the great,

٤٦

(46)

وَكَانُواْ يُصِرُّونَ عَلَى ٱلْحِنثِ ٱلْعَظِيمِ ٤٦

(46) And they used to persist in the great violation,

وَكَانُواْ

And they used to

يَقُولُونَ

say,

أَئِذَا

"When

مِتْنَا

we die

وَكُنَّا

and become

تُرَابًا

dust

وَعِظَٰمًا

and bones,

أَءِنَّا

will we

لَمَبْعُوثُونَ

surely be resurrected?

٤٧

(47)

وَكَانُواْ يَقُولُونَ أَئِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَٰمًا أَءِنَّا لَمَبْعُوثُونَ ٤٧

(47) And they used to say, "When we die and become dust and bones, are we indeed to be resurrected?

أَوَءَابَآؤُنَا

Or

ٱلْأَوَّلُونَ

our forefathers?

٤٨

(48)

أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ٤٨

(48) And our forefathers [as well]?"

قُلْ

Say,

إِنَّ

"Indeed,

ٱلْأَوَّلِينَ

the former

وَٱلْءَاخِرِينَ

and the later (people)

٤٩

(49)

قُلْ إِنَّ ٱلْأَوَّلِينَ وَٱلْءَاخِرِينَ ٤٩

(49) Say, [O Muhammad], "Indeed, the former and the later peoples

لَمَجْمُوعُونَ

Surely, will be gathered

إِلَىٰ

for

مِيقَٰتِ

(the) appointment

يَوْمٍ

(of) a Day

مَّعْلُومٍ

well-known."

٥٠

(50)

لَمَجْمُوعُونَ إِلَىٰ مِيقَٰتِ يَوْمٍ مَّعْلُومٍ ٥٠

(50) Are to be gathered together for the appointment of a known Day."

ثُمَّ

Then

إِنَّكُمْ

indeed you,

أَيُّهَا

O those astray

ٱلضَّآلُّونَ

ٱلْمُكَذِّبُونَ

The deniers,

٥١

(51)

ثُمَّ إِنَّكُمْ أَيُّهَا ٱلضَّآلُّونَ ٱلْمُكَذِّبُونَ ٥١

(51) Then indeed you, O those astray [who are] deniers,

لَءَاكِلُونَ

Will surely eat

مِن

from

شَجَرٍ

(the) tree

مِّن

of

زَقُّومٍ

Zaqqum.

٥٢

(52)

لَءَاكِلُونَ مِن شَجَرٍ مِّن زَقُّومٍ ٥٢

(52) Will be eating from trees of zaqqum

فَمَالِـُٔونَ

Then will fill

مِنْهَا

with it

ٱلْبُطُونَ

the bellies,

٥٣

(53)

فَمَالِـُٔونَ مِنْهَا ٱلْبُطُونَ ٥٣

(53) And filling with it your bellies

فَشَٰرِبُونَ

And drink

عَلَيْهِ

over it

مِنَ

[from]

ٱلْحَمِيمِ

the scalding water,

٥٤

(54)

فَشَٰرِبُونَ عَلَيْهِ مِنَ ٱلْحَمِيمِ ٥٤

(54) And drinking on top of it from scalding water

فَشَٰرِبُونَ

And will drink

شُرْبَ

(as) drinking

ٱلْهِيمِ

(of) the thirsty camels.

٥٥

(55)

فَشَٰرِبُونَ شُرْبَ ٱلْهِيمِ ٥٥

(55) And will drink as the drinking of thirsty camels.

هَٰذَا

This

نُزُلُهُمْ

(is) their hospitality

يَوْمَ

(on the) Day

ٱلدِّينِ

(of) Judgment.

٥٦

(56)

هَٰذَا نُزُلُهُمْ يَوْمَ ٱلدِّينِ ٥٦

(56) That is their accommodation on the Day of Recompense.

نَحْنُ

We

خَلَقْنَٰكُمْ

[We] created you,

فَلَوْلَا

so why (do) not

تُصَدِّقُونَ

you admit the truth?

٥٧

(57)

نَحْنُ خَلَقْنَٰكُمْ فَلَوْلَا تُصَدِّقُونَ ٥٧

(57) We have created you, so why do you not believe?

أَفَرَءَيْتُم

Do you see

مَّا

what

تُمْنُونَ

you emit?

٥٨

(58)

أَفَرَءَيْتُم مَّا تُمْنُونَ ٥٨

(58) Have you seen that which you emit?

ءَأَنتُمْ

Is it you

تَخْلُقُونَهُۥٓ

who create it

أَمْ

or

نَحْنُ

(are) We

ٱلْخَٰلِقُونَ

the Creators?

٥٩

(59)

ءَأَنتُمْ تَخْلُقُونَهُۥٓ أَمْ نَحْنُ ٱلْخَٰلِقُونَ ٥٩

(59) Is it you who creates it, or are We the Creator?

نَحْنُ

We

قَدَّرْنَا

[We] have decreed

بَيْنَكُمُ

among you

ٱلْمَوْتَ

the death

وَمَا

and not

نَحْنُ

We

بِمَسْبُوقِينَ

(are to be) outrun,

٦٠

(60)

نَحْنُ قَدَّرْنَا بَيْنَكُمُ ٱلْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ

٦٠

(60) We have decreed death among you, and We are not to be outdone

عَلَىٰٓ

[On]

أَن

That

نُّبَدِّلَ

We (will) change

أَمْثَٰلَكُمْ

your likeness[es]

وَنُنشِئَكُمْ

and produce you

فِى

in

مَا

what

لَا

not

تَعْلَمُونَ

you know.

٦١

(61)

عَلَىٰٓ أَن نُّبَدِّلَ أَمْثَٰلَكُمْ وَنُنشِئَكُمْ فِى مَا لَا تَعْلَمُونَ ٦١

(61) In that We will change your likenesses and produce you in that [form] which you do not know.

وَلَقَدْ

And certainly

عَلِمْتُمُ

you know

ٱلنَّشْأَةَ

the creation

ٱلْأُولَىٰ

the first,

فَلَوْلَا

so why not

تَذَكَّرُونَ

you take heed?

٦٢

(62)

وَلَقَدْ عَلِمْتُمُ ٱلنَّشْأَةَ ٱلْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ٦٢

(62) And you have already known the first creation, so will you not remember?

أَفَرَءَيْتُم

And do you see

مَّا

what

تَحْرُثُونَ

you sow?

٦٣

(63)

أَفَرَءَيْتُم مَّا تَحْرُثُونَ ٦٣

(63) And have you seen that [seed] which you sow?

ءَأَنتُمْ

Is it you (who)

تَزْرَعُونَهُۥٓ

cause it to grow

أَمْ

or

نَحْنُ

(are) We

ٱلزَّٰرِعُونَ

grower?

٦٤

(64)

ءَأَنتُمْ تَزْرَعُونَهُۥٓ أَمْ نَحْنُ ٱلزَّٰرِعُونَ ٦٤

(64) Is it you who makes it grow, or are We the grower?

لَوْ

If

نَشَآءُ

We willed

لَجَعَلْنَٰهُ

We (would) surely, make it

حُطَٰمًا

debris,

فَظَلْتُمْ

then you would remain

تَفَكَّهُونَ

wondering,

٦٥

(65)

لَوْ نَشَآءُ لَجَعَلْنَٰهُ حُطَٰمًا فَظَلْتُمْ تَفَكَّهُونَ ٦٥

(65) If We willed, We could make it [dry] debris, and you would remain in wonder,

إِنَّا

"Indeed, we

لَمُغْرَمُونَ

surely are laden with debt,

٦٦

(66)

إِنَّا لَمُغْرَمُونَ ٦٦

(66) [Saying], "Indeed, we are [now] in debt;

بَلْ

Nay,

نَحْنُ

we

مَحْرُومُونَ

(are) deprived."

٦٧

(67)

بَلْ نَحْنُ مَحْرُومُونَ ٦٧

(67) Rather, we have been deprived."

أَفَرَءَيْتُمُ

Do you see

ٱلْمَآءَ

the water,

ٱلَّذِى

which

تَشْرَبُونَ

you drink?

٦٨

(68)

أَفَرَءَيْتُمُ ٱلْمَآءَ ٱلَّذِى تَشْرَبُونَ ٦٨

(68) And have you seen the water that you drink?

ءَأَنتُمْ

Is it you

أَنزَلْتُمُوهُ

who send it down

مِنَ

from

ٱلْمُزْنِ

the rain clouds,

أَمْ

or

نَحْنُ

(are) We

ٱلْمُنزِلُونَ

the sender?

٦٩

(69)

ءَأَنتُمْ أَنزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْ نَحْنُ ٱلْمُنزِلُونَ ٦٩

(69) Is it you who brought it down from the clouds, or is it We who bring it down?

لَوْ

If

نَشَآءُ

We willed,

جَعَلْنَٰهُ

We (could) make it

أُجَاجًا

salty,

فَلَوْلَا

then why are you not grateful?

تَشْكُرُونَ

٧٠

(70)

لَوْ نَشَآءُ جَعَلْنَٰهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ٧٠

(70) If We willed, We could make it bitter, so why are you not grateful?

أَفَرَءَيْتُمُ

Do you see

ٱلنَّارَ

the Fire,

ٱلَّتِى

which

تُورُونَ

you ignite?

٧١

(71)

أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِى تُورُونَ ٧١

(71) And have you seen the fire that you ignite?

ءَأَنتُمْ

Is it you

أَنشَأْتُمْ

who produced

شَجَرَتَهَآ

its tree

أَمْ

or

نَحْنُ

We

ٱلْمُنشِـُٔونَ

(are) the producer?

٧٢

(72)

ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِـُٔونَ ٧٢

(72) Is it you who produced its tree, or are We the producer?

نَحْنُ

We

جَعَلْنَٰهَا

(have) made it

تَذْكِرَةً

a reminder

وَمَتَٰعًا

and a provision

لِّلْمُقْوِينَ

for the wayfarers in the desert.

٧٣

(73)

نَحْنُ جَعَلْنَٰهَا تَذْكِرَةً وَمَتَٰعًا لِّلْمُقْوِينَ ٧٣

(73) We have made it a reminder and provision for the travelers,

فَسَبِّحْ

So glorify

بِٱسْمِ

(the) name

رَبِّكَ

(of) your Lord,

ٱلْعَظِيمِ

the Most Great.

٧٤

(74)

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ٧٤

(74) So exalt the name of your Lord, the Most Great.

۞

فَلَآ

But nay,

أُقْسِمُ

I swear

بِمَوَٰقِعِ

by setting

ٱلنُّجُومِ

(of) the stars,

٧٥

(75)

فَلَآ أُقْسِمُ بِمَوَٰقِعِ ٱلنُّجُومِ ٧٥ ۞

(75) Then I swear by the setting of the stars,

وَإِنَّهُۥ

And indeed, it

لَقَسَمٌ

(is) surely an oath,

لَّوْ

if

تَعْلَمُونَ

you know -

عَظِيمٌ

great,

٧٦

(76)

وَإِنَّهُۥ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ٧٦

(76) And indeed, it is an oath - if you could know - [most] great.

إِنَّهُۥ

Indeed, it

لَقُرْءَانٌ

(is) surely, a Quran

كَرِيمٌ

noble,

٧٧

(77)

إِنَّهُۥ لَقُرْءَانٌ كَرِيمٌ ٧٧

(77) Indeed, it is a noble Qur'an

فِى

In

كِتَٰبٍ

a Book

مَّكْنُونٍ

well-guarded,

٧٨

(78)

فِى كِتَٰبٍ مَّكْنُونٍ ٧٨

(78) In a Register well-protected;

لَّا

Not

يَمَسُّهُۥٓ

touch it

إِلَّا

except

ٱلْمُطَهَّرُونَ

the purified.

٧٩

(79)

لَّا يَمَسُّهُۥٓ إِلَّا ٱلْمُطَهَّرُونَ ٧٩

(79) None touch it except the purified.

تَنزِيلٌ

A Revelation

مِّن

from

رَّبِّ

(the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

٨٠

(80)

تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ٨٠

(80) [It is] a revelation from the Lord of the worlds.

أَفَبِهَٰذَا

Then is it to this

ٱلْحَدِيثِ

statement

أَنتُم

that you

مُّدْهِنُونَ

(are) indifferent?

٨١

(81)

أَفَبِهَٰذَا ٱلْحَدِيثِ أَنتُم مُّدْهِنُونَ ٨١

(81) Then is it to this statement that you are indifferent

وَتَجْعَلُونَ

And you make

رِزْقَكُمْ

your provision

أَنَّكُمْ

that you

تُكَذِّبُونَ

deny.

٨٢

(82)

وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ ٨٢

(82) And make [the thanks for] your provision that you deny [the Provider]?

فَلَوْلَآ

Then why not

إِذَا

when

بَلَغَتِ

it reaches

ٱلْحُلْقُومَ

the throat,

٨٣

(83)

فَلَوْلَآ إِذَا بَلَغَتِ ٱلْحُلْقُومَ ٨٣
(83) Then why, when the soul at death reaches the throat
وَأَنتُمْ
And you
حِينَئِذٍ
(at) that time
تَنظُرُونَ
look on,
٨٤
(84)
وَأَنتُمْ حِينَئِذٍ تَنظُرُونَ ٨٤
(84) And you are at that time looking on -
وَنَحْنُ
And We
أَقْرَبُ
(are) nearer
إِلَيْهِ
to him
مِنكُمْ
than you
وَلَٰكِن
but
لَّا
you (do) not see,
تُبْصِرُونَ
٨٥
(85)
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُمْ وَلَٰكِن لَّا تُبْصِرُونَ ٨٥
(85) And Our angels are nearer to him than you, but you do not see -

فَلَوْلَآ

Then why not,

إِن

if

كُنتُمْ

you are

غَيْرَ

not

مَدِينِينَ

to be recompensed,

٨٦

(86)

فَلَوْلَآ إِن كُنتُمْ غَيْرَ مَدِينِينَ ٨٦

(86) Then why do you not, if you are not to be recompensed,

تَرْجِعُونَهَآ

Bring it back,

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful.

٨٧

(87)

تَرْجِعُونَهَآ إِن كُنتُمْ صَٰدِقِينَ ٨٧

(87) Bring it back, if you should be truthful?

فَأَمَّآ

Then

إِن

if

كَانَ

he was

مِنَ

of

ٱلْمُقَرَّبِينَ

those brought near,

٨٨

(88)

فَأَمَّآ إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ٨٨

(88) And if the deceased was of those brought near to Allah,

فَرَوْحٌ

Then rest

وَرَيْحَانٌ

and bounty

وَجَنَّتُ

and a Garden

نَعِيمٍ

(of) Pleasure.

٨٩

(89)

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمٍ ٨٩

(89) Then [for him is] rest and bounty and a garden of pleasure.

وَأَمَّآ

And

إِن

if

كَانَ

he was

مِنْ

of

أَصْحَـٰبِ

(the) companions

ٱلْيَمِينِ

(of) the right,

٩٠

(90)

وَأَمَّآ إِن كَانَ مِنْ أَصْحَـٰبِ ٱلْيَمِينِ ٩٠

(90) And if he was of the companions of the right,

فَسَلَـٰمٌ

Then, peace

لَّكَ

for you;

مِنْ

[from]

أَصْحَـٰبِ

(the) companions

ٱلْيَمِينِ

(of) the right.

٩١

(91)

فَسَلَـٰمٌ لَّكَ مِنْ أَصْحَـٰبِ ٱلْيَمِينِ ٩١

(91) Then [the angels will say], "Peace for you; [you are] from the companions of the right."

وَأَمَّآ

But

إِن

if

كَانَ

he was

مِنَ

of

ٱلْمُكَذِّبِينَ

the deniers,

ٱلضَّآلِّينَ

the astray,

٩٢

(92)

وَأَمَّآ إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلضَّآلِّينَ ٩٢

(92) But if he was of the deniers [who were] astray,

فَنُزُلٌ

Then, hospitality

مِّنْ

of

حَمِيمٍ

(the) scalding water,

٩٣

(93)

فَنُزُلٌ مِّنْ حَمِيمٍ ٩٣

(93) Then [for him is] accommodation of scalding water

وَتَصْلِيَةُ

And burning

جَحِيمٍ

(in) Hellfire.

٩٤

(94)

وَتَصْلِيَةُ جَحِيمٍ ٩٤

(94) And burning in Hellfire

إِنَّ

Indeed,

هَٰذَا

this

لَهُوَ

surely, it

حَقُّ

(is the) truth

ٱلْيَقِينِ

certain.

٩٥

(95)

إِنَّ هَٰذَا لَهُوَ حَقُّ ٱلْيَقِينِ ٩٥

(95) Indeed, this is the true certainty,

فَسَبِّحْ

So glorify

بِٱسْمِ

(the) name

رَبِّكَ

(of) your Lord,

ٱلْعَظِيمِ

the Most Great.

٩٦

(96)

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ٩٦

(96) So exalt the name of your Lord, the Most Great.

ءَايَٰتُهَا ٢٩

Verses 29

سُورَةُ ٱلْحَدِيدِ

Chapter 57 The Iron

رُكُوعَاتُهَا ٤

Rukus 4

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

سَبَّحَ

Glorifies

لِلَّهِ

[to] Allah

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth,

صلے

وَهُوَ

and He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلْحَكِيمُ

the All-Wise.

١

(1)

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ صلے وَهُوَ ٱلْعَزِيزُ

ٱلْحَكِيمُ ١

(1) Whatever is in the heavens and earth exalts Allah, and He is the Exalted in Might, the Wise.

لَهُۥ

For Him

مُلْكُ

(is the) dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

صلے

يُحْىِۦ

He gives life

وَيُمِيتُ

and causes death,

صلے

وَهُوَ

and He

عَلَىٰ

(is) over

كُلِّ

all

شَىْءٍ

things

قَدِيرٌ

All-Powerful.

٢

(2)

لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ يُحْىِۦ وَيُمِيتُ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٢

(2) His is the dominion of the heavens and earth. He gives life and causes death, and He is over all things competent.

هُوَ

He

ٱلْأَوَّلُ

(is) the First

وَٱلْءَاخِرُ

and the Last,

وَٱلظَّٰهِرُ

and the Apparent

وَٱلْبَاطِنُ

and the Unapparent,

ۖ

وَهُوَ

and He

بِكُلِّ

(is) of every

شَىْءٍ

thing

عَلِيمٌ

All-Knower.

٣

(3)

هُوَ ٱلْأَوَّلُ وَٱلْءَاخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ وَهُوَ بِكُلِّ شَىْءٍ عَلِيمٌ ٣

(3) He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.

هُوَ

He

ٱلَّذِى

(is) the One Who

خَلَقَ

created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

فِى

in

سِتَّةِ

six

أَيَّامٍ

periods,

ثُمَّ

then

ٱسْتَوَىٰ

He rose

عَلَى

over

ٱلْعَرْشِ

the Throne.

ج

يَعْلَمُ

He knows

مَا

what

يَلِجُ
penetrates
فِى
in(to)
ٱلْأَرْضِ
the earth
وَمَا
and what
يَخْرُجُ
comes forth
مِنْهَا
from it,
وَمَا
and what
يَنزِلُ
descends
مِنَ
from
ٱلسَّمَآءِ
the heaven
وَمَا
and what
يَعْرُجُ
ascends
فِيهَا
therein;
صلے

وَهُوَ
and He

مَعَكُمْ

(is) with you

أَيْنَ

wherever

مَا

كُنتُمْ

you are.

ج

وَٱللَّهُ

And Allah

بِمَا

of what

تَعْمَلُونَ

you do

بَصِيرٌ

(is) All-Seer.

٤

(4)

هُوَ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ فِى سِتَّةِ أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِى ٱلْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ ٱلسَّمَآءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٤

(4) It is He who created the heavens and earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing.

لَّهُۥ

For Him

مُلْكُ

(is the) dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

ۚ

وَإِلَى

and to

ٱللَّهِ

Allah

تُرْجَعُ

will be returned

ٱلْأُمُورُ

the matters.

٥

(5)

لَّهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ٥

(5) His is the dominion of the heavens and earth. And to Allah are returned [all] matters.

يُولِجُ

He merges

ٱلَّيْلَ

the night

فِى

into

ٱلنَّهَارِ

the day

وَيُولِجُ

and He merges

ٱلنَّهَارَ

the day

فِى

into

ٱلَّيْلِ

the night,

ۚ

وَهُوَ

and He

عَلِيمٌۢ

(is) All-Knower

بِذَاتِ

of what is in the breasts.

ٱلصُّدُورِ

٦

(6)

يُولِجُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِى ٱلَّيْلِ ۚ وَهُوَ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ٦

(6) He causes the night to enter the day and causes the day to enter the night, and he is Knowing of that within the breasts.

ءَامِنُوا۟

Believe

بِٱللَّهِ

in Allah

وَرَسُولِهِۦ

and His Messenger

وَأَنفِقُواْ

and spend

مِمَّا

of what

جَعَلَكُم

He has made you

مُّسْتَخْلَفِينَ

trustees

فِيهِ

therein.

صلے

فَٱلَّذِينَ

And those who

ءَامَنُواْ

believe

مِنكُمْ

among you

وَأَنفَقُواْ

and spend,

لَهُمْ

for them

أَجْرٌ

(is) a reward

كَبِيرٌ

great.

٧

(7)

ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُواْ مِمَّا جَعَلَكُم مُّسْتَخْلَفِينَ فِيهِۖ فَٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَأَنفَقُواْ لَهُمْ أَجْرٌ كَبِيرٌ ٧

(7) Believe in Allah and His Messenger and spend out of that in which He has made you successors. For those who have believed among you and spent, there will be a great reward.

وَمَا

And what

لَكُمْ

(is) for you

لَا

(that) not

تُؤْمِنُونَ

you believe

بِٱللَّهِ

in Allah

ۙ

وَٱلرَّسُولُ

while the Messenger

يَدْعُوكُمْ

calls you

لِتُؤْمِنُواْ

that you believe

بِرَبِّكُمْ

in your Lord,

وَقَدْ

and indeed,

أَخَذَ

He has taken

مِيثَٰقَكُمْ
your covenant

إِن
if

كُنتُم
you are

مُّؤْمِنِينَ
believers.

٨
(8)

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِٱللَّهِ ۙ وَٱلرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا۟ بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَٰقَكُمْ إِن كُنتُم مُّؤْمِنِينَ ٨

(8) And why do you not believe in Allah while the Messenger invites you to believe in your Lord and He has taken your covenant, if you should [truly] be believers?

هُوَ
He

ٱلَّذِى
(is) the One Who

يُنَزِّلُ
sends down

عَلَىٰ
upon

عَبْدِهِۦٓ
His slave

ءَايَٰتٍ
Verses

بَيِّنَٰتٍ

clear

لِّيُخْرِجَكُم

that He may bring you out

مِّنَ

from

ٱلظُّلُمَٰتِ

the darkness[es]

إِلَى

into

ٱلنُّورِ

the light.

ج

وَإِنَّ

And indeed,

ٱللَّهَ

Allah

بِكُمْ

to you

لَرَءُوفٌ

(is the) Most Kind,

رَّحِيمٌ

(the) Most Merciful.

٩

(9)

هُوَ ٱلَّذِى يُنَزِّلُ عَلَىٰ عَبْدِهِۦٓ ءَايَٰتٍ بَيِّنَٰتٍ لِّيُخْرِجَكُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَإِنَّ ٱللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ٩

(9) It is He who sends down upon His Servant [Muhammad] verses of clear evidence that He may bring you out from darknesses into the

light. And indeed, Allah is to you Kind and Merciful.

وَمَا

And what

لَكُمْ

(is) for you

أَلَّا

that not

تُنفِقُوا۟

you spend

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah?

وَلِلَّهِ

while for Allah

مِيرَٰثُ

(is the) heritage

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth?

ج

لَا

Not

يَسْتَوِى

are equal

مِنكُم

among you

مَّنْ

(those) who

أَنفَقَ

spent

مِن

before

قَبْلِ

ٱلْفَتْحِ

the victory

وَقَٰتَلَ

and fought.

ج

أُو۟لَٰٓئِكَ

Those

أَعْظَمُ

(are) greater

دَرَجَةً

(in) degree

مِّنَ

than

ٱلَّذِينَ

those who

أَنفَقُوا۟

spent

مِن

afterwards

بَعْدُ

وَقَٰتَلُوا۟

and fought.

ج

وَكُلًّا

But to all,

وَعَدَ

Allah has promised

ٱللَّهُ

ٱلْحُسْنَىٰ

the best.

ج

وَٱللَّهُ

And Allah

بِمَا

of what

تَعْمَلُونَ

you do

خَبِيرٌ

(is) All-Aware.

١٠

(10)

وَمَا لَكُمْ أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ١٠

(10) And why do you not spend in the cause of Allah while to Allah

belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted.

مَّن

Who (is)

ذَا

the one who

ٱلَّذِى

will loan

يُقْرِضُ

ٱللَّهَ

(to) Allah

قَرْضًا

a loan

حَسَنًا

goodly,

فَيُضَٰعِفَهُۥ

so He will multiply it

لَهُۥ

for him

وَلَهُۥٓ

and for him

أَجْرٌ

(is) a reward

كَرِيمٌ

noble?

١١

(11)

مَّن ذَا ٱلَّذِى يُقْرِضُ ٱللَّهَ قَرْضًا حَسَنًا فَيُضَٰعِفَهُۥ لَهُۥ وَلَهُۥٓ أَجْرٌ كَرِيمٌ ١١

(11) Who is it that would loan Allah a goodly loan so He will multiply it for him and he will have a noble reward?

يَوْمَ

(On the) Day

تَرَى

you will see

ٱلْمُؤْمِنِينَ

the believing men

وَٱلْمُؤْمِنَٰتِ

and the believing women,

يَسْعَىٰ

running,

نُورُهُم

their light

بَيْنَ

before them

أَيْدِيهِمْ

وَبِأَيْمَٰنِهِم

and on their right,

بُشْرَىٰكُمُ

"Glad tidings for you

ٱلْيَوْمَ

this Day -

جَنَّٰتٌ

gardens

تَجْرِى

flowing

مِن

from

تَحْتِهَا

underneath it

ٱلْأَنْهَٰرُ

the rivers,

خَٰلِدِينَ

abiding forever

فِيهَا

therein.

ج

ذَٰلِكَ

That

هُوَ

[it]

ٱلْفَوْزُ

(is) the success

ٱلْعَظِيمُ

the great."

١٢

(12)

يَوْمَ تَرَى ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِم بُشْرَىٰكُمُ ٱلْيَوْمَ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ١٢

(12) On the Day you see the believing men and believing women, their light proceeding before them and on their right, [it will be said], "Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally." That is what is the great attainment.

يَوْمَ

(On the) Day

يَقُولُ

will say

ٱلْمُنَٰفِقُونَ

the hypocrite men

وَٱلْمُنَٰفِقَٰتُ

and the hypocrite women

لِلَّذِينَ

to those who

ءَامَنُوا۟

believed,

ٱنظُرُونَا

"Wait for us,

نَقْتَبِسْ

we may acquire

مِن

of

نُّورِكُمْ

your light."

قِيلَ

It will be said,

ٱرْجِعُوا۟

"Go back

وَرَآءَكُمْ

behind you

فَٱلْتَمِسُوا۟

and seek

نُورًا

light."

فَضُرِبَ

Then will be put up

بَيْنَهُم

between them

بِسُورٍ

a wall,

لَّهُۥ

for it

بَابٌ

a gate

بَاطِنُهُۥ

its interior,

فِيهِ

in it

ٱلرَّحْمَةُ

(is) mercy

وَظَٰهِرُهُۥ

but its exterior,

مِن

facing towards [it]

قِبَلِهِ

ٱلْعَذَابُ

the punishment.

١٣

(13)

يَوْمَ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلْمُنَٰفِقَٰتُ لِلَّذِينَ ءَامَنُوا۟
ٱنظُرُونَا نَقْتَبِسْ مِن نُّورِكُمْ قِيلَ ٱرْجِعُوا۟ وَرَآءَكُمْ

فَٱلْتَمِسُوا۟ نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَّهُۥ بَابٌۢ بَاطِنُهُۥ فِيهِ ٱلرَّحْمَةُ وَظَٰهِرُهُۥ مِن قِبَلِهِ ٱلْعَذَابُ ١٣

(13) On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment.

يُنَادُونَهُمْ

They will call them,

أَلَمْ

"Were not

نَكُن

we

مَّعَكُمْ

with you?"

صلے

قَالُوا۟

They will say,

بَلَىٰ

"Yes,

وَلَٰكِنَّكُمْ

but you

فَتَنتُمْ

led to temptation

أَنفُسَكُمْ

yourselves

وَتَرَبَّصْتُمْ

and you awaited

وَٱرْتَبْتُمْ

and you doubted

وَغَرَّتْكُمُ

and deceived you

ٱلْأَمَانِىُّ

the wishful thinking

حَتَّىٰ

until

جَآءَ

came

أَمْرُ

(the) Command

ٱللَّهِ

(of) Allah.

وَغَرَّكُم

And deceived you

بِٱللَّهِ

about Allah

ٱلْغَرُورُ

the deceiver.

١٤

(14)

يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ ۖ قَالُوا۟ بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَٱرْتَبْتُمْ وَغَرَّتْكُمُ ٱلْأَمَانِىُّ حَتَّىٰ جَآءَ أَمْرُ ٱللَّهِ وَغَرَّكُم بِٱللَّهِ ٱلْغَرُورُ

١٤

(14) The hypocrites will call to the believers, "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allah. And the Deceiver deceived you concerning Allah.

فَٱلْيَوْمَ

So today

لَا

not

يُؤْخَذُ

will be taken

مِنكُمْ

from you

فِدْيَةٌ

any ransom

وَلَا

and not

مِنَ

from

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved.

ج

مَأْوَىٰكُمُ

Your abode

ٱلنَّارُ

(is) the Fire;

صلى

هِىَ

it

مَوْلَىٰكُمْ

(is) your protector

صلى

وَبِئْسَ

and wretched is

ٱلْمَصِيرُ

the destination.

١٥

(15)

فَٱلْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ ٱلَّذِينَ كَفَرُوا۟ ۚ مَأْوَىٰكُمُ ٱلنَّارُ ۖ هِىَ مَوْلَىٰكُمْ ۖ وَبِئْسَ ٱلْمَصِيرُ ١٥

(15) So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination.

أَلَمْ

Has not

يَأْنِ

come (the) time

لِلَّذِينَ

for those who

ءَامَنُوٓا۟

believed

أَن

that

تَخْشَعَ

become humble

قُلُوبُهُمْ

their hearts

لِذِكْرِ
at (the) remembrance (of) Allah
ٱللَّهِ
وَمَا
and what
نَزَلَ
has come down
مِنَ
of
ٱلْحَقِّ
the truth?
وَلَا
And not
يَكُونُوا۟
they become
كَٱلَّذِينَ
like those who
أُوتُوا۟
were given
ٱلْكِتَٰبَ
the Book
مِن
before,
قَبْلُ
فَطَالَ
(and) was prolonged
عَلَيْهِمُ
for them

ٱلْأَمَدُ

the term,

فَقَسَتْ

so hardened

قُلُوبُهُمْ

their hearts;

صلے

وَكَثِيرٌ

and many

مِّنْهُمْ

of them

فَٰسِقُونَ

(are) defiantly disobedient.

١٦

(16)

أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوٓا۟ أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ ۞ ٱللَّهِ وَمَا نَزَلَ مِنَ ٱلْحَقِّ وَلَا يَكُونُوا۟ كَٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ١٦

(16) Has the time not come for those who have believed that their hearts should become humbly submissive at the remembrance of Allah and what has come down of the truth? And let them not be like those who were given the Scripture before, and a long period passed over them, so their hearts hardened; and many of them are defiantly disobedient.

ٱعْلَمُوٓا۟

Know

أَنَّ

that

ٱللَّهَ

Allah

يُحْيِ

gives life

ٱلْأَرْضَ

(to) the earth

بَعْدَ

after

مَوْتِهَا

its death.

ج

قَدْ

Indeed,

بَيَّنَّا

We have made clear

لَكُمُ

to you

ٱلْءَايَٰتِ

the Signs

لَعَلَّكُمْ

so that you may

تَعْقِلُونَ

understand.

١٧

(17)

ٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ يُحْيِ ٱلْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ ٱلْءَايَٰتِ لَعَلَّكُمْ تَعْقِلُونَ ١٧

(17) Know that Allah gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand.

إِنَّ

Indeed,

ٱلْمُصَّدِّقِينَ

the men who give charity

وَٱلْمُصَّدِّقَٰتِ

and the women who give charity,

وَأَقْرَضُوا۟

and who lend

ٱللَّهَ

(to) Allah

قَرْضًا

a loan

حَسَنًا

goodly,

يُضَٰعَفُ

it will be multiplied

لَهُمْ

for them,

وَلَهُمْ

and for them

أَجْرٌ

(is) a reward

كَرِيمٌ

noble.

١٨

(18)

إِنَّ ٱلْمُصَّدِّقِينَ وَٱلْمُصَّدِّقَٰتِ وَأَقْرَضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ١٨

(18) Indeed, the men who practice charity and the women who practice

charity and [they who] have loaned Allah a goodly loan - it will be multiplied for them, and they will have a noble reward.

وَٱلَّذِينَ
And those who

ءَامَنُوا۟
believe

بِٱللَّهِ
in Allah

وَرُسُلِهِۦٓ
and His Messengers,

أُو۟لَٰٓئِكَ
[those]

هُمُ
they

ٱلصِّدِّيقُونَ
(are) the truthful

صلے

وَٱلشُّهَدَآءُ
and the martyrs,

عِندَ
(are) with

رَبِّهِمْ
their Lord.

لَهُمْ
For them

أَجْرُهُمْ
(is) their reward

وَنُورُهُمْ
and their light.

صلى

وَٱلَّذِينَ

But those who

كَفَرُواْ

disbelieve

وَكَذَّبُواْ

and deny

بِـَٔايَٰتِنَآ

Our Verses,

أُوْلَٰٓئِكَ

those

أَصْحَٰبُ

(are the) companions

ٱلْجَحِيمِ

(of) the Hellfire.

١٩

(19)

وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦٓ أُوْلَٰٓئِكَ هُمُ ٱلصِّدِّيقُونَ ۖ وَٱلشُّهَدَآءُ عِندَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ ۖ وَٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِـَٔايَٰتِنَآ أُوْلَٰٓئِكَ أَصْحَٰبُ ٱلْجَحِيمِ ١٩

(19) And those who have believed in Allah and His messengers - those are [in the ranks of] the supporters of truth and the martyrs, with their Lord. For them is their reward and their light. But those who have disbelieved and denied Our verses - those are the companions of Hellfire.

ٱعْلَمُوٓاْ

Know

أَنَّمَا

that

ٱلْحَيَوٰةُ

the life

ٱلدُّنْيَا

(of) the world

لَعِبٌ

(is) play

وَلَهْوٌ

and amusement

وَزِينَةٌ

and adornment

وَتَفَاخُرٌ

and boasting

بَيْنَكُمْ

among you

وَتَكَاثُرٌ

and competition in increase

فِى

of

ٱلْأَمْوَٰلِ

the wealth

وَٱلْأَوْلَٰدِ

and the children,

صلى

كَمَثَلِ

like (the) example

غَيْثٍ

(of) a rain,

أَعْجَبَ

pleases

ٱلْكُفَّارَ

the tillers

نَبَاتُهُۥ

its growth;

ثُمَّ

then

يَهِيجُ

it dries

فَتَرَىٰهُ

and you see it

مُصْفَرًّا

turning yellow;

ثُمَّ

then

يَكُونُ

becomes

حُطَٰمًا

debris.

صلے

وَفِى

And in

ٱلْءَاخِرَةِ

the Hereafter

عَذَابٌ

(is) a punishment

شَدِيدٌ

severe

وَمَغْفِرَةٌ

and forgiveness

مِّنَ

from

ٱللَّهِ

Allah

وَرِضْوَٰنٌ

and Pleasure.

ج

وَمَا

But not

ٱلْحَيَوٰةُ

(is) the life

ٱلدُّنْيَآ

(of) the world

إِلَّا

except

مَتَٰعُ

(the) enjoyment

ٱلْغُرُورِ

(of) delusion.

٢٠

(20)

ٱعْلَمُوٓا۟ أَنَّمَا ٱلْحَيَوٰةُ ٱلدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ
وَتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى ٱلْأَمْوَٰلِ وَٱلْأَوْلَٰدِ ۖ كَمَثَلِ
غَيْثٍ أَعْجَبَ ٱلْكُفَّارَ نَبَاتُهُۥ ثُمَّ يَهِيجُ فَتَرَىٰهُ
مُصْفَرًّا ثُمَّ يَكُونُ حُطَٰمًا ۖ وَفِى ٱلْءَاخِرَةِ عَذَابٌ
شَدِيدٌ وَمَغْفِرَةٌ مِّنَ ٱللَّهِ وَرِضْوَٰنٌ ۚ وَمَا ٱلْحَيَوٰةُ

ٱلدُّنْيَآ إِلَّا مَتَٰعُ ٱلْغُرُورِ ٢٠

(20) Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.

سَابِقُوٓا۟

Race

إِلَىٰ

to

مَغْفِرَةٍ

(the) forgiveness

مِّن

from

رَّبِّكُمْ

your Lord,

وَجَنَّةٍ

and a Garden

عَرْضُهَا

its width

كَعَرْضِ

(is) like (the) width

ٱلسَّمَآءِ

(of) the heaven

وَٱلْأَرْضِ

and the earth,

أُعِدَّتْ

prepared

لِلَّذِينَ

for those who

ءَامَنُواْ

believe

بِٱللَّهِ

in Allah

وَرُسُلِهِۦ

and His Messengers.

ج

ذَٰلِكَ

That

فَضْلُ

(is the) Bounty

ٱللَّهِ

(of) Allah,

يُؤْتِيهِ

He gives it

مَن

(to) whom

يَشَآءُ

He wills.

ج

وَٱللَّهُ

And Allah

ذُو

(is) the Possessor of Bounty,

ٱلْفَضْلِ

ٱلْعَظِيمِ

the Great.

٢١

(21)

سَابِقُوٓاْ إِلَىٰ مَغۡفِرَةٖ مِّن رَّبِّكُمۡ وَجَنَّةٍ عَرۡضُهَا كَعَرۡضِ ٱلسَّمَآءِ وَٱلۡأَرۡضِ أُعِدَّتۡ لِلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦۚ ذَٰلِكَ فَضۡلُ ٱللَّهِ يُؤۡتِيهِ مَن يَشَآءُۚ وَٱللَّهُ ذُو ٱلۡفَضۡلِ ٱلۡعَظِيمِ ٢١

(21) Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers. That is the bounty of Allah which He gives to whom He wills, and Allah is the possessor of great bounty.

مَآ

Not

أَصَابَ

strikes

مِن

any

مُّصِيبَةٖ

disaster

فِي

in

ٱلۡأَرۡضِ

the earth

وَلَا

and not

فِيٓ

in

أَنفُسِكُمۡ

yourselves,

إِلَّا

but

فِى

in

كِتَٰبٍ

a Register

مِّن

before

قَبْلِ

that

أَن

We bring it into existence.

نَّبْرَأَهَآ

Indeed,

ج

إِنَّ

that

ذَٰلِكَ

for

عَلَى

Allah

ٱللَّهِ

(is) easy.

يَسِيرٌ

٢٢

(22)

مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ

أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ

ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ٢٢

(22) No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being - indeed that, for Allah, is easy -

لِّكَيْلَا

So that you may not

تَأْسَوْاْ

grieve

عَلَىٰ

over

مَا

what

فَاتَكُمْ

has escaped you,

وَلَا

and (do) not

تَفْرَحُواْ

exult

بِمَآ

at what

ءَاتَىٰكُمْ

He has given you.

قلے

وَٱللَّهُ

And Allah

لَا

(does) not

يُحِبُّ

love

كُلَّ

every

مُخْتَالٍ

self-deluded

فَخُورٍ

boaster,

٢٣

(23)

لِّكَيْلَا تَأْسَوْا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا۟ بِمَآ ءَاتَىٰكُمْ ۗ وَٱللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ٢٣

(23) In order that you not despair over what has eluded you and not exult [in pride] over what He has given you. And Allah does not like everyone self-deluded and boastful -

ٱلَّذِينَ

Those who

يَبْخَلُونَ

are stingy

وَيَأْمُرُونَ

and enjoin

ٱلنَّاسَ

(on) the people

بِٱلْبُخْلِ

stinginess.

ۗ

وَمَن

And whoever

يَتَوَلَّ

turns away,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah,

هُوَ

He

ٱلْغَنِىُّ

(is) Free of need,

ٱلْحَمِيدُ

the Praiseworthy.

٢٤

(24)

ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ ۗ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ٢٤

(24) [Those] who are stingy and enjoin upon people stinginess. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy.

لَقَدْ

Certainly

أَرْسَلْنَا

We sent

رُسُلَنَا

Our Messengers

بِٱلْبَيِّنَٰتِ

with clear proofs

وَأَنزَلْنَا

and We sent down

مَعَهُمُ

with them

ٱلْكِتَٰبَ

the Scripture

وَٱلْمِيزَانَ
and the Balance
لِيَقُومَ
that may establish
ٱلنَّاسُ
the people
بِٱلْقِسْطِ
justice.
صلے

وَأَنزَلْنَا
And We sent down
ٱلْحَدِيدَ
[the] iron,
فِيهِ
wherein
بَأْسٌ
(is) power
شَدِيدٌ
mighty
وَمَنَٰفِعُ
and benefits
لِلنَّاسِ
for the people,
وَلِيَعْلَمَ
and so that Allah may make evident
ٱللَّهُ
مَن
(he) who

يَنصُرُهُۥ

helps Him

وَرُسُلَهُۥ

and His Messengers,

بِٱلْغَيْبِ

unseen.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

قَوِىٌّ

(is) All-Strong

عَزِيزٌ

All-Mighty.

٢٥

(25)

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِٱلْبَيِّنَٰتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَٰبَ وَٱلْمِيزَانَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطِ ۖ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَٰفِعُ لِلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ مَن يَنصُرُهُۥ وَرُسُلَهُۥ بِٱلْغَيْبِ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ ٢٥

(25) We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might.

وَلَقَدْ

And certainly

أَرْسَلْنَا
We sent
نُوحًا
Nuh
وَإِبْرَٰهِيمَ
and Ibrahim,
وَجَعَلْنَا
and We placed
فِى
in
ذُرِّيَّتِهِمَا
their offspring
ٱلنُّبُوَّةَ
Prophethood
وَٱلْكِتَٰبَ
and the Scripture;
صلے

فَمِنْهُم
and among them
مُّهْتَدٍ
(is) a guided one,
صلے

وَكَثِيرٌ
but most
مِّنْهُمْ
of them
فَٰسِقُونَ
(are) defiantly disobediently.

٢٦

(26)

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَٰهِيمَ وَجَعَلْنَا فِى ذُرِّيَّتِهِمَا ٱلنُّبُوَّةَ وَٱلْكِتَٰبَ ۖ فَمِنْهُم مُّهْتَدٍ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ٢٦

(26) And We have already sent Noah and Abraham and placed in their descendants prophethood and scripture; and among them is he who is guided, but many of them are defiantly disobedient.

ثُمَّ

Then

قَفَّيْنَا

We sent

عَلَىٰٓ

on

ءَاثَٰرِهِم

their footsteps

بِرُسُلِنَا

Our Messengers

وَقَفَّيْنَا

and We followed

بِعِيسَى

with Isa,

ٱبْنِ

son

مَرْيَمَ

(of) Maryam,

وَءَاتَيْنَٰهُ

and We gave him

ٱلْإِنجِيلَ

the Injeel.

وَجَعَلْنَا

And We placed

فِى

in

قُلُوبِ

(the) hearts

ٱلَّذِينَ

(of) those who

ٱتَّبَعُوهُ

followed him

رَأْفَةً

compassion

وَرَحْمَةً

and mercy.

وَرَهْبَانِيَّةً

But monasticism

ٱبْتَدَعُوهَا

they innovated -

مَا

not

كَتَبْنَٰهَا

We prescribed it

عَلَيْهِمْ

for them -

إِلَّا

only

ٱبْتِغَآءَ

seeking

رِضْوَٰنِ
(the) pleasure
ٱللَّهِ
(of) Allah,
فَمَا
but not
رَعَوْهَا
they observed it
حَقَّ
(with) right
رِعَايَتِهَا
observance.
صلے

فَـَٔاتَيْنَا
So We gave
ٱلَّذِينَ
those who
ءَامَنُواْ
believed
مِنْهُمْ
among them
أَجْرَهُمْ
their reward,
صلے

وَكَثِيرٌ
but most
مِّنْهُمْ
of them

فَٰسِقُونَ

(are) defiantly disobediently.

٢٧

(27)

ثُمَّ قَفَّيْنَا عَلَىٰٓ ءَاثَٰرِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ٱبْنِ مَرْيَمَ وَءَاتَيْنَٰهُ ٱلْإِنجِيلَ وَجَعَلْنَا فِى قُلُوبِ ٱلَّذِينَ ٱتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۖ فَـَٔاتَيْنَا ٱلَّذِينَ ءَامَنُوا۟ مِنْهُمْ أَجْرَهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَٰسِقُونَ ٢٧

(27) Then We sent following their footsteps Our messengers and followed [them] with Jesus, the son of Mary, and gave him the Gospel. And We placed in the hearts of those who followed him compassion and mercy and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allah. But they did not observe it with due observance. So We gave the ones who believed among them their reward, but many of them are defiantly disobedient.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

ٱتَّقُوا۟

Fear

ٱللَّهَ

Allah

وَءَامِنُوا۟

and believe

بِرَسُولِهِۦ

in His Messenger;

يُؤْتِكُمْ

He will give you

كِفْلَيْنِ

double portion

مِن

of

رَّحْمَتِهِۦ

His Mercy

وَيَجْعَل

and He will make

لَّكُمْ

for you

نُورًا

a light,

تَمْشُونَ

you will walk

بِهِۦ

with it,

وَيَغْفِرْ

and He will forgive

لَكُمْ

you.

ج

وَٱللَّهُ

And Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

٢٨

(28)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَءَامِنُوا۟ بِرَسُولِهِۦ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِۦ وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِۦ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٢٨

(28) O you who have believed, fear Allah and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allah is Forgiving and Merciful.

لِّئَلَّا

So that may

يَعْلَمَ

know

أَهْلُ

(the) People

ٱلْكِتَٰبِ

(of) the Book

أَلَّا

that not

يَقْدِرُونَ

they have power

عَلَىٰ

over

شَىْءٍ

anything

مِّن

from

فَضْلِ

(the) Bounty

ٱللَّهِ

(of) Allah,

لا

وَأَنَّ

and that

ٱلْفَضْلَ

the Bounty

بِيَدِ

(is) in Allah's Hand;

ٱللَّهِ

يُؤْتِيهِ

He gives it

مَن

(to) whom

يَشَآءُ

He wills.

ج

وَٱللَّهُ

And Allah

ذُو

(is) the Possessor of Bounty

ٱلْفَضْلِ

ٱلْعَظِيمِ

the Great.

٢٩

(29)

لِّئَلَّا يَعْلَمَ أَهْلُ ٱلْكِتَٰبِ أَلَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّن

فَضْلِ ٱللَّهِ ۙ وَأَنَّ ٱلْفَضْلَ بِيَدِ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ٢٩

(29) [This is] so that the People of the Scripture may know that they are not able [to obtain] anything from the bounty of Allah and that [all] bounty is in the hand of Allah; He gives it to whom He wills. And Allah is the possessor of great bounty.

ءَايَٰتُهَا ٢٢

Verses 22

سُورَةُ ٱلْمُجَادِلَةِ

Chapter 58 The Pleading Woman

رُكُوعَاتُهَا ٣

Rukus 3

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

قَدْ

Indeed,

سَمِعَ

Allah has heard

ٱللَّهُ

قَوْلَ

(the) speech

ٱلَّتِى

(of) one who

تُجَٰدِلُكَ

disputes with you

فِى

concerning

زَوْجِهَا

her husband

وَتَشْتَكِىٓ

and she directs her complaint

إِلَى

to

ٱللَّهِ

Allah.

وَٱللَّهُ

And Allah

يَسْمَعُ

hears

تَحَاوُرَكُمَآ

(the) dialogue of both of you.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

سَمِيعٌۢ

(is) All-Hearer,

بَصِيرٌ

All-Seer.

١

(1)

قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ١

(1) Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is Hearing and Seeing.

ٱلَّذِينَ

Those who

يُظَٰهِرُونَ

pronounce zihar

مِنكُم

among you

مِّن

[from]

نِّسَآئِهِم

(to) their wives,

مَّا

not

هُنَّ

they

أُمَّهَٰتِهِمْ

(are) their mothers.

صلے

إِنْ

Not

أُمَّهَٰتُهُمْ

(are) their mothers

إِلَّا

except

ٱلَّٰٓـِٔى

those who

وَلَدْنَهُمْ

gave them birth.

ج

وَإِنَّهُمْ

And indeed, they

لَيَقُولُونَ

surely say

مُنكَرًا

an evil

مِّنَ

[of]

ٱلْقَوْلِ

[the] word

وَزُورًا

and a lie.

ج

وَإِنَّ

But indeed,

ٱللَّهَ

Allah

لَعَفُوٌّ

(is) surely, Oft-Pardoning,

غَفُورٌ

Oft-Forgiving.

٢

(2)

ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْ ۖ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔى وَلَدْنَهُمْ ۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًا ۚ وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ ٢

(2) Those who pronounce thihar among you [to separate] from their wives - they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allah is Pardoning and Forgiving.

وَٱلَّذِينَ

And those who

يُظَٰهِرُونَ

pronounce zihar

مِن

[from]

نِّسَآئِهِمْ

(to) their wives

ثُمَّ

then

يَعُودُونَ

go back

لِمَا

on what

قَالُواْ

they said,

فَتَحْرِيرُ

then freeing

رَقَبَةٍ

(of) a slave

مِّن

before

قَبْلِ

[that]

أَن

they touch each other.

يَتَمَآسَّا

That

ج

ذَٰلِكُمْ

you are admonished

تُوعَظُونَ

to it.

بِهِۦ
And Allah
ج

وَٱللَّهُ
of what
بِمَا
you do
تَعْمَلُونَ
(is) All-Aware.
خَبِيرٌ
٣

(3)
وَٱلَّذِينَ يُظَٰهِرُونَ مِن نِّسَآئِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُواْ فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَآسَّا ۚ ذَٰلِكُمْ تُوعَظُونَ بِهِۦ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ٣
(3) And those who pronounce thihar from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allah is Acquainted with what you do.
فَمَن
Then whoever
لَّمْ
(does) not
يَجِدْ
find,
فَصِيَامُ
then fasting
شَهْرَيْنِ
(for) two months

مُتَتَابِعَيْنِ
consecutively

مِن
before

قَبْلِ

أَن
[that]

يَتَمَآسَّا
they both touch each other.
صلے

فَمَن
But (he) who

لَّمْ
not

يَسْتَطِعْ
is able

فَإِطْعَامُ
then (the) feeding

سِتِّينَ
(of) sixty

مِسْكِينًا
needy one(s).
ج

ذَٰلِكَ
That -

لِتُؤْمِنُوا۟
so that you may believe

بِٱللَّهِ

in Allah

وَرَسُولِهِۦ

and His Messenger,

ج

وَتِلْكَ

and these

حُدُودُ

(are the) limits

ٱللَّهِ

(of) Allah,

قلے

وَلِلْكَٰفِرِينَ

and for the disbelievers

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful.

٤

(4)

فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ أَن يَتَمَآسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۗ وَلِلْكَٰفِرِينَ عَذَابٌ أَلِيمٌ ٤

(4) And he who does not find [a slave] - then a fast for two months consecutively before they touch one another; and he who is unable - then the feeding of sixty poor persons. That is for you to believe [completely] in Allah and His Messenger; and those are the limits [set by] Allah. And for the disbelievers is a painful punishment.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يُحَآدُّونَ

oppose

ٱللَّهَ

Allah

وَرَسُولَهُۥ

and His Messenger

كُبِتُواْ

(will) be disgraced

كَمَا

as

كُبِتَ

were disgraced

ٱلَّذِينَ

those

مِن

before them.

قَبْلِهِمْۚ

وَقَدْ

And certainly

أَنزَلْنَآ

We have sent down

ءَايَٰتٍ

Verses

بَيِّنَٰتٍ

clear.

ج

وَلِلْكَٰفِرِينَ

And for the disbelievers

عَذَابٌ

(is) a punishment

مُّهِينٌ

humiliating.

٥

(5)

إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥ كُبِتُوا۟ كَمَا كُبِتَ ٱلَّذِينَ مِن قَبْلِهِمْ ۚ وَقَدْ أَنزَلْنَآ ءَايَٰتٍۭ بَيِّنَٰتٍ ۚ وَلِلْكَٰفِرِينَ عَذَابٌ مُّهِينٌ ٥

(5) Indeed, those who oppose Allah and His Messenger are abased as those before them were abased. And We have certainly sent down verses of clear evidence. And for the disbelievers is a humiliating punishment.

يَوْمَ

(On the) Day

يَبْعَثُهُمُ

(when) Allah will raise them

ٱللَّهُ

جَمِيعًا

all

فَيُنَبِّئُهُم

and inform them

بِمَا

of what

عَمِلُوٓا۟

they did.

ج

أَحْصَىٰهُ

Allah has recorded it

ٱللَّهُ

وَنَسُوهُ

while they forgot it.

ج

وَٱللَّهُ

And Allah

عَلَىٰ

(is) over

كُلِّ

all

شَىْءٍ

things

شَهِيدٌ

a Witness.

٦

(6)

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوٓا۟ ۚ أَحْصَىٰهُ ٱللَّهُ وَنَسُوهُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ

٦

(6) On the Day when Allah will resurrect them all and inform them of what they did. Allah had enumerated it, while they forgot it; and Allah is, over all things, Witness.

أَلَمْ

Do not

تَرَ

you see

أَنَّ

that

ٱللَّهَ

Allah

يَعْلَمُ

knows

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth?

صلے

مَا

Not

يَكُونُ

there is

مِن

any

نَّجْوَىٰ

secret counsel

ثَلَٰثَةٍ

(of) three

إِلَّا

but

هُوَ

He (is)

رَابِعُهُمْ

(the) fourth of them,

وَلَا

and not

خَمْسَةٍ

five

إِلَّا

but

هُوَ

He (is)

سَادِسُهُمْ

(the) sixth of them,

وَلَآ

and not

أَدْنَىٰ

less

مِن

than

ذَٰلِكَ

that

وَلَآ

and not

أَكْثَرَ

more

إِلَّا

but

هُوَ

He

مَعَهُمْ

(is) with them

أَيْنَ

wherever

مَا

كَانُوا۟

they are.

صلے

ثُمَّ

Then

يُنَبِّئُهُم

He will inform them

بِمَا

of what

عَمِلُوا۟

they did

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

بِكُلِّ

of every

شَىْءٍ

thing

عَلِيمٌ

(is) All-Knower.

٧

(7)

أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَآ أَدْنَىٰ مِن ذَٰلِكَ وَلَآ أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا۟ ۖ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ

٧

(7) Have you not considered that Allah knows what is in the heavens and what is on the earth? There is in no private conversation three but that He is the fourth of them, nor are there five but that He is the sixth of them - and no less than that and no more except that He is with them [in knowledge] wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing.

أَلَمْ

Do not

تَرَ

you see

إِلَى

[to]

ٱلَّذِينَ

those who

نُهُوا۟
were forbidden

عَنِ
from

ٱلنَّجْوَىٰ
secret counsels,

ثُمَّ
then

يَعُودُونَ
they return

لِمَا
to what

نُهُوا۟
they were forbidden

عَنْهُ
from [it],

وَيَتَنَٰجَوْنَ
and they hold secret counsels

بِٱلْإِثْمِ
for sin

وَٱلْعُدْوَٰنِ
and aggression

وَمَعْصِيَتِ
and disobedience

ٱلرَّسُولِ
(to) the Messenger?

وَإِذَا
And when

جَآءُوكَ

they come to you,

حَيَّوْكَ

they greet you

بِمَا

with what

لَمْ

not

يُحَيِّكَ

greets you

بِهِ

therewith

ٱللَّهُ

Allah,

وَيَقُولُونَ

and they say

فِىٓ

among

أَنفُسِهِمْ

themselves,

لَوْلَا

"Why (does) not

يُعَذِّبُنَا

Allah punish us

ٱللَّهُ

بِمَا

for what

نَقُولُ

we say?"

ج

حَسْبُهُمْ

Sufficient (for) them

جَهَنَّمُ

(is) Hell,

يَصْلَوْنَهَا

they will burn in it

صلے

فَبِئْسَ

and worst is

ٱلْمَصِيرُ

the destination.

٨

(8)

أَلَمْ تَرَ إِلَى ٱلَّذِينَ نُهُوا۟ عَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَا نُهُوا۟ عَنْهُ وَيَتَنَٰجَوْنَ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَإِذَا جَآءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِىٓ أَنفُسِهِمْ لَوْلَا يُعَذِّبُنَا ٱللَّهُ بِمَا نَقُولُ ۚ حَسْبُهُمْ جَهَنَّمُ يَصْلَوْنَهَا ۖ فَبِئْسَ ٱلْمَصِيرُ ٨

(8) Have you not considered those who were forbidden from private conversation, then they return to that which they were forbidden and converse among themselves about sin and aggression and disobedience to the Messenger? And when they come to you, they greet you with that [word] by which Allah does not greet you and say among themselves, "Why does Allah not punish us for what we say?" Sufficient for them is Hell, which they will [enter to] burn, and wretched is the destination.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوٓاْ
إِذَا
When
تَنَٰجَيْتُمْ
you hold secret counsel
فَلَا
then (do) not
تَتَنَٰجَوْاْ
hold secret counsel
بِٱلْإِثْمِ
for sin
وَٱلْعُدْوَٰنِ
and aggression
وَمَعْصِيَتِ
and disobedience
ٱلرَّسُولِ
(to) the Messenger,
وَتَنَٰجَوْاْ
but hold secret counsel
بِٱلْبِرِّ
for righteousness
وَٱلتَّقْوَىٰ
and piety.
صلى

وَٱتَّقُواْ
And fear
ٱللَّهَ
Allah,

ٱلَّذِىٓ

the One Who,

إِلَيْهِ

to Him

تُحْشَرُونَ

you will be gathered.

٩

(9)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِذَا تَنَٰجَيْتُمْ فَلَا تَتَنَٰجَوْا۟ بِٱلْإِثْمِ وَٱلْعُدْوَٰنِ وَمَعْصِيَتِ ٱلرَّسُولِ وَتَنَٰجَوْا۟ بِٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ إِلَيْهِ تُحْشَرُونَ ٩

(9) O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allah, to whom you will be gathered.

إِنَّمَا

Only

ٱلنَّجْوَىٰ

the secret counsels

مِنَ

(are) from

ٱلشَّيْطَٰنِ

the Shaitaan

لِيَحْزُنَ

that he may grieve

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe,

وَلَيْسَ

but not

بِضَآرِّهِمْ

he (can) harm them

شَيْـًٔا

(in) anything

إِلَّا

except

بِإِذْنِ

by Allah's permission.

ٱللَّهِ

ج

وَعَلَى

And upon

ٱللَّهِ

Allah

فَلْيَتَوَكَّلِ

let put (their) trust

ٱلْمُؤْمِنُونَ

the believers.

١٠

(10)

إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطَٰنِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُوا۟ وَلَيْسَ بِضَآرِّهِمْ شَيْـًٔا إِلَّا بِإِذْنِ ٱللَّهِ ج وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ١٠

(10) Private conversation is only from Satan that he may grieve those who have believed, but he will not harm them at all except by permission of Allah. And upon Allah let the believers rely.

يَٰٓأَيُّهَا
O you who believe
ٱلَّذِينَ
ءَامَنُوٓا۟
إِذَا
When
قِيلَ
it is said
لَكُمْ
to you
تَفَسَّحُوا۟
"Make room,"
فِى
in
ٱلْمَجَٰلِسِ
the assemblies
فَٱفْسَحُوا۟
then make room,
يَفْسَحِ
Allah will make room
ٱللَّهُ
لَكُمْ
for you.
ۖ

وَإِذَا
And when
قِيلَ
it is said

ٱنشُزُوا۟

"Rise up,"

فَٱنشُزُوا۟

then rise up;

يَرْفَعِ

Allah will raise

ٱللَّهُ

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

مِنكُمْ

among you

وَٱلَّذِينَ

and those who

أُوتُوا۟

were given

ٱلْعِلْمَ

the knowledge,

دَرَجَٰتٍ

(in) degrees.

ج

وَٱللَّهُ

And Allah

بِمَا

of what

تَعْمَلُونَ

you do

خَبِيرٌ

(is) All-Aware.

١١

(11)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قِيلَ لَكُمْ تَفَسَّحُواْ فِى ٱلْمَجَٰلِسِ فَٱفْسَحُواْ يَفْسَحِ ٱللَّهُ لَكُمْ ۖ وَإِذَا قِيلَ ٱنشُزُواْ فَٱنشُزُواْ يَرْفَعِ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ دَرَجَٰتٍ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ١١

(11) O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوٓاْ

إِذَا

When

نَٰجَيْتُمُ

you privately consult

ٱلرَّسُولَ

the Messenger,

فَقَدِّمُواْ

then offer

بَيْنَ

before

يَدَىْ

نَجْوَىٰكُمْ

your private consultation,

صَدَقَةً

charity.

ج

ذَٰلِكَ

That

خَيْرٌ

(is) better

لَّكُمْ

for you

وَأَطْهَرُ

and purer.

ج

فَإِن

But if

لَّمْ

not

تَجِدُواْ

you find,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

١٢

(12)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَٰجَيۡتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيۡنَ يَدَيۡ نَجۡوَىٰكُمۡ صَدَقَةٗۚ ذَٰلِكَ خَيۡرٞ لَّكُمۡ وَأَطۡهَرُۚ فَإِن لَّمۡ تَجِدُواْ فَإِنَّ ٱللَّهَ غَفُورٞ رَّحِيمٌ ١٢

(12) O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] - then indeed, Allah is Forgiving and Merciful.

ءَأَشۡفَقۡتُمۡ

Are you afraid

أَن

to

تُقَدِّمُواْ

offer

بَيۡنَ

before

يَدَيۡ

نَجۡوَىٰكُمۡ

your private consultation

صَدَقَٰتٖ

charities?

ۚ

فَإِذۡ

Then when

لَمۡ

you do not

تَفۡعَلُواْ

وَتَابَ

and Allah has forgiven

ٱللَّهُ

عَلَيْكُمْ

you,

فَأَقِيمُواْ

then establish

ٱلصَّلَوٰةَ

the prayer

وَءَاتُواْ

and give

ٱلزَّكَوٰةَ

the zakah,

وَأَطِيعُواْ

and obey

ٱللَّهَ

Allah

وَرَسُولَهُۥ

and His Messenger.

ج

وَٱللَّهُ

And Allah

خَبِيرٌ

(is) All-Aware

بِمَا

of what

تَعْمَلُونَ

you do.

١٣

(13)

ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا۟ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَٰتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا۟ وَتَابَ ٱللَّهُ عَلَيْكُمْ فَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ١٣

(13) Have you feared to present before your consultation charities? Then when you do not and Allah has forgiven you, then [at least] establish prayer and give zakah and obey Allah and His Messenger. And Allah is Acquainted with what you do.

أَلَمْ

Do not

تَرَ

you see

إِلَى

[to]

ٱلَّذِينَ

those who

تَوَلَّوْا۟

take as allies

قَوْمًا

a people,

غَضِبَ

wrath

ٱللَّهُ

(of) Allah

عَلَيْهِم

(is) upon them?

مَّا

They (are) not

هُم

مِّنكُمْ

of you

وَلَا

and not

مِنْهُمْ

of them,

وَيَحْلِفُونَ

and they swear

عَلَى

to

ٱلْكَذِبِ

the lie

وَهُمْ

while they

يَعْلَمُونَ

know.

١٤

(14)

أَلَمْ تَرَ إِلَى ٱلَّذِينَ تَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ ۞ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ ١٤

(14) Have you not considered those who make allies of a people with whom Allah has become angry? They are neither of you nor of them, and they swear to untruth while they know [they are lying].

أَعَدَّ

Allah has prepared

ٱللَّهُ

لَهُمْ

for them

عَذَابًا

a punishment

شَدِيدًا

severe.

صلے

إِنَّهُمْ

Indeed, [they]

سَآءَ

evil is

مَا

what

كَانُوا۟

they used to

يَعْمَلُونَ

do.

١٥

(15)

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ١٥

(15) Allah has prepared for them a severe punishment. Indeed, it was evil that they were doing.

ٱتَّخَذُوٓا۟

They have taken

أَيْمَـٰنَهُمْ

their oaths

جُنَّةً

(as) a cover,

فَصَدُّوا۟

so they hinder

عَن

from

سَبِيلِ

(the) way of Allah,

ٱللَّهِ

فَلَهُمْ

so for them

عَذَابٌ

(is) a punishment

مُّهِينٌ

humiliating.

١٦

(16)

ٱتَّخَذُوٓا۟ أَيْمَـٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ١٦

(16) They took their [false] oaths as a cover, so they averted [people] from the way of Allah, and for them is a humiliating punishment.

لَّن

Never

تُغْنِىَ

will avail

عَنْهُمْ

them

أَمْوَٰلُهُمْ

their wealth

وَلَآ

and not

أَوْلَـٰدُهُم

their children

مِّنَ

against

ٱللَّهِ

Allah

شَيْـًٔا

(in) anything.

ج

أُو۟لَـٰٓئِكَ

Those

أَصْحَـٰبُ

(will be) companions

ٱلنَّارِ

(of) the Fire,

صلے

هُمْ

they,

فِيهَا

in it,

خَـٰلِدُونَ

will abide forever.

١٧

(17)

لَّن تُغْنِىَ عَنْهُمْ أَمْوَٰلُهُمْ وَلَآ أَوْلَـٰدُهُم مِّنَ ٱللَّهِ شَيْـًٔا ۚ
أُو۟لَـٰٓئِكَ أَصْحَـٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَـٰلِدُونَ ١٧

(17) Never will their wealth or their children avail them against Allah at all. Those are the companions of the Fire; they will abide therein eternally

يَوْمَ

(On the) Day

يَبْعَثُهُمُ

Allah will raise them

ٱللَّهُ

جَمِيعًا

all,

فَيَحْلِفُونَ

then they will swear

لَهُۥ

to Him

كَمَا

as

يَحْلِفُونَ

they swear

لَكُمْ

to you.

صلے

وَيَحْسَبُونَ

And they think

أَنَّهُمْ

that they

عَلَىٰ

(are) on

شَىْءٍ

something.

أَلَآ

No doubt

إِنَّهُمْ

Indeed, they

هُمُ

[they]

ٱلْكَٰذِبُونَ

(are) the liars.

١٨

(18)

يَوْمَ يَبْعَثُهُمُ ٱللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥ كَمَا يَحْلِفُونَ لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَىْءٍ ۚ أَلَآ إِنَّهُمْ هُمُ ٱلْكَٰذِبُونَ ١٨

(18) On the Day Allah will resurrect them all, and they will swear to Him as they swear to you and think that they are [standing] on something. Unquestionably, it is they who are the liars.

ٱسْتَحْوَذَ

Has overcome

عَلَيْهِمُ

them

ٱلشَّيْطَٰنُ

the Shaitaan,

فَأَنسَىٰهُمْ

so he made them forget

ذِكْرَ

(the) remembrance

ٱللَّهِ

(of) Allah.

ج

أُو۟لَٰٓئِكَ

Those

حِزْبُ

(are the) party

ٱلشَّيْطَٰنِ

(of) the Shaitaan.

ج

أَلَآ

No doubt

إِنَّ

Indeed,

حِزْبَ

(the) party

ٱلشَّيْطَٰنِ

(of) the Shaitaan,

هُمُ

they

ٱلْخَٰسِرُونَ

(will be) the losers.

١٩

(19)

ٱسْتَحْوَذَ عَلَيْهِمُ ٱلشَّيْطَٰنُ فَأَنسَىٰهُمْ ذِكْرَ ٱللَّهِ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱلشَّيْطَٰنِ ۚ أَلَآ إِنَّ حِزْبَ ٱلشَّيْطَٰنِ هُمُ ٱلْخَٰسِرُونَ ١٩

(19) Satan has overcome them and made them forget the remembrance of Allah. Those are the party of Satan. Unquestionably, the party of Satan - they will be the losers.

إِنَّ
Indeed,
ٱلَّذِينَ
those who
يُحَآدُّونَ
oppose
ٱللَّهَ
Allah
وَرَسُولَهُۥٓ
and His Messenger,
أُو۟لَٰٓئِكَ
those
فِى
(will be) among
ٱلْأَذَلِّينَ
the most humiliated.
٢٠
(20)
إِنَّ ٱلَّذِينَ يُحَآدُّونَ ٱللَّهَ وَرَسُولَهُۥٓ أُو۟لَٰٓئِكَ فِى ٱلْأَذَلِّينَ ٢٠
(20) Indeed, the ones who oppose Allah and His Messenger - those will be among the most humbled.
كَتَبَ
Allah has decreed,
ٱللَّهُ
لَأَغْلِبَنَّ
"Surely, I will overcome,
أَنَا۠
I

وَرُسُلِىٓ

and My Messengers."

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

قَوِىٌّ

(is) All-Strong,

عَزِيزٌ

All-Mighty.

٢١

(21)

كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا۠ وَرُسُلِىٓ ۚ إِنَّ ٱللَّهَ قَوِىٌّ عَزِيزٌ

٢١

(21) Allah has written, "I will surely overcome, I and My messengers." Indeed, Allah is Powerful and Exalted in Might.

لَّا

You will not find

تَجِدُ

قَوْمًا

a people

يُؤْمِنُونَ

who believe

بِٱللَّهِ

in Allah

وَٱلْيَوْمِ

and the Day

ٱلْءَاخِرِ
the Last
يُوَآدُّونَ
loving
مَنْ
(those) who
حَآدَّ
oppose
ٱللَّهَ
Allah
وَرَسُولَهُۥ
and His Messenger
وَلَوْ
even if
كَانُوٓا۟
they were
ءَابَآءَهُمْ
their fathers
أَوْ
or
أَبْنَآءَهُمْ
their sons
أَوْ
or
إِخْوَٰنَهُمْ
their brothers
أَوْ
or
عَشِيرَتَهُمْ

their kindred.
ج

أُو۟لَـٰٓئِكَ
Those -
كَتَبَ
He has decreed
فِى
within
قُلُوبِهِمُ
their hearts
ٱلْإِيمَـٰنَ
faith
وَأَيَّدَهُم
and supported them
بِرُوحٍ
with a spirit
مِّنْهُ
from Him.
صلے

وَيُدْخِلُهُمْ
And He will admit them
جَنَّـٰتٍ
(to) Gardens,
تَجْرِى
flow
مِن
from
تَحْتِهَا
underneath it

ٱلْأَنْهَٰرُ

the rivers,

خَٰلِدِينَ

will abide forever

فِيهَا

in it.

ج

رَضِىَ

Allah is pleased

ٱللَّهُ

عَنْهُمْ

with them,

وَرَضُوا۟

and they are pleased

عَنْهُ

with Him.

ج

أُو۟لَٰٓئِكَ

Those

حِزْبُ

(are the) party

ٱللَّهِ

(of) Allah.

ج

أَلَآ

No doubt

إِنَّ

Indeed,

حِزْبَ

(the) party

ٱللَّهِ

(of) Allah,

هُمُ

they

ٱلْمُفْلِحُونَ

(are) the successful ones.

٢٢

(22)

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ يُوَآدُّونَ مَنْ حَآدَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوٓا۟ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَٰنَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُو۟لَٰٓئِكَ كَتَبَ فِى قُلُوبِهِمُ ٱلْإِيمَٰنَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ رَضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ أُو۟لَٰٓئِكَ حِزْبُ ٱللَّهِ ۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ٢٢

(22) You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah - they are the successful.

ءَايَٰتُهَا ٢٤

Verses 24

سُورَةُ ٱلْحَشْرِ

Chapter 59 The Exile

رُكُوعَاتُهَا ٣

Rukus 3

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

سَبَّحَ

Glorifies

لِلَّهِ

[to] Allah

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth.

صلے

وَهُوَ

And He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلْحَكِيمُ

the All-Wise.

١

(1)

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١

(1) Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise.

هُوَ

He

ٱلَّذِىٓ

(is) the One Who

أَخْرَجَ

expelled

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved

مِنْ

from

أَهْلِ

(the) People

ٱلْكِتَٰبِ

(of) the Scripture

مِن

from

دِيَٰرِهِمْ

their homes

لِأَوَّلِ

at (the) first

ٱلْحَشْرِ

gathering.
ج

مَا
Not
ظَنَنتُمْ
you think
أَن
that
يَخْرُجُواْ
they would leave,
صلے

وَظَنُّوٓاْ
and they thought
أَنَّهُم
that [they]
مَّانِعَتُهُمْ
would defend them
حُصُونُهُم
their fortresses
مِّنَ
against
ٱللَّهِ
Allah.
فَأَتَىٰهُمُ
But Allah came to them
ٱللَّهُ

مِنْ
from

حَيْثُ
where
لَمْ
not
يَحْتَسِبُوا۟
they expected,
صلے

وَقَذَفَ
and He cast
فِى
into
قُلُوبِهِمُ
their hearts
ٱلرُّعْبَ
[the] terror,
ج

يُخْرِبُونَ
they destroyed
بُيُوتَهُم
their houses
بِأَيْدِيهِمْ
with their hands
وَأَيْدِى
and the hands
ٱلْمُؤْمِنِينَ
(of) the believers.
فَٱعْتَبِرُوا۟
So take a lesson,

يَٰٓأُوْلِى

O those endowed with insight

ٱلْأَبْصَٰرِ

٢

(2)

هُوَ ٱلَّذِىٓ أَخْرَجَ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ مِن دِيَٰرِهِمْ لِأَوَّلِ ٱلْحَشْرِ ۚ مَا ظَنَنتُمْ أَن يَخْرُجُوا۟ ۖ وَظَنُّوٓا۟ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَ ٱللَّهِ فَأَتَىٰهُمُ ٱللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا۟ ۖ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُم بِأَيْدِيهِمْ وَأَيْدِى ٱلْمُؤْمِنِينَ فَٱعْتَبِرُوا۟ يَٰٓأُوْلِى ٱلْأَبْصَٰرِ ٢

(2) It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allah; but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision.

وَلَوْلَآ

And if not

أَن

[that]

كَتَبَ

Allah (had) decreed

ٱللَّهُ

عَلَيْهِمُ

for them

ٱلْجَلَآءَ

the exile,

لَعَذَّبَهُمْ

certainly He (would) have punished them

فِى

in

ٱلدُّنْيَا

the world,

صلے

وَلَهُمْ

and for them

فِى

in

ٱلْءَاخِرَةِ

the Hereafter

عَذَابُ

(is) a punishment

ٱلنَّارِ

(of) the Fire.

٣

(3)

وَلَوْلَآ أَن كَتَبَ ٱللَّهُ عَلَيْهِمُ ٱلْجَلَآءَ لَعَذَّبَهُمْ فِى ٱلدُّنْيَا ۖ وَلَهُمْ فِى ٱلْءَاخِرَةِ عَذَابُ ٱلنَّارِ ٣

(3) And if not that Allah had decreed for them evacuation, He would have punished them in [this] world, and for them in the Hereafter is the punishment of the Fire.

ذَٰلِكَ

That

بِأَنَّهُمْ

(is) because [they]

شَآقُّوا۟

they opposed

ٱللَّهَ

Allah

وَرَسُولَهُۥ

and His Messenger.

صلے

وَمَن

And whoever

يُشَآقِّ

opposes

ٱللَّهَ

Allah

فَإِنَّ

then indeed,

ٱللَّهَ

Allah

شَدِيدُ

(is) severe

ٱلْعِقَابِ

(in) penalty.

٤

(4)

ذَٰلِكَ بِأَنَّهُمْ شَآقُّواْ ٱللَّهَ وَرَسُولَهُۥ ۖ وَمَن يُشَآقِّ ٱللَّهَ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ٤

(4) That is because they opposed Allah and His Messenger. And whoever opposes Allah - then indeed, Allah is severe in penalty.

مَا

Whatever

قَطَعْتُم

you cut down

مِّن

of

لِّينَةٍ

(the) palm-trees

أَوْ

or

تَرَكْتُمُوهَا

you left them

قَآئِمَةً

standing

عَلَىٰٓ

on

أُصُولِهَا

their roots,

فَبِإِذْنِ

it (was) by the permission

ٱللَّهِ

(of) Allah,

وَلِيُخْزِىَ

and that He may disgrace

ٱلْفَٰسِقِينَ

the defiantly disobedient.

٥

(5)

مَا قَطَعْتُم مِّن لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَٰسِقِينَ ٥

(5) Whatever you have cut down of [their] palm trees or left standing on their trunks - it was by permission of Allah and so He would disgrace the defiantly disobedient.

وَمَآ

And what

أَفَآءَ

Allah restored

ٱللَّهُ

عَلَىٰ

to

رَسُولِهِۦ

His Messenger

مِنْهُمْ

from them,

فَمَآ

then not

أَوْجَفْتُمْ

you made expedition

عَلَيْهِ

for it

مِنْ

of

خَيْلٍ

horses

وَلَا

and not

رِكَابٍ

camels,

وَلَٰكِنَّ

but

ٱللَّهَ

Allah

يُسَلِّطُ
gives power
رُسُلَهُۥ
(to) His Messengers
عَلَىٰ
over
مَن
whom
يَشَآءُ
He wills.
ج

وَٱللَّهُ
And Allah
عَلَىٰ
(is) on
كُلِّ
every
شَىْءٍ
thing
قَدِيرٌ
All-Powerful.
٦
(6)
وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ ٱللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٦
(6) And what Allah restored [of property] to His Messenger from them

- you did not spur for it [in an expedition] any horses or camels, but Allah gives His messengers power over whom He wills, and Allah is over all things competent.

مَّآ

What

أَفَآءَ

Allah restored

ٱللَّهُ

عَلَىٰ

to

رَسُولِهِۦ

His Messenger

مِنْ

from

أَهْلِ

(the) people

ٱلْقُرَىٰ

(of) the towns,

فَلِلَّهِ

(it is) for Allah

وَلِلرَّسُولِ

and His Messenger

وَلِذِى

and for the kindred

ٱلْقُرْبَىٰ

وَٱلْيَتَٰمَىٰ

and the orphans

وَٱلْمَسَٰكِينِ

and the needy

وَٱبْنِ

and the wayfarer,

ٱلسَّبِيلِ

كَىْ

that

لَا

not

يَكُونَ

it becomes

دُولَةًۢ

a (perpetual) circulation

بَيْنَ

between

ٱلْأَغْنِيَآءِ

the rich

مِنكُمْ

among you.

ۚ

وَمَآ

And whatever

ءَاتَىٰكُمُ

gives you

ٱلرَّسُولُ

the Messenger,

فَخُذُوهُ

take it

وَمَا

and whatever

نَهَىٰكُمْ
he forbids you
عَنْهُ
from it,
فَٱنتَهُوا۟
refrain.
ج

وَٱتَّقُوا۟
And fear
ٱللَّهَ
Allah.
صلے

إِنَّ
Indeed,
ٱللَّهَ
Allah
شَدِيدُ
(is) severe
ٱلْعِقَابِ
(in) penalty.
٧
(7)

مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ كَىْ لَا يَكُونَ دُولَةًۢ بَيْنَ ٱلْأَغْنِيَآءِ مِنكُمْ ۚ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

(7) And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.

لِلْفُقَرَآءِ

For the poor

ٱلْمُهَٰجِرِينَ

emigrants,

ٱلَّذِينَ

those who

أُخْرِجُوا۟

were expelled

مِن

from

دِيَٰرِهِمْ

their homes

وَأَمْوَٰلِهِمْ

and their properties,

يَبْتَغُونَ

seeking

فَضْلًا

bounty

مِّنَ

from Allah

ٱللَّهِ

وَرِضْوَٰنًا

and pleasure

وَيَنصُرُونَ

and helping

ٱللَّهَ

Allah

وَرَسُولَهُۥٓ

and His Messenger.

ج

أُو۟لَٰٓئِكَ

Those,

هُمُ

they

ٱلصَّٰدِقُونَ

(are) the truthful.

٨

(8)

لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ٨

(8) For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and [His] approval and supporting Allah and His Messenger, [there is also a share]. Those are the truthful.

وَٱلَّذِينَ

And those who

تَبَوَّءُو

settled

ٱلدَّارَ

(in) the home

وَٱلْإِيمَٰنَ

and (accepted) faith

مِن

before them

قَبْلِهِمْ

يُحِبُّونَ

love

مَنْ

(those) who

هَاجَرَ

emigrated

إِلَيْهِمْ

to them,

وَلَا

and not

يَجِدُونَ

they find

فِى

in

صُدُورِهِمْ

their breasts

حَاجَةً

any want

مِّمَّآ

of what

أُوتُوا۟

they were given

وَيُؤْثِرُونَ

but prefer

عَلَىٰٓ

over

أَنفُسِهِمْ

themselves,

وَلَوْ

even though

كَانَ

was

بِهِمْ

with them

خَصَاصَةٌ

poverty.

ج

وَمَن

And whoever

يُوقَ

is saved

شُحَّ

(from) stinginess

نَفْسِهِۦ

(of) his soul,

فَأُو۟لَٰٓئِكَ

then those

هُمُ

[they]

ٱلْمُفْلِحُونَ

(are) the successful ones.

٩

(9)

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ يُحِبُّونَ

مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِى صُدُورِهِمْ حَاجَةً مِّمَّآ أُوتُوا۟ وَيُؤْثِرُونَ عَلَىٰٓ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ٩

(9) And [also for] those who were settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

وَٱلَّذِينَ

And those who

جَآءُو

came

مِنۢ

after them

بَعْدِهِمْ

يَقُولُونَ

they say,

رَبَّنَا

"Our Lord,

ٱغْفِرْ

forgive

لَنَا

us

وَلِإِخْوَٰنِنَا

and our brothers

ٱلَّذِينَ

who

سَبَقُونَا

preceded us

بِٱلْإِيمَٰنِ

in faith,

وَلَا

and (do) not

تَجْعَلْ

put

فِى

in

قُلُوبِنَا

our hearts

غِلًّا

any rancor

لِّلَّذِينَ

towards those who

ءَامَنُوا۟

believed.

رَبَّنَآ

Our Lord,

إِنَّكَ

indeed You

رَءُوفٌ

(are) Full of Kindness,

رَّحِيمٌ

Most Merciful."

١٠

(10)

وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْ لَنَا

وَلِإِخْوَٰنِنَا ٱلَّذِينَ سَبَقُونَا بِٱلْإِيمَٰنِ وَلَا تَجْعَلْ فِى قُلُوبِنَا غِلًّا لِّلَّذِينَ ءَامَنُوا۟ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيمٌ ١٠

(10) And [there is a share for] those who came after them, saying, "Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful."

۞

أَلَمْ

Do not

تَرَ

you see

إِلَى

[to]

ٱلَّذِينَ

those who

نَافَقُوا۟

(were) hypocrites,

يَقُولُونَ

saying

لِإِخْوَٰنِهِمُ

to their brothers,

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieved,

مِنْ

among

أَهْلِ

the People of the Scripture,

ٱلْكِتَٰبِ

لَئِنْ

"If

أُخْرِجْتُمْ

you are expelled,

لَنَخْرُجَنَّ

surely we will leave

مَعَكُمْ

with you,

وَلَا

and not

نُطِيعُ

we will obey

فِيكُمْ

concerning you

أَحَدًا

anyone,

أَبَدًا

ever;

وَإِن

and if

قُوتِلْتُمْ

you are fought,

لَنَنصُرَنَّكُمْ

certainly we will help you."

وَٱللَّهُ

And Allah

يَشْهَدُ

bears witness

إِنَّهُمْ

that they

لَكَٰذِبُونَ

(are) surely liars.

١١

(11)

أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُوا۟ يَقُولُونَ لِإِخْوَٰنِهِمُ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِن قُوتِلْتُمْ لَنَنصُرَنَّكُمْ وَٱللَّهُ يَشْهَدُ إِنَّهُمْ لَكَٰذِبُونَ ١١

(11) Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you." But Allah testifies that they are liars.

لَئِنْ

If

أُخْرِجُوا۟

they are expelled,

لَا

not

يَخْرُجُونَ

they will leave

مَعَهُمْ

with them,

وَلَئِن

and if

قُوتِلُوا۟

they are fought

لَا

not

يَنصُرُونَهُمْ

they will help them.

وَلَئِن

And if

نَّصَرُوهُمْ

they help them,

لَيُوَلُّنَّ

certainly they will turn

ٱلْأَدْبَٰرَ

(their) backs;

ثُمَّ

then

لَا

not

يُنصَرُونَ

they will be helped.

١٢

(12)

لَئِنْ أُخْرِجُواْ لَا يَخْرُجُونَ مَعَهُمْ وَلَئِن قُوتِلُواْ لَا يَنصُرُونَهُمْ وَلَئِن نَّصَرُوهُمْ لَيُوَلُّنَّ ٱلْأَدْبَٰرَ ثُمَّ لَا يُنصَرُونَ ١٢

(12) If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And [even] if they should aid them, they will surely turn their backs; then [thereafter] they will not be aided.

لَأَنتُمْ

Certainly you(r)

أَشَدُّ

fear is more intense

رَهْبَةً

فِى

in

صُدُورِهِم

their breasts

مِّنَ

than

ٱللَّهِ

Allah's.

ج

ذَٰلِكَ

That

بِأَنَّهُمْ

(is) because they

قَوْمٌ

(are) a people

لَّا

(who do) not understand.

يَفْقَهُونَ

١٣

(13)

لَأَنتُمْ أَشَدُّ رَهْبَةً فِى صُدُورِهِم مِّنَ ٱللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَفْقَهُونَ ١٣

(13) You [believers] are more fearful within their breasts than Allah. That is because they are a people who do not understand.

لَا

They will not fight you

يُقَٰتِلُونَكُمْ
جَمِيعًا
all
إِلَّا
except
فِى
in
قُرًى
towns
مُّحَصَّنَةٍ
fortified
أَوْ
or
مِن
from
وَرَآءِ
behind
جُدُرٍ
walls.
ج

بَأْسُهُم
Their violence
بَيْنَهُمْ
among themselves
شَدِيدٌ
(is) severe.
ج

تَحْسَبُهُمْ

You think they

جَمِيعًا

(are) united,

وَقُلُوبُهُمْ

but their hearts

شَتَّىٰ

(are) divided.

ج

ذَٰلِكَ

That

بِأَنَّهُمْ

(is) because they

قَوْمٌ

(are) a people,

لَّا

not

يَعْقِلُونَ

they reason.

١٤

(14)

لَا يُقَٰتِلُونَكُمْ جَمِيعًا إِلَّا فِى قُرًى مُّحَصَّنَةٍ أَوْ مِن وَرَآءِ جُدُرٍۭ ۚ بَأْسُهُم بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْقِلُونَ ١٤

(14) They will not fight you all except within fortified cities or from behind walls. Their violence among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason.

كَمَثَلِ

Like (the) example

ٱلَّذِينَ

(of) those

مِن

before them

قَبْلِهِمْ

قَرِيبًا

shortly,

صلے

ذَاقُواْ

they tasted

وَبَالَ

(the) evil result

أَمْرِهِمْ

(of) their affair,

وَلَهُمْ

and for them

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful.

١٥

(15)

كَمَثَلِ ٱلَّذِينَ مِن قَبْلِهِمْ قَرِيبًا ۖ ذَاقُواْ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ١٥

(15) [Theirs is] like the example of those shortly before them: they tasted the bad consequence of their affair, and they will have a painful punishment.

كَمَثَلِ

Like (the) example

ٱلشَّيْطَٰنِ

(of) the Shaitaan,

إِذْ

when

قَالَ

he says

لِلْإِنسَٰنِ

to man,

ٱكْفُرْ

"Disbelieve."

فَلَمَّا

But when

كَفَرَ

he disbelieves,

قَالَ

he says,

إِنِّى

"Indeed, I am

بَرِىٓءٌ

disassociated

مِّنكَ

from you.

إِنِّىٓ

Indeed, [I]

أَخَافُ

I fear

ٱللَّهَ

Allah,

رَبَّ

(the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds."

١٦

(16)

كَمَثَلِ ٱلشَّيْطَٰنِ إِذْ قَالَ لِلْإِنسَٰنِ ٱكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّى بَرِىٓءٌ مِّنكَ إِنِّىٓ أَخَافُ ٱللَّهَ رَبَّ ٱلْعَٰلَمِينَ

١٦

(16) [The hypocrites are] like the example of Satan when he says to man, "Disbelieve." But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds."

فَكَانَ

So will be

عَٰقِبَتَهُمَآ

(the) end of both of them,

أَنَّهُمَا

that they

فِى

(will be) in

ٱلنَّارِ

the Fire

خَٰلِدَيْنِ

abiding forever

فِيهَا

therein.

ج

وَذَٰلِكَ

And that

جَزَٰٓؤُا۟

(is the) recompense

ٱلظَّٰلِمِينَ

(of) the wrongdoers.

١٧

(17)

فَكَانَ عَٰقِبَتَهُمَآ أَنَّهُمَا فِى ٱلنَّارِ خَٰلِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَٰٓؤُا۟ ٱلظَّٰلِمِينَ ١٧

(17) So the outcome for both of them is that they will be in the Fire, abiding eternally therein. And that is the recompense of the wrongdoers.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

ٱتَّقُوا۟

Fear

ٱللَّهَ

Allah

وَلْتَنظُرْ

and let look

نَفْسٌ

every soul

مَّا

what

قَدَّمَتْ

it has sent forth

لِغَدٍ

for tomorrow,

صلے

وَٱتَّقُواْ

and fear

ٱللَّهَ

Allah.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

خَبِيرٌۢ

(is) All-Aware

بِمَا

of what

تَعْمَلُونَ

you do.

١٨

(18)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۖ وَٱتَّقُواْ ٱللَّهَ ۚ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ١٨

(18) O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do.

وَلَا

And (do) not

تَكُونُواْ

be

كَٱلَّذِينَ

like those who

نَسُوا۟

forgot

ٱللَّهَ

Allah,

فَأَنسَىٰهُمْ

so He made them forget

أَنفُسَهُمْ

themselves.

ج

أُو۟لَٰٓئِكَ

Those

هُمُ

[they]

ٱلْفَٰسِقُونَ

(are) the defiantly disobedient.

١٩

(19)

وَلَا تَكُونُوا۟ كَٱلَّذِينَ نَسُوا۟ ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ١٩

(19) And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient.

لَا

Not

يَسْتَوِىٓ

equal

أَصْحَٰبُ

(are the) companions,

ٱلنَّارِ

(of) the Fire

وَأَصْحَٰبُ

and (the) companions

ٱلْجَنَّةِ

(of) Paradise.

ج

أَصْحَٰبُ

(The) companions

ٱلْجَنَّةِ

(of) Paradise

هُمُ

they

ٱلْفَآئِزُونَ

(are) the achievers.

٢٠

(20)

لَا يَسْتَوِىٓ أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ ۚ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ٢٠

(20) Not equal are the companions of the Fire and the companions of Paradise. The companions of Paradise - they are the attainers [of success].

لَوْ

If

أَنزَلْنَا

We (had) sent down

هَٰذَا

this

ٱلْقُرْءَانَ

Quran

عَلَىٰ

on

جَبَلٍ

a mountain,

لَّرَأَيْتَهُۥ

surely you (would) have seen it

خَٰشِعًا

humbled,

مُّتَصَدِّعًا

breaking asunder

مِّنْ

from

خَشْيَةِ

(the) fear

ٱللَّهِ

(of) Allah.

ج

وَتِلْكَ

And these

ٱلْأَمْثَٰلُ

(are) the examples,

نَضْرِبُهَا

We present them

لِلنَّاسِ

to the people

لَعَلَّهُمْ

so that they may

يَتَفَكَّرُونَ

give thought.

٢١

(21)

لَوْ أَنزَلْنَا هَٰذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُۥ خَٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ ٱللَّهِ ۚ وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ٢١

(21) If We had sent down this Qur'an upon a mountain, you would have seen it humbled and coming apart from fear of Allah. And these examples We present to the people that perhaps they will give thought.

هُوَ

He

ٱللَّهُ

(is) Allah,

ٱلَّذِى

the One Who,

لَآ

(there is) no

إِلَٰهَ

god

إِلَّا

but

هُوَ

He,

صلے

عَٰلِمُ

(the) All-Knower

ٱلْغَيْبِ

(of) the unseen

وَٱلشَّهَٰدَةِ

and the witnessed.

صلے

هُوَ

He

ٱلرَّحْمَٰنُ

(is) the Most Gracious,

ٱلرَّحِيمُ

the Most Merciful.

٢٢

(22)

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ۖ عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ۖ هُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ٢٢

(22) He is Allah, other than whom there is no deity, Knower of the unseen and the witnessed. He is the Entirely Merciful, the Especially Merciful.

هُوَ

He

ٱللَّهُ

(is) Allah,

ٱلَّذِى

the One Who,

لَآ

(there is) no

إِلَٰهَ

god

إِلَّا

but

هُوَ

He,

ٱلْمَلِكُ

the Sovereign,

ٱلْقُدُّوسُ

the Holy One,

ٱلسَّلَٰمُ

the Giver of Peace,

ٱلْمُؤْمِنُ

the Giver of Security,

ٱلْمُهَيْمِنُ

the Guardian,

ٱلْعَزِيزُ

the All-Mighty,

ٱلْجَبَّارُ

the Irresistible,

ٱلْمُتَكَبِّرُ

the Supreme.

ج

سُبْحَٰنَ

Glory (be to)

ٱللَّهِ

Allah

عَمَّا

from what

يُشْرِكُونَ

they associate (with Him).

٢٣

(23)

هُوَ ٱللَّهُ ٱلَّذِى لَآ إِلَٰهَ إِلَّا هُوَ ٱلْمَلِكُ ٱلْقُدُّوسُ ٱلسَّلَٰمُ ٱلْمُؤْمِنُ ٱلْمُهَيْمِنُ ٱلْعَزِيزُ ٱلْجَبَّارُ ٱلْمُتَكَبِّرُ ۚ سُبْحَٰنَ ٱللَّهِ عَمَّا يُشْرِكُونَ ٢٣

(23) He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Bestower of Faith, the Overseer, the Exalted in Might, the Compeller, the Superior. Exalted is Allah above whatever they associate with Him.

هُوَ

He

ٱللَّهُ

(is) Allah,

ٱلْخَٰلِقُ

the Creator,

ٱلْبَارِئُ

the Inventor,

ٱلْمُصَوِّرُ

the Fashioner.

صلے

لَهُ

For Him

ٱلْأَسْمَآءُ

(are) the names

ٱلْحُسْنَىٰ

the beautiful.

ج

يُسَبِّحُ

Glorifies

لَهُۥ

Him

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth.

صلے

وَهُوَ

And He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلْحَكِيمُ

the All-Wise.

٢٤

(24)

هُوَ ٱللَّهُ ٱلْخَٰلِقُ ٱلْبَارِئُ ٱلْمُصَوِّرُ ۖ لَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ يُسَبِّحُ لَهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٢٤

(24) He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and earth is exalting Him. And He is the Exalted in Might, the Wise.

ءَايَٰتُهَا ١٣

Verses 13

سُورَةُ ٱلْمُمْتَحَنَةِ

Chapter 60 She that is to be examined

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُواْ

لَا

(Do) not

تَتَّخِذُواْ

take

عَدُوِّى

My enemies

وَعَدُوَّكُمْ

and your enemies

أَوْلِيَآءَ

(as) allies

تُلْقُونَ

offering

إِلَيْهِم

them

بِٱلْمَوَدَّةِ

love

وَقَدْ
while
كَفَرُواْ
they have disbelieved
بِمَا
in what
جَآءَكُم
came to you
مِّنَ
of
ٱلْحَقِّ
the truth,
يُخْرِجُونَ
driving out
ٱلرَّسُولَ
the Messenger
وَإِيَّاكُمْ
and yourselves
لا

أَن
because
تُؤْمِنُواْ
you believe
بِٱللَّهِ
in Allah,
رَبِّكُمْ
your Lord.
إِن
If

كُنتُمْ

you

خَرَجْتُمْ

come forth

جِهَٰدًا

(to) strive

فِى

in

سَبِيلِى

My way

وَٱبْتِغَآءَ

and (to) seek

مَرْضَاتِى

My Pleasure.

ج

تُسِرُّونَ

You confide

إِلَيْهِم

to them

بِٱلْمَوَدَّةِ

love,

وَأَنَا۠

but I Am

أَعْلَمُ

most knowing

بِمَآ

of what

أَخْفَيْتُمْ

you conceal

وَمَآ

and what

أَعْلَنتُمْ

you declare.

ج

وَمَن

And whoever

يَفْعَلْهُ

does it

مِنكُمْ

among you

فَقَدْ

then certainly

ضَلَّ

he has strayed

سَوَآءَ

(from the) straight

ٱلسَّبِيلِ

path.

١

(1)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ ۙ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى ۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ

مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ١

(1) O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allah, your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.

إِن

If

يَثْقَفُوكُمْ

they gain dominance over you,

يَكُونُواْ

they would be

لَكُمْ

to you

أَعْدَآءً

enemies

وَيَبْسُطُوٓاْ

and extend

إِلَيْكُمْ

against you

أَيْدِيَهُمْ

their hands

وَأَلْسِنَتَهُم

and their tongues

بِٱلسُّوٓءِ

with evil,

وَوَدُّواْ

and they desire

لَوْ

that

تَكْفُرُونَ

you would disbelieve.

٢

(2)

إِن يَثْقَفُوكُمْ يَكُونُواْ لَكُمْ أَعْدَآءً وَيَبْسُطُوٓاْ إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِٱلسُّوٓءِ وَوَدُّواْ لَوْ تَكْفُرُونَ ٢

(2) If they gain dominance over you, they would be to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve.

لَن

Never

تَنفَعَكُمْ

will benefit you

أَرْحَامُكُمْ

your relatives

وَلَآ

and not

أَوْلَٰدُكُمْ

your children

ج

يَوْمَ

(on the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection.

يَفْصِلُ

He will judge

بَيْنَكُمْ

between you.

ج

وَٱللَّهُ

And Allah

بِمَا

of what

تَعْمَلُونَ

you do

بَصِيرٌ

(is) All-Seer.

٣

(3)

لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَآ أَوْلَٰدُكُمْ ۚ يَوْمَ ٱلْقِيَٰمَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٣

(3) Never will your relatives or your children benefit you; the Day of Resurrection He will judge between you. And Allah, of what you do, is Seeing.

قَدْ

Indeed,

كَانَتْ

(there) is

لَكُمْ

for you

أُسْوَةٌ

an example

حَسَنَةٌ

good

فِىٓ

in

إِبْرَٰهِيمَ
Ibrahim
وَٱلَّذِينَ
and those
مَعَهُۥٓ
with him,
إِذْ
when
قَالُواْ
they said
لِقَوْمِهِمْ
to their people,
إِنَّا
"Indeed, we
بُرَءَٰٓؤُاْ
(are) disassociated
مِنكُمْ
from you
وَمِمَّا
and from what
تَعْبُدُونَ
you worship
مِن
besides
دُونِ
ٱللَّهِ
Allah.
كَفَرْنَا
We have denied

بِكُمْ

you,

وَبَدَا

and has appeared

بَيْنَنَا

between us

وَبَيْنَكُمُ

and between you

ٱلْعَدَٰوَةُ

enmity

وَٱلْبَغْضَآءُ

and hatred

أَبَدًا

forever

حَتَّىٰ

until

تُؤْمِنُوا۟

you believe

بِٱللَّهِ

in Allah

وَحْدَهُۥٓ

Alone."

إِلَّا

Except

قَوْلَ

(the) saying

إِبْرَٰهِيمَ

(of) Ibrahim

لِأَبِيهِ

to his father,
لَأَسْتَغْفِرَنَّ
"Surely I ask forgiveness
لَكَ
for you,
وَمَآ
but not
أَمْلِكُ
I have power
لَكَ
for you
مِنَ
from
ٱللَّهِ
Allah
مِن
of
شَىْءٍ
anything.
صلے

رَّبَّنَا
Our Lord,
عَلَيْكَ
upon You
تَوَكَّلْنَا
we put our trust,
وَإِلَيْكَ
and to You
أَنَبْنَا

we turn,

وَإِلَيْكَ

and to You

ٱلْمَصِيرُ

(is) the final return.

٤

(4)

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِىٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ ٱلْعَدَٰوَةُ وَٱلْبَغْضَآءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا۟ بِٱللَّهِ وَحْدَهُۥٓ إِلَّا قَوْلَ إِبْرَٰهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَىْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ ٤

(4) There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, "Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone" except for the saying of Abraham to his father, "I will surely ask forgiveness for you, but I have not [power to do] for you anything against Allah. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.

رَبَّنَا

Our Lord,

لَا

(do) not

تَجْعَلْنَا

make us

فِتْنَةً

a trial

لِّلَّذِينَ

for those who

كَفَرُواْ

disbelieve,

وَٱغْفِرْ

and forgive

لَنَا

us,

رَبَّنَآ

our Lord.

صلى

إِنَّكَ

Indeed You

أَنتَ

[You]

ٱلْعَزِيزُ

(are) the All-Mighty,

ٱلْحَكِيمُ

the All-Wise."

٥

(5)

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُواْ وَٱغْفِرْ لَنَا رَبَّنَآ صلى
إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٥

(5) Our Lord, make us not [objects of] torment for the disbelievers and forgive us, our Lord. Indeed, it is You who is the Exalted in Might, the Wise."

لَقَدْ

Certainly,

كَانَ
(there) is
لَكُمْ
for you
فِيهِمْ
in them
أُسْوَةٌ
an example
حَسَنَةٌ
good
لِّمَن
for (he) who
كَانَ
is hopeful
يَرْجُواْ
ٱللَّهَ
(in) Allah
وَٱلْيَوْمَ
and the Day
ٱلْءَاخِرَ
the Last.
ج

وَمَن
And whoever
يَتَوَلَّ
turns away,
فَإِنَّ
then indeed,

ٱللَّهَ

Allah,

هُوَ

He,

ٱلْغَنِىُّ

(is) Free of need,

ٱلْحَمِيدُ

the Praiseworthy.

٦

(6)

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْءَاخِرَ ۚ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ٦

(6) There has certainly been for you in them an excellent pattern for anyone whose hope is in Allah and the Last Day. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy.

عَسَى

Perhaps

ٱللَّهُ

Allah

أَن

[that]

يَجْعَلَ

will put

بَيْنَكُمْ

between you

وَبَيْنَ

and between

ٱلَّذِينَ
those (to) whom
عَادَيْتُم
you have been enemies,
مِّنْهُم
among them
مَّوَدَّةً
love.
ج

وَٱللَّهُ
And Allah
قَدِيرٌ
(is) All-Powerful.
ج

وَٱللَّهُ
And Allah
غَفُورٌ
(is) Oft-Forgiving,
رَّحِيمٌ
Most Merciful.
٧
(7)
عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ وَٱللَّهُ قَدِيرٌ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ٧

(7) Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah is competent, and Allah is Forgiving and Merciful.

لَّا
Allah (does) not forbid you
يَنْهَىٰكُمُ
ٱللَّهُ
عَنِ
from
ٱلَّذِينَ
those who
لَمْ
(do) not
يُقَٰتِلُوكُمْ
fight you
فِى
in
ٱلدِّينِ
the religion
وَلَمْ
and (do) not
يُخْرِجُوكُم
drive you out
مِّن
of
دِيَٰرِكُمْ
your homes
أَن
that
تَبَرُّوهُمْ
you deal kindly

وَتُقْسِطُوٓا۟

and deal justly

إِلَيْهِمْ

with them.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

يُحِبُّ

loves

ٱلْمُقْسِطِينَ

those who act justly.

٨

(8)

لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَـٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَـٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ٨

(8) Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.

إِنَّمَا

Only

يَنْهَىٰكُمُ

Allah forbids you

ٱللَّهُ

عَنِ

from

ٱلَّذِينَ
those who
قَٰتَلُوكُمْ
fight you
فِى
in
ٱلدِّينِ
the religion
وَأَخْرَجُوكُم
and drive you out
مِّن
of
دِيَٰرِكُمْ
your homes
وَظَٰهَرُوا۟
and support
عَلَىٰٓ
in
إِخْرَاجِكُمْ
your expulsion,
أَن
that
تَوَلَّوْهُمْ
you make them allies.
ج

وَمَن
And whoever
يَتَوَلَّهُمْ
makes them allies,

فَأُو۟لَٰٓئِكَ

then those

هُمُ

[they]

ٱلظَّٰلِمُونَ

(are) the wrongdoers.

٩

(9)

إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ وَظَٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ٩

(9) Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوٓا۟

إِذَا

When

جَآءَكُمُ

come to you

ٱلْمُؤْمِنَٰتُ

the believing women

مُهَٰجِرَٰتٍ

(as) emigrants,

فَٱمْتَحِنُوهُنَّ

then examine them.

صلے

ٱللَّهُ

Allah

أَعْلَمُ

(is) most knowing

بِإِيمَٰنِهِنَّ

of their faith.

صلے

فَإِنْ

And if

عَلِمْتُمُوهُنَّ

you know them

مُؤْمِنَٰتٍ

(to be) believers,

فَلَا

then (do) not

تَرْجِعُوهُنَّ

return them

إِلَى

to

ٱلْكُفَّارِ

the disbelievers.

صلے

لَا

Not

هُنَّ

they

حِلٌّ

(are) lawful

لَّهُمْ

for them

وَلَا

and not

هُمْ

they

يَحِلُّونَ

are lawful

لَهُنَّ

for them.

صلے

وَءَاتُوهُم

But give them

مَّآ

what

أَنفَقُواْ

they have spent.

ج

وَلَا

And not

جُنَاحَ

any blame

عَلَيْكُمْ

upon you

أَن

if

تَنكِحُوهُنَّ

you marry them

إِذَآ

when

ءَاتَيْتُمُوهُنَّ

you have given them

أُجُورَهُنَّ

their (bridal) dues.

ج

وَلَا

And (do) not

تُمْسِكُوا۟

hold

بِعِصَمِ

to marriage bonds with disbelieving women,

ٱلْكَوَافِرِ

وَسْـَٔلُوا۟

but ask (for)

مَآ

what

أَنفَقْتُمْ

you have spent,

وَلْيَسْـَٔلُوا۟

and let them ask

مَآ

what

أَنفَقُوا۟

they have spent.

ج

ذَٰلِكُمْ

That

حُكْمُ

(is the) Judgment

ٱللَّهِ

(of) Allah.

صلے

يَحْكُمُ

He judges

بَيْنَكُمْ

between you.

ج

وَٱللَّهُ

And Allah

عَلِيمٌ

(is) All-Knowing,

حَكِيمٌ

All-Wise.

١٠

(10)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا جَآءَكُمُ ٱلْمُؤْمِنَٰتُ مُهَٰجِرَٰتٍ فَٱمْتَحِنُوهُنَّ ۖ ٱللَّهُ أَعْلَمُ بِإِيمَٰنِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَٰتٍ فَلَا تَرْجِعُوهُنَّ إِلَى ٱلْكُفَّارِ ۖ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ وَءَاتُوهُم مَّآ أَنفَقُواْ ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَآ ءَاتَيْتُمُوهُنَّ أُجُورَهُنَّ ۚ وَلَا تُمْسِكُواْ بِعِصَمِ ٱلْكَوَافِرِ وَسْـَٔلُواْ مَآ أَنفَقْتُمْ وَلْيَسْـَٔلُواْ مَآ أَنفَقُواْ ۚ ذَٰلِكُمْ حُكْمُ ٱللَّهِ ۖ

يَحْكُمُ بَيْنَكُمْ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ١٠

(10) O you who have believed, when the believing women come to you as emigrants, examine them. Allah is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give the disbelievers what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent. That is the judgement of Allah; He judges between you. And Allah is Knowing and Wise.

وَإِن

And if

فَاتَكُمْ

have gone from you

شَىْءٌ

any

مِّنْ

of

أَزْوَٰجِكُمْ

your wives

إِلَى

to

ٱلْكُفَّارِ

the disbelievers

فَعَاقَبْتُمْ

then your turn comes,

فَـَٔاتُوا۟

then give

ٱلَّذِينَ

(to) those who

ذَهَبَتْ

have gone,

أَزْوَٰجُهُم

their wives,

مِّثْلَ

(the) like

مَآ

(of) what

أَنفَقُوا۟

they had spent.

ج

وَٱتَّقُوا۟

And fear

ٱللَّهَ

Allah

ٱلَّذِىٓ

(in) Whom,

أَنتُم

you,

بِهِۦ

[in Him]

مُؤْمِنُونَ

(are) believers.

١١

(11)

وَإِن فَاتَكُمْ شَىْءٌ مِّنْ أَزْوَٰجِكُمْ إِلَى ٱلْكُفَّارِ فَعَاقَبْتُمْ فَـَٔاتُوا۟ ٱلَّذِينَ ذَهَبَتْ أَزْوَٰجُهُم مِّثْلَ مَآ أَنفَقُوا۟ ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِىٓ أَنتُم بِهِۦ مُؤْمِنُونَ ١١

(11) And if you have lost any of your wives to the disbelievers and you subsequently obtain [something], then give those whose wives have

gone the equivalent of what they had spent. And fear Allah, in whom you are believers.

يَٰٓأَيُّهَا

O Prophet

ٱلنَّبِىُّ

إِذَا

When

جَآءَكَ

come to you

ٱلْمُؤْمِنَٰتُ

the believing women

يُبَايِعْنَكَ

pledging to you

عَلَىٰٓ

[on]

أَن

that

لَّا

not

يُشْرِكْنَ

they will associate

بِٱللَّهِ

with Allah

شَيْـًٔا

anything,

وَلَا

and not

يَسْرِقْنَ

they will steal,

وَلَا

and not

يَزْنِينَ

they will commit adultery,

وَلَا

and not

يَقْتُلْنَ

they will kill

أَوْلَٰدَهُنَّ

their children,

وَلَا

and not

يَأْتِينَ

they bring

بِبُهْتَٰنٍ

slander,

يَفْتَرِينَهُۥ

they invent it

بَيْنَ

between

أَيْدِيهِنَّ

their hands

وَأَرْجُلِهِنَّ

and their feet,

وَلَا

and not

يَعْصِينَكَ

they will disobey you

فِى

in

مَعْرُوفٍ

(the) right,

ۚ

فَبَايِعْهُنَّ

then accept their pledge

وَٱسْتَغْفِرْ

and ask forgiveness

لَهُنَّ

for them

ٱللَّهَ

(from) Allah.

ۖ

إِنَّ

Indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

١٢

(12)

يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ ۙ

فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ
١٢

(12) O Prophet, when the believing women come to you pledging to you that they will not associate anything with Allah, nor will they steal, nor will they commit unlawful sexual intercourse, nor will they kill their children, nor will they bring forth a slander they have invented between their arms and legs, nor will they disobey you in what is right - then accept their pledge and ask forgiveness for them of Allah. Indeed, Allah is Forgiving and Merciful.

يَٰٓأَيُّهَا
O you who believe
ٱلَّذِينَ
ءَامَنُوا۟
لَا
(Do) not
تَتَوَلَّوْا۟
make allies
قَوْمًا
(of) a people,
غَضِبَ
Allah's Wrath
ٱللَّهُ
عَلَيْهِمْ
(is) upon them.
قَدْ
Indeed,
يَئِسُوا۟
they despair
مِنَ
of

ٱلْءَاخِرَةِ

the Hereafter

كَمَا

as

يَئِسَ

despair

ٱلْكُفَّارُ

the disbelievers

مِنْ

of

أَصْحَٰبِ

(the) companions

ٱلْقُبُورِ

(of) the graves.

١٣

(13)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَوَلَّوْا۟ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا۟ مِنَ ٱلْءَاخِرَةِ كَمَا يَئِسَ ٱلْكُفَّارُ مِنْ أَصْحَٰبِ ٱلْقُبُورِ ١٣

(13) O you who have believed, do not make allies of a people with whom Allah has become angry. They have despaired of [reward in] the Hereafter just as the disbelievers have despaired of [meeting] the inhabitants of the graves.

ءَايَٰتُهَا ١٤

Verses 14

سُورَةُ ٱلصَّفِ

Chapter 61 The Ranks

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

سَبَّحَ

Glorifies

لِلَّهِ

Allah

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth.

صلے

وَهُوَ

And He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلْحَكِيمُ

the All-Wise.

١

(1)

سَبَّحَ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ١

(1) Whatever is in the heavens and whatever is on the earth exalts Allah, and He is the Exalted in Might, the Wise.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

لِمَ

Why

تَقُولُونَ

(do) you say

مَا

what

لَا

you do not do?

تَفْعَلُونَ

٢

(2)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ٢

(2) O you who have believed, why do you say what you do not do?

كَبُرَ

Great is

مَقْتًا

hatred

عِندَ

with

ٱللَّهِ

Allah

أَن

that

تَقُولُوا۟

you say

مَا

what

لَا

you do not do?

تَفْعَلُونَ

٣

(3)

كَبُرَ مَقْتًا عِندَ ٱللَّهِ أَن تَقُولُوا۟ مَا لَا تَفْعَلُونَ ٣

(3) Great is hatred in the sight of Allah that you say what you do not do.

إِنَّ

Indeed,

ٱللَّهَ

Allah

يُحِبُّ

loves

ٱلَّذِينَ

those who

يُقَٰتِلُونَ

fight

فِى

in

سَبِيلِهِۦ

His Way

صَفًّا

(in) a row

كَأَنَّهُم

as if they

بُنْيَٰنٌ

(were) a structure

مَّرْصُوصٌ

joined firmly.

٤

(4)

إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ ٤

(4) Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly.

وَإِذْ

And when

قَالَ

said

مُوسَىٰ

Musa

لِقَوْمِهِۦ

to his people,

يَٰقَوْمِ

"O my people

لِمَ

Why

تُؤْذُونَنِى

do you hurt me

وَقَد

while certainly

تَّعْلَمُونَ

you know

أَنِّى

that I am

رَسُولُ

(the) Messenger of Allah

ٱللَّهِ

إِلَيْكُمْ

to you?"

صلے

فَلَمَّا

Then when

زَاغُوٓاْ

they deviated,

أَزَاغَ

Allah caused to deviate

ٱللَّهُ

قُلُوبَهُمْ

their hearts.

ج

وَٱللَّهُ

And Allah

لَا

(does) not

يَهْدِى

guide

ٱلْقَوْمَ

the people,

ٱلْفَٰسِقِينَ

the defiantly disobedient.

٥

(5)

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ لِمَ تُؤْذُونَنِى وَقَد تَّعْلَمُونَ أَنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوٓا۟ أَزَاغَ ٱللَّهُ قُلُوبَهُمْ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ٥

(5) And [mention, O Muhammad], when Moses said to his people, "O my people, why do you harm me while you certainly know that I am the messenger of Allah to you?" And when they deviated, Allah caused their hearts to deviate. And Allah does not guide the defiantly disobedient people.

وَإِذْ

And when

قَالَ

said

عِيسَى

Isa,

ٱبْنُ

son

مَرْيَمَ

(of) Maryam,

يَٰبَنِىٓ

"O Children of Israel

إِسْرَٰٓءِيلَ

إِنِّى

Indeed, I am

رَسُولُ

(the) Messenger of Allah

ٱللَّهِ

إِلَيْكُم

to you,

مُّصَدِّقًا

confirming

لِّمَا

that which

بَيْنَ

(was) before me

يَدَىَّ

مِنَ

of

ٱلتَّوْرَىٰةِ

the Taurat

وَمُبَشِّرًۢا

and bringer of glad tidings

بِرَسُولٍ

(of) a Messenger

يَأْتِى

to come

مِنۢ

after me,

بَعْدِى

ٱسْمُهُۥٓ

whose name (will be)

أَحْمَدُ

Ahmad."
صلے

فَلَمَّا
But when
جَآءَهُم
he came to them
بِٱلْبَيِّنَٰتِ
with clear proofs,
قَالُوا۟
they said,
هَٰذَا
"This
سِحْرٌ
(is) a magic
مُّبِينٌ
clear."
٦
(6)

وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُوا۟ هَٰذَا سِحْرٌ مُّبِينٌ ٦

(6) And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad." But when he came to them with clear evidences, they said, "This is obvious magic."

وَمَنْ

And who

أَظْلَمُ

(is) more wrong

مِمَّنِ

than (one) who

ٱفْتَرَىٰ

invents

عَلَى

upon

ٱللَّهِ

Allah

ٱلْكَذِبَ

the lie

وَهُوَ

while he

يُدْعَىٰٓ

is invited

إِلَى

to

ٱلْإِسْلَٰمِ

Islam?

ج

وَٱللَّهُ

And Allah

لَا

(does) not

يَهْدِى

guide

ٱلْقَوْمَ

the people

ٱلظَّٰلِمِينَ

[the] wrongdoers.

٧

(7)

وَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُوَ يُدْعَىٰٓ إِلَى ٱلْإِسْلَٰمِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ

٧

(7) And who is more unjust than one who invents about Allah untruth while he is being invited to Islam. And Allah does not guide the wrongdoing people.

يُرِيدُونَ

They intend

لِيُطْفِـُٔوا۟

to put out

نُورَ

(the) light

ٱللَّهِ

(of) Allah

بِأَفْوَٰهِهِمْ

with their mouths,

وَٱللَّهُ

but Allah

مُتِمُّ

will perfect

نُورِهِۦ

His Light

وَلَوْ

although

كَرِهَ

dislike

ٱلْكَٰفِرُونَ

the disbelievers.

٨

(8)

يُرِيدُونَ لِيُطْفِـُٔواْ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ٨

(8) They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it.

هُوَ

He

ٱلَّذِىٓ

(is) the One Who

أَرْسَلَ

sent

رَسُولَهُۥ

His Messenger

بِٱلْهُدَىٰ

with guidance

وَدِينِ

and (the) religion

ٱلْحَقِّ

(of) the truth,

لِيُظْهِرَهُۥ

to make it prevail

عَلَى

over

ٱلدِّينِ

the religion

كُلِّهِۦ

all of them,

وَلَوْ

although

كَرِهَ

dislike (it)

ٱلْمُشْرِكُونَ

the polytheists.

٩

(9)

هُوَ ٱلَّذِىٓ أَرْسَلَ رَسُولَهُۥ بِٱلْهُدَىٰ وَدِينِ ٱلْحَقِّ
لِيُظْهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوْ كَرِهَ ٱلْمُشْرِكُونَ ٩

(9) It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah dislike it.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

هَلْ

Shall

أَدُلُّكُمْ

I guide you

عَلَىٰ

to

تِجَٰرَةٍ

a transaction

تُنجِيكُم

(that) will save you

مِّنْ

from

عَذَابٍ

a punishment

أَلِيمٍ

painful?

١٠

(10)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ هَلْ أَدُلُّكُمْ عَلَىٰ تِجَٰرَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ١٠

(10) O you who have believed, shall I guide you to a transaction that will save you from a painful punishment?

تُؤْمِنُونَ

Believe

بِٱللَّهِ

in Allah

وَرَسُولِهِۦ

and His Messenger

وَتُجَٰهِدُونَ

and strive

فِى

in

سَبِيلِ

(the) way

ٱللَّهِ

(of) Allah

بِأَمْوَٰلِكُمْ

with your wealth

وَأَنفُسِكُمْ
and your lives.
ج

ذَٰلِكُمْ
That
خَيْرٌ
(is) better
لَّكُمْ
for you
إِن
if
كُنتُمْ
you
تَعْلَمُونَ
know.
١١
(11)

تُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ وَتُجَٰهِدُونَ فِى سَبِيلِ ٱللَّهِ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ١١

(11) [It is that] you believe in Allah and His Messenger and strive in the cause of Allah with your wealth and your lives. That is best for you, if you should know.

يَغْفِرْ
He will forgive
لَكُمْ
for you
ذُنُوبَكُمْ
your sins

وَيُدْخِلْكُمْ
and admit you
جَنَّٰتٍ
(in) Gardens
تَجْرِى
flow
مِن
from
تَحْتِهَا
underneath it
ٱلْأَنْهَٰرُ
the rivers
وَمَسَٰكِنَ
and dwellings
طَيِّبَةً
pleasant
فِى
in
جَنَّٰتِ
Gardens
عَدْنٍ
(of) Eternity.
ج

ذَٰلِكَ
That
ٱلْفَوْزُ
(is) the success
ٱلْعَظِيمُ
the great.

١٢

(12)

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ عَدْنٍ ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ١٢

(12) He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in gardens of perpetual residence. That is the great attainment.

وَأُخْرَىٰ

And another

تُحِبُّونَهَا

that you love -

صلے

نَصْرٌ

a help

مِّنَ

from

ٱللَّهِ

Allah

وَفَتْحٌ

and a victory

قَرِيبٌ

near;

قلے

وَبَشِّرِ

and give glad tidings

ٱلْمُؤْمِنِينَ

(to) the believers.

١٣

(13)

وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ ٱللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِّرِ ٱلْمُؤْمِنِينَ ١٣

(13) And [you will obtain] another [favor] that you love - victory from Allah and an imminent conquest; and give good tidings to the believers.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

كُونُوٓا۟

Be

أَنصَارَ

helpers

ٱللَّهِ

(of) Allah

كَمَا

as

قَالَ

said

عِيسَى

Isa,

ٱبْنُ

son

مَرْيَمَ

(of) Maryam,

لِلْحَوَارِيِّـۧنَ

to the disciples,

مَنْ
"Who
أَنصَارِىٓ
(are) my helpers
إِلَى
for
ٱللَّهِ
Allah?"
صلے

قَالَ
Said
ٱلْحَوَارِيُّونَ
the disciples,
نَحْنُ
"We
أَنصَارُ
(are) the helpers
ٱللَّهِ
(of) Allah."
صلے

فَـَٔامَنَت
Then believed
طَّآئِفَةٌ
a group
مِّن
of
بَنِىٓ
Children of Israel

إِسْرَٰٓءِيلَ

وَكَفَرَت

and disbelieved

طَّآئِفَةٌ

a group.

صلے

فَأَيَّدْنَا

So We supported

ٱلَّذِينَ

those who

ءَامَنُوا۟

believed

عَلَىٰ

against

عَدُوِّهِمْ

their enemy

فَأَصْبَحُوا۟

and they became

ظَٰهِرِينَ

dominant.

١٤

(14)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ كُونُوٓا۟ أَنصَارَ ٱللَّهِ كَمَا قَالَ عِيسَى ٱبْنُ مَرْيَمَ لِلْحَوَارِيِّـۧنَ مَنْ أَنصَارِىٓ إِلَى ٱللَّهِ ۖ قَالَ ٱلْحَوَارِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ۖ فَـَٔامَنَت طَّآئِفَةٌ مِّنۢ بَنِىٓ إِسْرَٰٓءِيلَ وَكَفَرَت طَّآئِفَةٌ ۖ فَأَيَّدْنَا ٱلَّذِينَ ءَامَنُوا۟ عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا۟ ظَٰهِرِينَ ١٤

(14) O you who have believed, be supporters of Allah, as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allah?" The disciples said, "We are supporters of Allah." And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.

ءَايَٰتُهَا ١١

Verses 11

سُورَةُ ٱلْجُمُعَةِ

Chapter 62 Friday

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

يُسَبِّحُ

Glorifies

لِلَّهِ

Allah

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth,

ٱلْمَلِكِ

the Sovereign,

ٱلْقُدُّوسِ

the Holy,

ٱلْعَزِيزِ

the All-Mighty,

ٱلْحَكِيمِ

the All-Wise.

١

(1)

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ٱلْمَلِكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ ٱلْحَكِيمِ ١

(1) Whatever is in the heavens and whatever is on the earth is exalting Allah, the Sovereign, the Pure, the Exalted in Might, the Wise.

هُوَ

He

ٱلَّذِى

(is) the One Who

بَعَثَ

sent

فِى

among

ٱلْأُمِّيِّـۧنَ

the unlettered

رَسُولًا

a Messenger

مِّنْهُمْ

from themselves

يَتْلُوا۟

reciting

عَلَيْهِمْ

to them

ءَايَٰتِهِۦ

His Verses,

وَيُزَكِّيهِمْ

and purifying them

وَيُعَلِّمُهُمُ
and teaching them
ٱلْكِتَٰبَ
the Book
وَٱلْحِكْمَةَ
and the wisdom
وَإِن
although
كَانُوا۟
they were
مِن
before
قَبْلُ
لَفِى
surely in
ضَلَٰلٍ
an error
مُّبِينٍ
clear.
٢
(2)

هُوَ ٱلَّذِى بَعَثَ فِى ٱلْأُمِّيِّـۧنَ رَسُولًا مِّنْهُمْ يَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِهِۦ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَإِن كَانُوا۟ مِن قَبْلُ لَفِى ضَلَٰلٍ مُّبِينٍ ٢

(2) It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error -

وَءَاخَرِينَ

And others

مِنْهُمْ

among them

لَمَّا

who have not yet joined

يَلْحَقُوا۟

بِهِمْ

them;

ج

وَهُوَ

and He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلْحَكِيمُ

the All-Wise.

٣

(3)

وَءَاخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا۟ بِهِمْ ۚ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٣

(3) And [to] others of them who have not yet joined them. And He is the Exalted in Might, the Wise.

ذَٰلِكَ

That

فَضْلُ

(is the) Bounty of Allah,

ٱللَّهِ

يُؤْتِيهِ

He gives it

مَن
(to) whom
يَشَآءُ
He wills.
ج

وَٱللَّهُ
And Allah
ذُو
(is the) Possessor of Bounty
ٱلْفَضْلِ
ٱلْعَظِيمِ
the Great.
٤
(4)
ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ٤
(4) That is the bounty of Allah, which He gives to whom He wills, and Allah is the possessor of great bounty.
مَثَلُ
(The) likeness
ٱلَّذِينَ
(of) those who
حُمِّلُوا۟
were entrusted
ٱلتَّوْرَىٰةَ
(with) the Taurat
ثُمَّ
then

لَمْ

not

يَحْمِلُوهَا

they bore it,

كَمَثَلِ

(is) like

ٱلْحِمَارِ

the donkey

يَحْمِلُ

who carries

أَسْفَارًا

books.

ۚ

بِئْسَ

Wretched is

مَثَلُ

(the) example

ٱلْقَوْمِ

(of) the people

ٱلَّذِينَ

who

كَذَّبُوا۟

deny

بِـَٔايَـٰتِ

(the) Signs

ٱللَّهِ

(of) Allah.

ۚ

وَٱللَّهُ

And Allah

لَا

(does) not

يَهْدِى

guide

ٱلْقَوْمَ

the people,

ٱلظَّٰلِمِينَ

the wrongdoers.

٥

(5)

مَثَلُ ٱلَّذِينَ حُمِّلُوا۟ ٱلتَّوْرَىٰةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًۢا ۚ بِئْسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِ ٱللَّهِ ۚ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ

٥

(5) The example of those who were entrusted with the Torah and then did not take it on is like that of a donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people.

قُلْ

Say,

يَٰٓأَيُّهَا

"O you who are Jews

ٱلَّذِينَ

هَادُوٓا۟

إِن

If

زَعَمْتُمْ

you claim

أَنَّكُمْ

that you

أَوْلِيَآءُ

(are) allies

لِلَّهِ

of Allah.

مِن

excluding

دُونِ

ٱلنَّاسِ

the people,

فَتَمَنَّوُاْ

then wish

ٱلْمَوْتَ

(for) the death,

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful."

٦

(6)

قُلْ يَٰٓأَيُّهَا ٱلَّذِينَ هَادُوٓاْ إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِيَآءُ لِلَّهِ
مِن دُونِ ٱلنَّاسِ فَتَمَنَّوُاْ ٱلْمَوْتَ إِن كُنتُمْ صَٰدِقِينَ

٦

(6) Say, "O you who are Jews, if you claim that you are allies of Allah, excluding the [other] people, then wish for death, if you should be truthful."

وَلَا

But not

يَتَمَنَّوْنَهُۥٓ

they will wish for it,

أَبَدًا

ever,

بِمَا

for what

قَدَّمَتْ

(have) sent forth

أَيْدِيهِمْ

their hands.

ج

وَٱللَّهُ

And Allah

عَلِيمٌ

(is) All-Knowing

بِٱلظَّٰلِمِينَ

of the wrongdoers.

٧

(7)

وَلَا يَتَمَنَّوْنَهُۥٓ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۚ وَٱللَّهُ عَلِيمٌ بِٱلظَّٰلِمِينَ ٧

(7) But they will not wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.

قُلْ

Say,

إِنَّ
"Indeed,
ٱلْمَوْتَ
the death
ٱلَّذِى
which
تَفِرُّونَ
you flee
مِنْهُ
from it,
فَإِنَّهُۥ
then surely it
مُلَٰقِيكُمْ
(will) meet you.
صلے

ثُمَّ
Then
تُرَدُّونَ
you will be sent back
إِلَىٰ
to
عَٰلِمِ
(the) All-Knower
ٱلْغَيْبِ
(of) the unseen
وَٱلشَّهَٰدَةِ
and the witnessed,
فَيُنَبِّئُكُم
and He will inform you

بِمَا

[of] what

كُنتُمْ

you used to

تَعْمَلُونَ

do."

٨

(8)

قُلْ إِنَّ ٱلْمَوْتَ ٱلَّذِى تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَٰقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَٰلِمِ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ٨

(8) Say, "Indeed, the death from which you flee - indeed, it will meet you. Then you will be returned to the Knower of the unseen and the witnessed, and He will inform you about what you used to do."

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوٓا۟

إِذَا

When

نُودِىَ

(the) call is made

لِلصَّلَوٰةِ

for (the) prayer

مِن

on

يَوْمِ

(the) day

ٱلْجُمُعَةِ

(of) Friday,

فَٱسْعَوْا۟

then hasten

إِلَىٰ

to

ذِكْرِ

(the) remembrance

ٱللَّهِ

(of) Allah

وَذَرُوا۟

and leave

ٱلْبَيْعَ

the business.

ج

ذَٰلِكُمْ

That

خَيْرٌ

(is) better

لَّكُمْ

for you,

إِن

if

كُنتُمْ

you

تَعْلَمُونَ

know.

٩

(9)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُواْ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ٩

(9) O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew.

فَإِذَا

Then when

قُضِيَتِ

is concluded

ٱلصَّلَوٰةُ

the prayer,

فَٱنتَشِرُواْ

then disperse

فِى

in

ٱلْأَرْضِ

the land

وَٱبْتَغُواْ

and seek

مِن

from

فَضْلِ

ٱللَّهِ

(the) Bounty of Allah,

وَٱذْكُرُواْ

and remember

ٱللَّهَ

Allah

كَثِيرًا

much

لَّعَلَّكُمْ

so that you may

تُفْلِحُونَ

succeed.

١٠

(10)

فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُوا۟ فِى ٱلْأَرْضِ وَٱبْتَغُوا۟ مِن فَضْلِ ٱللَّهِ وَٱذْكُرُوا۟ ٱللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ١٠

(10) And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.

وَإِذَا

And when

رَأَوْا۟

they saw

تِجَٰرَةً

a transaction

أَوْ

or

لَهْوًا

a sport,

ٱنفَضُّوٓا۟

they rushed

إِلَيْهَا

to it

وَتَرَكُوكَ

and left you

قَآئِمًا

standing.

ج

قُلْ

Say,

مَا

"What

عِندَ

(is) with

ٱللَّهِ

Allah

خَيْرٌ

(is) better

مِّنَ

than

ٱللَّهْوِ

the sport

وَمِنَ

and from

ٱلتِّجَٰرَةِ

(any) transaction.

ج

وَٱللَّهُ

And Allah

خَيْرُ

(is the) Best

ٱلرَّٰزِقِينَ

(of) the Providers."

١١

(11)

وَإِذَا رَأَوْا۟ تِجَٰرَةً أَوْ لَهْوًا ٱنفَضُّوٓا۟ إِلَيْهَا وَتَرَكُوكَ قَآئِمًا ۚ قُلْ مَا عِندَ ٱللَّهِ خَيْرٌ مِّنَ ٱللَّهْوِ وَمِنَ ٱلتِّجَٰرَةِ ۚ وَٱللَّهُ خَيْرُ ٱلرَّٰزِقِينَ ١١

(11) But when they saw a transaction or a diversion, [O Muhammad], they rushed to it and left you standing. Say, "What is with Allah is better than diversion and than a transaction, and Allah is the best of providers."

ءَايَٰتُهَا ١١

Verses 11

سُورَةُ ٱلْمُنَٰفِقُونَ

Chapter 63 The Hypocrites

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

إِذَا

When

جَآءَكَ

come to you

ٱلْمُنَٰفِقُونَ

the hypocrites,

قَالُواْ

they say,

نَشْهَدُ

"We testify

إِنَّكَ

that you

لَرَسُولُ

(are) surely (the) Messenger

ٱللَّهِ

(of) Allah."

قلے

وَٱللَّهُ

And Allah

يَعْلَمُ

knows

إِنَّكَ

that you

لَرَسُولُهُۥ

(are) surely His Messenger,

وَٱللَّهُ

and Allah

يَشْهَدُ

testifies

إِنَّ

that

ٱلْمُنَٰفِقِينَ

the hypocrites

لَكَٰذِبُونَ

(are) surely liars.

١

(1)

إِذَا جَآءَكَ ٱلْمُنَٰفِقُونَ قَالُوا۟ نَشْهَدُ إِنَّكَ لَرَسُولُ ٱللَّهِ ۗ وَٱللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُۥ وَٱللَّهُ يَشْهَدُ إِنَّ ٱلْمُنَٰفِقِينَ لَكَٰذِبُونَ ١

(1) When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars.

ٱتَّخَذُوٓا۟

They take

أَيْمَٰنَهُمْ

their oaths

جُنَّةً

(as) a cover,

فَصَدُّوا۟

so they turn away

عَن

from

سَبِيلِ

(the) Way

ٱللَّهِ

(of) Allah.

ج

إِنَّهُمْ

Indeed, [they]

سَآءَ

evil is

مَا

what

كَانُوا۟

they used to

يَعْمَلُونَ

do.

٢

(2)

ٱتَّخَذُوٓا۟ أَيْمَـٰنَهُمْ جُنَّةً فَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ إِنَّهُمْ سَآءَ مَا كَانُوا۟ يَعْمَلُونَ ٢

(2) They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it was evil that they were doing.

ذَٰلِكَ

That

بِأَنَّهُمْ

(is) because

ءَامَنُوا۟

they believed,

ثُمَّ

then

كَفَرُواْ

they disbelieved;

فَطُبِعَ

so were sealed

عَلَىٰ

[upon]

قُلُوبِهِمْ

their hearts,

فَهُمْ

so they

لَا

(do) not

يَفْقَهُونَ

understand.

٣

(3)

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُواْ ثُمَّ كَفَرُواْ فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ٣

(3) That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.

وَإِذَا

And when

رَأَيْتَهُمْ

you see them

تُعْجِبُكَ

pleases you

أَجْسَامُهُمْ

their bodies,
صلے

وَإِن
and if
يَقُولُواْ
they speak,
تَسْمَعْ
you listen
لِقَوْلِهِمْ
to their speech,
صلے

كَأَنَّهُمْ
as if they (were)
خُشُبٌ
pieces of wood
مُّسَنَّدَةٌ
propped up.
صلے

يَحْسَبُونَ
They think
كُلَّ
every
صَيْحَةٍ
shout
عَلَيْهِمْ
(is) against them.
ج

هُمُ

They

ٱلْعَدُوُّ

(are) the enemy,

فَٱحْذَرْهُمْ

so beware of them.

ج

قَٰتَلَهُمُ

May Allah destroy them

ٱللَّهُ

صلے

أَنَّىٰ

How

يُؤْفَكُونَ

are they deluded?

٤

(4)

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِن يَقُولُوا۟ تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ ٱلْعَدُوُّ فَٱحْذَرْهُمْ ۚ قَٰتَلَهُمُ ٱللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ ٤

(4) And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?

وَإِذَا

And when

قِيلَ

it is said

لَهُمْ

to them,

تَعَالَوْا۟

"Come,

يَسْتَغْفِرْ

will ask forgiveness

لَكُمْ

for you

رَسُولُ

(the) Messenger of Allah."

ٱللَّهِ

لَوَّوْا۟

They turn aside

رُءُوسَهُمْ

their heads

وَرَأَيْتَهُمْ

and you see them

يَصُدُّونَ

turning away

وَهُم

while they

مُّسْتَكْبِرُونَ

(are) arrogant.

٥

(5)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا۟ يَسْتَغْفِرْ لَكُمْ رَسُولُ ٱللَّهِ لَوَّوْا۟ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ٥

(5) And when it is said to them, "Come, the Messenger of Allah will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant.

سَوَآءٌ

(It) is same

عَلَيْهِمْ

for them

أَسْتَغْفَرْتَ

whether you ask forgiveness

لَهُمْ

for them

أَمْ

or

لَمْ

(do) not

تَسْتَغْفِرْ

ask forgiveness

لَهُمْ

for them.

لَن

Never

يَغْفِرَ

will Allah forgive

ٱللَّهُ

لَهُمْ

[to] them.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

لَا

(does) not

يَهْدِى

guide

ٱلْقَوْمَ

the people,

ٱلْفَٰسِقِينَ

the defiantly disobedient.

٦

(6)

سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ ٱللَّهُ لَهُمْ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلْفَٰسِقِينَ ٦

(6) It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them. Indeed, Allah does not guide the defiantly disobedient people.

هُمُ

They

ٱلَّذِينَ

(are) those who

يَقُولُونَ

say,

لَا

"(Do) not

تُنفِقُوا۟

spend

عَلَىٰ

on

مَنْ

(those) who

عِندَ

(are) with

رَسُولِ

(the) Messenger

ٱللَّهِ

(of) Allah

حَتَّىٰ

until

يَنفَضُّوا۟

they disband."

قلے

وَلِلَّهِ

And for Allah

خَزَآئِنُ

(are the) treasures

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth,

وَلَٰكِنَّ

but

ٱلْمُنَٰفِقِينَ

the hypocrites

لَا

(do) not

يَفْقَهُونَ

understand.

٧

(7)

هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُوا۟ عَلَىٰ مَنْ عِندَ رَسُولِ ٱللَّهِ حَتَّىٰ يَنفَضُّوا۟ ۗ وَلِلَّهِ خَزَآئِنُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَفْقَهُونَ ٧

(7) They are the ones who say, "Do not spend on those who are with the Messenger of Allah until they disband." And to Allah belongs the depositories of the heavens and the earth, but the hypocrites do not understand.

يَقُولُونَ

They say,

لَئِن

"If

رَّجَعْنَآ

we return

إِلَى

to

ٱلْمَدِينَةِ

Al-Madinah,

لَيُخْرِجَنَّ

surely, will expel

ٱلْأَعَزُّ

the more honorable

مِنْهَا

from it

ٱلْأَذَلَّ

the more humble."

ج

وَلِلَّهِ

But for Allah

ٱلْعِزَّةُ

(is) the honor

وَلِرَسُولِهِۦ

and for His Messenger

وَلِلْمُؤْمِنِينَ

and for the believers,

وَلَٰكِنَّ

but

ٱلْمُنَٰفِقِينَ

the hypocrites

لَا

(do) not

يَعْلَمُونَ

know.

٨

(8)

يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ ۚ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ ٨

(8) They say, "If we return to al-Madinah, the more honored [for power] will surely expel therefrom the more humble." And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوٓا۟

لَا
(Let) not
تُلْهِكُمْ
divert you
أَمْوَٰلُكُمْ
your wealth
وَلَآ
and not
أَوْلَٰدُكُمْ
your children
عَن
from
ذِكْرِ
(the) remembrance
ٱللَّهِ
(of) Allah.
ج

وَمَن
And whoever
يَفْعَلْ
does
ذَٰلِكَ
that,
فَأُو۟لَٰٓئِكَ
then those
هُمُ
[they]
ٱلْخَٰسِرُونَ
(are) the losers.

٩

(9)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن ذِكْرِ ٱللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ٩

(9) O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers.

وَأَنفِقُوا۟

And spend

مِن

from

مَّا

what

رَزَقْنَٰكُم

We have provided you

مِّن

before

قَبْلِ

أَن

[that]

يَأْتِىَ

comes

أَحَدَكُمُ

(to) one of you

ٱلْمَوْتُ

the death

فَيَقُولَ

and he says,

رَبِّ
"My Lord
لَوْلَآ
Why not
أَخَّرْتَنِىٓ
You delay me
إِلَىٰٓ
for
أَجَلٍ
a term
قَرِيبٍ
near
فَأَصَّدَّقَ
so I would give charity
وَأَكُن
and be
مِّنَ
among
ٱلصَّٰلِحِينَ
the righteous."
١٠
(10)

وَأَنفِقُوا۟ مِن مَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِىَ أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِىٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ ١٠

(10) And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous."

وَلَن

But never

يُؤَخِّرَ

will Allah delay

ٱللَّهُ

نَفْسًا

a soul

إِذَا

when

جَآءَ

has come

أَجَلُهَا

its term.

ج

وَٱللَّهُ

And Allah

خَبِيرٌۢ

(is) All-Aware

بِمَا

of what

تَعْمَلُونَ

you do.

١١

(11)

وَلَن يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ١١

(11) But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do.

ءَايَٰتُهَا ١٨

Verses 18

سُورَةُ ٱلتَّغَابُنِ

Chapter 64 Mutual Disillusion

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

يُسَبِّحُ

Glorifies

لِلَّهِ

[to] Allah

مَا

whatever

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَمَا

and whatever

فِى

(is) in

ٱلْأَرْضِ

the earth.

صلے

لَهُ

For Him

ٱلْمُلْكُ

(is the) dominion

وَلَهُ

and for Him

ٱلْحَمْدُ

(is) the praise.

صلے

وَهُوَ

And He

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful.

١

(1)

يُسَبِّحُ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ لَهُ ٱلْمُلْكُ وَلَهُ ٱلْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ١

(1) Whatever is in the heavens and whatever is on the earth is exalting Allah. To Him belongs dominion, and to Him belongs [all] praise, and He is over all things competent.

هُوَ

He

ٱلَّذِى

(is) the One Who

خَلَقَكُمْ

created you

فَمِنكُمْ

and among you

كَافِرٌ

(is) a disbeliever

وَمِنكُم

and among you

مُّؤْمِنٌ

(is) a believer.

ج

وَٱللَّهُ

And Allah

بِمَا

of what

تَعْمَلُونَ

you do

بَصِيرٌ

(is) All-Seer.

٢

(2)

هُوَ ٱلَّذِى خَلَقَكُمْ فَمِنكُمْ كَافِرٌ وَمِنكُم مُّؤْمِنٌ ج
وَٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٢

(2) It is He who created you, and among you is the disbeliever, and among you is the believer. And Allah, of what you do, is Seeing.

خَلَقَ

He created

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضَ

and the earth

بِٱلْحَقِّ

with truth,

وَصَوَّرَكُمْ

and He formed you

فَأَحْسَنَ

and made good

صُوَرَكُمْ

your forms,

صلے

وَإِلَيْهِ

and to Him

ٱلْمَصِيرُ

(is) the final return.

٣

(3)

خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ ۖ وَإِلَيْهِ ٱلْمَصِيرُ ٣

(3) He created the heavens and earth in truth and formed you and perfected your forms; and to Him is the [final] destination.

يَعْلَمُ

He knows

مَا

what

فِى

(is) in

ٱلسَّمَٰوَٰتِ

the heavens

وَٱلْأَرْضِ

and the earth,

وَيَعْلَمُ

and He knows

مَا

what

تُسِرُّونَ

you conceal

وَمَا

and what

تُعْلِنُونَ

you declare.

ج

وَٱللَّهُ

And Allah

عَلِيمٌۢ

(is) All-Knowing

بِذَاتِ

of what

ٱلصُّدُورِ

(is in) the breasts.

٤

(4)

يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ٤

(4) He knows what is within the heavens and earth and knows what you conceal and what you declare. And Allah is Knowing of that within the breasts.

أَلَمْ

Has not

يَأْتِكُمْ

come to you

نَبَؤُا۟

(the) news

ٱلَّذِينَ

(of) those who

كَفَرُواْ

disbelieved

مِن

before?

قَبْلُ

فَذَاقُواْ

So they tasted

وَبَالَ

(the bad) consequence

أَمْرِهِمْ

(of) their affair,

وَلَهُمْ

and for them

عَذَابٌ

(is) a punishment

أَلِيمٌ

painful.

٥

(5)

أَلَمْ يَأْتِكُمْ نَبَؤُاْ ٱلَّذِينَ كَفَرُواْ مِن قَبْلُ فَذَاقُواْ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٥

(5) Has there not come to you the news of those who disbelieved before? So they tasted the bad consequence of their affair, and they will have a painful punishment.

ذَٰلِكَ

That

بِأَنَّهُۥ

(is) because

كَانَت

had

تَّأْتِيهِمْ

come to them

رُسُلُهُم

their Messengers

بِٱلْبَيِّنَٰتِ

with clear proofs,

فَقَالُوٓاْ

but they said,

أَبَشَرٌ

"Shall human beings

يَهْدُونَنَا

guide us?"

فَكَفَرُواْ

So they disbelieved

وَتَوَلَّواْ

and turned away.

ج

وَّٱسْتَغْنَى

And Allah can do without them.

ٱللَّهُ

ج

وَٱللَّهُ

And Allah

غَنِىٌّ

(is) Self-sufficient,

حَمِيدٌ

Praiseworthy.

٦

(6)

ذَٰلِكَ بِأَنَّهُۥ كَانَت تَّأْتِيهِمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَقَالُوٓا۟ أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا۟ وَتَوَلَّوا۟ ۚ وَّٱسْتَغْنَى ٱللَّهُ ۚ وَٱللَّهُ غَنِىٌّ حَمِيدٌ ٦

(6) That is because their messengers used to come to them with clear evidences, but they said, "Shall human beings guide us?" and disbelieved and turned away. And Allah dispensed [with them]; and Allah is Free of need and Praiseworthy.

زَعَمَ

Claim

ٱلَّذِينَ

those who

كَفَرُوٓا۟

disbelieve

أَن

that

لَّن

never

يُبْعَثُوا۟

will they be raised.

ۚ

قُلْ

Say,

بَلَىٰ

"Yes,

وَرَبِّى

by my Lord,

لَتُبْعَثُنَّ

surely you will be raised;

ثُمَّ

then

لَتُنَبَّؤُنَّ

surely you will be informed

بِمَا

of what

عَمِلْتُمْ

you did.

ج

وَذَٰلِكَ

And that

عَلَى

for

ٱللَّهِ

Allah

يَسِيرٌ

(is) easy."

٧

(7)

زَعَمَ ٱلَّذِينَ كَفَرُوٓاْ أَن لَّن يُبْعَثُواْ ۚ قُلْ بَلَىٰ وَرَبِّى لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ٧

(7) Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy."

فَـَٔامِنُوا۟

So believe

بِٱللَّهِ

in Allah

وَرَسُولِهِۦ

and His Messenger

وَٱلنُّورِ

and the Light

ٱلَّذِىٓ

which

أَنزَلْنَا

We have sent down.

ۚ

وَٱللَّهُ

And Allah,

بِمَا

of what

تَعْمَلُونَ

you do,

خَبِيرٌ

(is) All-Aware.

٨

(8)

فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِىٓ أَنزَلْنَا ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ٨

(8) So believe in Allah and His Messenger and the Qur'an which We have sent down. And Allah is Acquainted with what you do.

يَوْمَ

(The) Day

يَجْمَعُكُمْ

He will assemble you

لِيَوْمِ

for (the) Day

ٱلْجَمْعِ

(of) the Assembly,

صلے

ذَٰلِكَ

that

يَوْمُ

(will be the) Day

ٱلتَّغَابُنِ

(of) mutual loss and gain.

قلے

وَمَن

And whoever

يُؤْمِن

believes

بِٱللَّهِ

in Allah

وَيَعْمَلْ

and does

صَٰلِحًا

righteous deeds,

يُكَفِّرْ

He will remove

عَنْهُ

from him

سَيِّـَٔاتِهِۦ

his evil deeds,

وَيُدْخِلْهُ

and He will admit him

جَنَّٰتٍ

(to) Gardens

تَجْرِى

flow

مِن

from

تَحْتِهَا

underneath it

ٱلْأَنْهَٰرُ

the rivers,

خَٰلِدِينَ

abiding

فِيهَآ

therein

أَبَدًا

forever.

ج

ذَٰلِكَ

That

ٱلْفَوْزُ

(is) the success

ٱلْعَظِيمُ

the great.

٩

(9)

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ ٱلْجَمْعِ ۖ ذَٰلِكَ يَوْمُ ٱلتَّغَابُنِ ۗ
وَمَن يُؤْمِن بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُكَفِّرْ عَنْهُ
سَيِّـَٔاتِهِۦ وَيُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ
خَٰلِدِينَ فِيهَآ أَبَدًا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ٩

(9) The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation. And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment.

وَٱلَّذِينَ

But those who

كَفَرُوا۟

disbelieved

وَكَذَّبُوا۟

and denied

بِـَٔايَٰتِنَآ

[in] Our Verses,

أُو۟لَٰٓئِكَ

those

أَصْحَٰبُ

(are the) companions

ٱلنَّارِ

(of) the Fire,

خَٰلِدِينَ

abiding forever

فِيهَا

therein.

ۖ

وَبِئْسَ

And wretched is

ٱلْمَصِيرُ

the destination.

١٠

(10)

وَٱلَّذِينَ كَفَرُوا۟ وَكَذَّبُوا۟ بِـَٔايَٰتِنَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ خَٰلِدِينَ فِيهَا ۖ وَبِئْسَ ٱلْمَصِيرُ ١٠

(10) But the ones who disbelieved and denied Our verses - those are the companions of the Fire, abiding eternally therein; and wretched is the destination.

مَآ

Not

أَصَابَ

strikes

مِن

any

مُّصِيبَةٍ

disaster

إِلَّا

except

بِإِذْنِ

by (the) permission

ٱللَّهِ

(of) Allah.

قلے

وَمَن

And whoever

يُؤْمِن

believes

بِٱللَّهِ
in Allah,
يَهْدِ
He guides
قَلْبَهُۥ
his heart.
ج

وَٱللَّهُ
And Allah
بِكُلِّ
of every
شَىْءٍ
thing
عَلِيمٌ
(is) All-Knowing.
١١
(11)
مَآ أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ ۗ وَمَن يُؤْمِنۢ
بِٱللَّهِ يَهْدِ قَلْبَهُۥ ۚ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌ ١١
(11) No disaster strikes except by permission of Allah. And whoever believes in Allah - He will guide his heart. And Allah is Knowing of all things.
وَأَطِيعُوا۟
So obey
ٱللَّهَ
Allah
وَأَطِيعُوا۟
and obey
ٱلرَّسُولَ

the Messenger;
ج

فَإِن
but if
تَوَلَّيْتُمْ
you turn away,
فَإِنَّمَا
then only
عَلَىٰ
upon
رَسُولِنَا
Our Messenger
ٱلْبَلَٰغُ
(is) the conveyance
ٱلْمُبِينُ
clear.
١٢
(12)
وَأَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ ۚ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَٰغُ ٱلْمُبِينُ ١٢
(12) And obey Allah and obey the Messenger; but if you turn away - then upon Our Messenger is only [the duty of] clear notification.
ٱللَّهُ
Allah,
لَآ
(there is) no
إِلَٰهَ
god
إِلَّا

except

هُوَ

Him.

ج

وَعَلَى

And upon

ٱللَّهِ

Allah

فَلْيَتَوَكَّلِ

let put (their) trust

ٱلْمُؤْمِنُونَ

the believers.

١٣

(13)

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ

١٣

(13) Allah - there is no deity except Him. And upon Allah let the believers rely.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوٓا۟

إِنَّ

Indeed,

مِنْ

from

أَزْوَٰجِكُمْ

your spouses

وَأَوْلَٰدِكُمْ
and your children
عَدُوًّا
(are) enemies
لَّكُمْ
to you,
فَٱحْذَرُوهُمْ
so beware of them.
ج

وَإِن
But if
تَعْفُوا۟
you pardon
وَتَصْفَحُوا۟
and overlook
وَتَغْفِرُوا۟
and forgive,
فَإِنَّ
then indeed,
ٱللَّهَ
Allah
غَفُورٌ
(is) Oft-Forgiving,
رَّحِيمٌ
Most Merciful.
١٤
(14)
يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ إِنَّ مِنْ أَزْوَٰجِكُمْ وَأَوْلَٰدِكُمْ

عَدُوًّا لَّكُمْ فَٱحْذَرُوهُمْ ۚ وَإِن تَعْفُوا۟ وَتَصْفَحُوا۟ وَتَغْفِرُوا۟ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١٤

(14) O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful.

إِنَّمَآ

Only

أَمْوَٰلُكُمْ

your wealth

وَأَوْلَٰدُكُمْ

and your children

فِتْنَةٌ

(are) a trial,

ۚ

وَٱللَّهُ

and Allah -

عِندَهُۥٓ

with Him

أَجْرٌ

(is) a reward

عَظِيمٌ

great.

١٥

(15)

إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَٰدُكُمْ فِتْنَةٌ ۚ وَٱللَّهُ عِندَهُۥٓ أَجْرٌ عَظِيمٌ ١٥

(15) Your wealth and your children are but a trial, and Allah has with Him a great reward.

فَٱتَّقُوا۟

So fear

ٱللَّهَ

Allah

مَا

what

ٱسْتَطَعْتُمْ

you are able

وَٱسْمَعُوا۟

and listen

وَأَطِيعُوا۟

and obey

وَأَنفِقُوا۟

and spend;

خَيْرًا

(it is) better

لِّأَنفُسِكُمْ

for yourselves.

قلے

وَمَن

And whoever

يُوقَ

is saved

شُحَّ

(from the) greediness

نَفْسِهِۦ

(of) his soul,

فَأُو۟لَٰٓئِكَ

then those

هُمُ

[they]

ٱلْمُفْلِحُونَ

(are) the successful ones.

١٦

(16)

فَٱتَّقُوا۟ ٱللَّهَ مَا ٱسْتَطَعْتُمْ وَٱسْمَعُوا۟ وَأَطِيعُوا۟ وَأَنفِقُوا۟ خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِۦ فَأُو۟لَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ١٦

(16) So fear Allah as much as you are able and listen and obey and spend [in the way of Allah]; it is better for your selves. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

إِن

If

تُقْرِضُوا۟

you loan

ٱللَّهَ

(to) Allah

قَرْضًا

a loan

حَسَنًا

goodly,

يُضَـٰعِفْهُ

He will multiply it

لَكُمْ

for you

وَيَغْفِرْ

and will forgive

لَكُمْ

you.

وَٱللَّهُ

And Allah

شَكُورٌ

(is) Most Appreciative,

حَلِيمٌ

Most Forbearing,

١٧

(17)

إِن تُقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا يُضَٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَٱللَّهُ شَكُورٌ حَلِيمٌ ١٧

(17) If you loan Allah a goodly loan, He will multiply it for you and forgive you. And Allah is Most Appreciative and Forbearing.

عَٰلِمُ

(The) Knower

ٱلْغَيْبِ

(of) the unseen

وَٱلشَّهَٰدَةِ

and the witnessed,

ٱلْعَزِيزُ

the All-Mighty,

ٱلْحَكِيمُ

the All-Wise.

١٨

(18)

عَٰلِمُ ٱلْغَيْبِ وَٱلشَّهَٰدَةِ ٱلْعَزِيزُ ٱلْحَكِيمُ ١٨

(18) Knower of the unseen and the witnessed, the Exalted in Might, the Wise.

ءَايَٰتُهَا ١٢

Verses 12

سُورَةُ ٱلطَّلَاقِ

Chapter 65 Divorce

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

يَٰٓأَيُّهَا

O Prophet

ٱلنَّبِىُّ

إِذَا

When

طَلَّقْتُمُ

you divorce

ٱلنِّسَآءَ

[the] women,

فَطَلِّقُوهُنَّ

then divorce them

لِعِدَّتِهِنَّ

for their waiting period,

وَأَحْصُوا۟

and keep count

ٱلْعِدَّةَ

(of) the waiting period,

صلے

وَٱتَّقُوا۟

and fear

ٱللَّهَ

Allah,

رَبَّكُمْ

your Lord.

صلى

لَا

(Do) not

تُخْرِجُوهُنَّ

expel them

مِن

from

بُيُوتِهِنَّ

their houses,

وَلَا

and not

يَخْرُجْنَ

they should leave

إِلَّآ

except

أَن

that

يَأْتِينَ

they commit

بِفَٰحِشَةٍ

an immorality

مُّبَيِّنَةٍ

clear.

ج

وَتِلْكَ

And these

حُدُودُ

(are the) limits

ٱللَّهِ

(of) Allah.

ج

وَمَن

And whoever

يَتَعَدَّ

transgresses

حُدُودَ

(the) limits

ٱللَّهِ

(of) Allah

فَقَدْ

then certainly

ظَلَمَ

he has wronged

نَفْسَهُۥ

himself.

ج

لَا

Not

تَدْرِى

you know;

لَعَلَّ

Perhaps

ٱللَّهَ

Allah

يُحْدِثُ

will bring about,

بَعْدَ

after

ذَٰلِكَ

that,

أَمْرًا

a matter.

١

(1)

يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟ ٱلْعِدَّةَ ۖ وَٱتَّقُوا۟ ٱللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنۢ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ ٱللَّهِ ۚ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهِ فَقَدْ ظَلَمَ نَفْسَهُۥ ۚ لَا تَدْرِى لَعَلَّ ٱللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ١

(1) O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter.

فَإِذَا

Then when

بَلَغْنَ

they have reached

أَجَلَهُنَّ

their term,

فَأَمْسِكُوهُنَّ
then retain them
بِمَعْرُوفٍ
with kindness
أَوْ
or
فَارِقُوهُنَّ
part with them
بِمَعْرُوفٍ
with kindness.
وَأَشْهِدُواْ
And take witness
ذَوَىْ
two men
عَدْلٍ
just
مِّنكُمْ
among you
وَأَقِيمُواْ
and establish
ٱلشَّهَٰدَةَ
the testimony
لِلَّهِ
for Allah.
ج

ذَٰلِكُمْ
That
يُوعَظُ
is instructed,

بِهِۦ

with it,

مَن

whoever

كَانَ

[is]

يُؤْمِنُ

believes

بِٱللَّهِ

in Allah

وَٱلْيَوْمِ

and the Day

ٱلْءَاخِرِ

the Last.

ج

وَمَن

And whoever

يَتَّقِ

fears Allah,

ٱللَّهَ

يَجْعَل

He will make

لَّهُۥ

for him

مَخْرَجًا

a way out,

٢

(2)

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا۟ ذَوَىْ عَدْلٍ مِّنكُمْ وَأَقِيمُوا۟ ٱلشَّهَـٰدَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِۦ مَن كَانَ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْـَٔاخِرِ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مَخْرَجًا ٢

(2) And when they have [nearly] fulfilled their term, either retain them according to acceptable terms or part with them according to acceptable terms. And bring to witness two just men from among you and establish the testimony for [the acceptance of] Allah. That is instructed to whoever should believe in Allah and the Last day. And whoever fears Allah - He will make for him a way out

وَيَرْزُقْهُ

And He will provide for him

مِنْ

from

حَيْثُ

where

لَا

not

يَحْتَسِبُ

he thinks.

ۚ

وَمَن

And whoever

يَتَوَكَّلْ

puts his trust

عَلَى

upon

ٱللَّهِ

Allah,

فَهُوَ

then He

حَسْبُهُۥٓ

(is) sufficient for him.

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

بَٰلِغُ

(will) accomplish

أَمْرِهِۦ

His purpose.

ج

قَدْ

Indeed,

جَعَلَ

Allah has set

ٱللَّهُ

لِكُلِّ

for every

شَىْءٍ

thing

قَدْرًا

a measure.

٣

(3)

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَن يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥٓ ۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا ٣

(3) And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.

وَٱلَّٰٓـِٔى

And those who

يَئِسْنَ

have despaired

مِنَ

of

ٱلْمَحِيضِ

the menstruation

مِن

among

نِّسَآئِكُمْ

your women,

إِنِ

if

ٱرْتَبْتُمْ

you doubt,

فَعِدَّتُهُنَّ

then their waiting period

ثَلَٰثَةُ

(is) three

أَشْهُرٍ

months,

وَٱلَّٰٓـِٔى
and the ones who
لَمْ
not
يَحِضْنَ
[they] menstruated.
ج

وَأُو۟لَٰتُ
And those who (are) pregnant,
ٱلْأَحْمَالِ
أَجَلُهُنَّ
their term (is)
أَن
until
يَضَعْنَ
they deliver
حَمْلَهُنَّ
their burdens.
ج

وَمَن
And whoever
يَتَّقِ
fears
ٱللَّهَ
Allah,
يَجْعَل
He will make
لَّهُۥ

for him

مِنْ

of

أَمْرِهِۦ

his affair

يُسْرًا

ease.

٤

(4)

وَٱلَّـٰٓـِٔى يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَـٰثَةُ أَشْهُرٍ وَٱلَّـٰٓـِٔى لَمْ يَحِضْنَ ۚ وَأُو۟لَـٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ ۚ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُۥ مِنْ أَمْرِهِۦ يُسْرًا ٤

(4) And those who no longer expect menstruation among your women - if you doubt, then their period is three months, and [also for] those who have not menstruated. And for those who are pregnant, their term is until they give birth. And whoever fears Allah - He will make for him of his matter ease.

ذَٰلِكَ

That

أَمْرُ

(is the) Command of Allah,

ٱللَّهِ

أَنزَلَهُۥٓ

which He has sent down

إِلَيْكُمْ

to you;

ۚ

وَمَن

and whoever

يَتَّقِ

fears Allah,

ٱللَّهَ

يُكَفِّرْ

He will remove

عَنْهُ

from him

سَيِّـَٔاتِهِۦ

his evil deeds

وَيُعْظِمْ

and make great

لَهُۥٓ

for him

أَجْرًا

(his) reward.

٥

(5)

ذَٰلِكَ أَمْرُ ٱللَّهِ أَنزَلَهُۥٓ إِلَيْكُمْ ۚ وَمَن يَتَّقِ ٱللَّهَ يُكَفِّرْ عَنْهُ سَيِّـَٔاتِهِۦ وَيُعْظِمْ لَهُۥٓ أَجْرًا ٥

(5) That is the command of Allah, which He has sent down to you; and whoever fears Allah - He will remove for him his misdeeds and make great for him his reward.

أَسْكِنُوهُنَّ

Lodge them

مِنْ

[from] where

حَيْثُ

سَكَنتُم

you dwell,

مِّن

(out) of

وُجْدِكُمْ

your means

وَلَا

and (do) not

تُضَآرُّوهُنَّ

harm them

لِتُضَيِّقُوا۟

to distress

عَلَيْهِنَّ

[on] them.

ج

وَإِن

And if

كُنَّ

they are

أُو۟لَـٰتِ

pregnant,

حَمْلٍ

فَأَنفِقُوا۟

then spend

عَلَيْهِنَّ

on them

حَتَّىٰ

until

يَضَعْنَ

they deliver

حَمْلَهُنَّ
their burden.
ج

فَإِنْ
Then if
أَرْضَعْنَ
they suckle
لَكُمْ
for you,
فَـَٔاتُوهُنَّ
then give them
أُجُورَهُنَّ
their payment,
صلے

وَأْتَمِرُواْ
and consult
بَيْنَكُم
among yourselves
بِمَعْرُوفٍ
with kindness,
صلے

وَإِن
but if
تَعَاسَرْتُمْ
you disagree,
فَسَتُرْضِعُ
then may suckle
لَهُۥٓ

for him,

أُخْرَىٰ

another (women).

٦

(6)

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنتُم مِّن وُجْدِكُمْ وَلَا تُضَآرُّوهُنَّ لِتُضَيِّقُوا۟ عَلَيْهِنَّ ۚ وَإِن كُنَّ أُو۟لَـٰتِ حَمْلٍ فَأَنفِقُوا۟ عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَـَٔاتُوهُنَّ أُجُورَهُنَّ ۖ وَأْتَمِرُوا۟ بَيْنَكُم بِمَعْرُوفٍ ۖ وَإِن تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهُۥٓ أُخْرَىٰ ٦

(6) Lodge them [in a section] of where you dwell out of your means and do not harm them in order to oppress them. And if they should be pregnant, then spend on them until they give birth. And if they breastfeed for you, then give them their payment and confer among yourselves in the acceptable way; but if you are in discord, then there may breastfeed for the father another woman.

لِيُنفِقْ

Let spend

ذُو

owner of ample means

سَعَةٍ

مِّن

from

سَعَتِهِۦ

his ample means,

ۖ

وَمَن

and (he) who,

قُدِرَ

is restricted

عَلَيْهِ

on him

رِزْقُهُۥ

his provision,

فَلْيُنفِقْ

let him spend

مِمَّآ

from what

ءَاتَىٰهُ

Allah has given him.

ٱللَّهُ

ج

لَا

Allah does not burden

يُكَلِّفُ

ٱللَّهُ

نَفْسًا

any soul

إِلَّا

except

مَآ

(with) what

ءَاتَىٰهَا

He has given it.

ج

سَيَجْعَلُ

Allah will bring about

ٱللَّهُ

بَعْدَ

after

عُسْرٍ

hardship

يُسْرًا

ease.

٧

(7)

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِۦ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُۥ فَلْيُنفِقْ مِمَّآ ءَاتَىٰهُ ٱللَّهُ ۚ لَا يُكَلِّفُ ٱللَّهُ نَفْسًا إِلَّا مَآ ءَاتَىٰهَا ۚ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرٍ يُسْرًا ٧

(7) Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease.

وَكَأَيِّن

And how many

مِّن

of

قَرْيَةٍ

a town

عَتَتْ

rebelled

عَنْ

against

أَمْرِ

(the) Command

رَبِّهَا

(of) its Lord

وَرُسُلِهِۦ

and His Messengers,

فَحَاسَبْنَٰهَا

so We took it to account,

حِسَابًا

an account

شَدِيدًا

severe;

وَعَذَّبْنَٰهَا

and We punished it,

عَذَابًا

a punishment

نُّكْرًا

terrible.

٨

(8)

وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِۦ فَحَاسَبْنَٰهَا حِسَابًا شَدِيدًا وَعَذَّبْنَٰهَا عَذَابًا نُّكْرًا ٨

(8) And how many a city was insolent toward the command of its Lord and His messengers, so We took it to severe account and punished it with a terrible punishment.

فَذَاقَتْ

So it tasted

وَبَالَ

(the bad) consequence

أَمْرِهَا

(of) its affair,

وَكَانَ

and was

عَٰقِبَةُ

(the) end

أَمْرِهَا

(of) its affair

خُسْرًا

loss.

٩

(9)

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَٰقِبَةُ أَمْرِهَا خُسْرًا ٩

(9) And it tasted the bad consequence of its affair, and the outcome of its affair was loss.

أَعَدَّ

Allah has prepared

ٱللَّهُ

لَهُمْ

for them

عَذَابًا

a punishment

شَدِيدًا

severe.

صلے

فَٱتَّقُوا۟

So fear Allah,

ٱللَّهَ

يَٰٓأُو۟لِى

O men of understanding,

ٱلْأَلْبَٰبِ

ٱلَّذِينَ

those who

ءَامَنُوا۟

have believed

ج

قَدْ

Indeed,

أَنزَلَ

Allah has sent down

ٱللَّهُ

إِلَيْكُمْ

to you

ذِكْرًا

a Message.

١٠

(10)

أَعَدَّ ٱللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَٱتَّقُوا۟ ٱللَّهَ يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ ءَامَنُوا۟ ۚ قَدْ أَنزَلَ ٱللَّهُ إِلَيْكُمْ ذِكْرًا ١٠

(10) Allah has prepared for them a severe punishment; so fear Allah, O you of understanding who have believed. Allah has sent down to you the Qur'an.

رَّسُولًا

A Messenger

يَتْلُوا۟

reciting

عَلَيْكُمْ

to you

ءَايَٰتِ

(the) Verses

ٱللَّهِ

(of) Allah

مُبَيِّنَٰتٍ

clear,

لِّيُخْرِجَ

that he may bring out

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous deeds

مِنَ

from

ٱلظُّلُمَٰتِ

the darkness[es]

إِلَى

towards

ٱلنُّورِ

the light.

ج

وَمَن

And whoever

يُؤْمِن

believes

بِٱللَّهِ

in Allah

وَيَعْمَلْ

and does

صَٰلِحًا

righteous deeds,

يُدْخِلْهُ

He will admit him

جَنَّٰتٍ

(into) Gardens

تَجْرِى

flow

مِن

from

تَحْتِهَا

underneath it

ٱلْأَنْهَٰرُ

the rivers,

خَٰلِدِينَ

abiding

فِيهَآ

therein

أَبَدًا

forever.

صلے

قَدْ

Indeed,

أَحْسَنَ

Allah has (granted) good

ٱللَّهُ

لَهُۥ

provision for him.

رِزْقًا

١١

(11)

رَّسُولًا يَتْلُوا۟ عَلَيْكُمْ ءَايَٰتِ ٱللَّهِ مُبَيِّنَٰتٍ لِّيُخْرِجَ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ مِنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۚ وَمَن يُؤْمِنۢ بِٱللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ قَدْ أَحْسَنَ ٱللَّهُ لَهُۥ رِزْقًا ١١

(11) [He sent] a Messenger [Muhammad] reciting to you the distinct verses of Allah that He may bring out those who believe and do righteous deeds from darknesses into the light. And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision.

ٱللَّهُ

Allah

ٱلَّذِى

(is) He Who

خَلَقَ

created

سَبْعَ

seven

سَمَٰوَٰتٍ

heavens

وَمِنَ

and of

ٱلْأَرْضِ

the earth,

مِثْلَهُنَّ

(the) like of them.

يَتَنَزَّلُ

Descends

ٱلْأَمْرُ

the command

بَيْنَهُنَّ

between them

لِتَعْلَمُوٓا۟

that you may know

أَنَّ

that

ٱللَّهَ

Allah

عَلَىٰ

(is) on

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful.

وَأَنَّ

And that,

ٱللَّهَ

Allah

قَدْ

indeed,

أَحَاطَ

encompasses

بِكُلِّ
all

شَىْءٍ
things

عِلْمًۢا
(in) knowledge.

١٢

(12)

ٱللَّهُ ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ وَمِنَ ٱلْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ وَأَنَّ ٱللَّهَ قَدْ أَحَاطَ بِكُلِّ شَىْءٍ عِلْمًۢا

١٢

(12) It is Allah who has created seven heavens and of the earth, the like of them. [His] command descends among them so you may know that Allah is over all things competent and that Allah has encompassed all things in knowledge.

ءَايَٰتُهَا ١٢

Verses 12

سُورَةُ ٱلتَّحْرِيمِ

Chapter 66 The Prohibition

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

يَٰٓأَيُّهَا

O Prophet

ٱلنَّبِىُّ

لِمَ

Why (do)

تُحَرِّمُ

you prohibit

مَآ

what

أَحَلَّ

Allah has made lawful

ٱللَّهُ

لَكَ

for you,

صلے

تَبْتَغِى

seeking

مَرْضَاتَ

(to) please

أَزْوَٰجِكَ

your wives?

ج

وَٱللَّهُ

And Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌ

Most Merciful.

١

(1)

يَٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ ۖ تَبْتَغِى مَرْضَاتَ أَزْوَٰجِكَ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ١

(1) O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives? And Allah is Forgiving and Merciful.

قَدْ

Indeed,

فَرَضَ

Allah has ordained

ٱللَّهُ

لَكُمْ

for you

تَحِلَّةَ

(the) dissolution

أَيْمَٰنِكُمْ

(of) your oaths.

ۚ

وَٱللَّهُ

And Allah

مَوْلَىٰكُمْ

(is) your Protector

صلے

وَهُوَ

and He

ٱلْعَلِيمُ

(is) the All-Knower,

ٱلْحَكِيمُ

the All-Wise.

٢

(2)

قَدْ فَرَضَ ٱللَّهُ لَكُمْ تَحِلَّةَ أَيْمَٰنِكُمْ ۚ وَٱللَّهُ مَوْلَىٰكُمْ ۖ وَهُوَ ٱلْعَلِيمُ ٱلْحَكِيمُ ٢

(2) Allah has already ordained for you [Muslims] the dissolution of your oaths. And Allah is your protector, and He is the Knowing, the Wise.

وَإِذْ

And when

أَسَرَّ

confided

ٱلنَّبِىُّ

the Prophet

إِلَىٰ

to

بَعْضِ

one

أَزْوَٰجِهِۦ

(of) his wives

حَدِيثًا

a statement,

فَلَمَّا

and when

نَبَّأَتْ

she informed

بِهِۦ

about it

وَأَظْهَرَهُ

and Allah made it apparent

ٱللَّهُ

عَلَيْهِ

to him,

عَرَّفَ

he made known

بَعْضَهُۥ

a part of it

وَأَعْرَضَ

and avoided

عَن

[of]

بَعْضٍ

a part.

صلى

فَلَمَّا

Then when

نَبَّأَهَا

he informed her

بِهِۦ

about it,

قَالَتْ

she said,

مَنْ

"Who

أَنۢبَأَكَ

informed you

هَٰذَا

this?"

صلے

قَالَ

He said,

نَبَّأَنِىَ

"Has informed me

ٱلْعَلِيمُ

the All-Knower

ٱلْخَبِيرُ

the All-Aware."

٣

(3)

وَإِذْ أَسَرَّ ٱلنَّبِىُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِۦ وَأَظْهَرَهُ ٱللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُۥ وَأَعْرَضَ عَنۢ بَعْضٍ صلے فَلَمَّا نَبَّأَهَا بِهِۦ قَالَتْ مَنْ أَنۢبَأَكَ هَٰذَا صلے قَالَ نَبَّأَنِىَ ٱلْعَلِيمُ ٱلْخَبِيرُ ٣

(3) And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allah showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted."

إِن

If

تَتُوبَآ

you both turn

إِلَى

to

ٱللَّهِ

Allah,

فَقَدْ

so indeed,

صَغَتْ

(are) inclined

قُلُوبُكُمَا

your hearts;

صلے

وَإِن

but if

تَظَٰهَرَا

you backup each other

عَلَيْهِ

against him,

فَإِنَّ

then indeed,

ٱللَّهَ

Allah,

هُوَ

He

مَوْلَىٰهُ

(is) his Protector,

وَجِبْرِيلُ

and Jibreel,

وَصَٰلِحُ

and (the) righteous

ٱلْمُؤْمِنِينَ

believers,

صلے

وَٱلْمَلَٰٓئِكَةُ

and the Angels,

بَعْدَ

after

ذَٰلِكَ

that

ظَهِيرٌ

(are his) assistants.

٤

(4)

إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۖ وَإِن تَظَٰهَرَا عَلَيْهِ فَإِنَّ ٱللَّهَ هُوَ مَوْلَىٰهُ وَجِبْرِيلُ وَصَٰلِحُ ٱلْمُؤْمِنِينَ ۖ وَٱلْمَلَٰٓئِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ٤

(4) If you two [wives] repent to Allah, [it is best], for your hearts have deviated. But if you cooperate against him - then indeed Allah is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.

عَسَىٰ

Perhaps

رَبُّهُۥٓ

his Lord,

إِن

if

طَلَّقَكُنَّ

he divorced you,

أَن

[that]

يُبْدِلَهُۥٓ

He will substitute for him

أَزْوَٰجًا

wives

خَيْرًا

better

مِّنكُنَّ

than you

مُسْلِمَٰتٍ

submissive,

مُّؤْمِنَٰتٍ

faithful,

قَٰنِتَٰتٍ

obedient,

تَٰٓئِبَٰتٍ

repentant,

عَٰبِدَٰتٍ

who worship,

سَٰٓئِحَٰتٍ

who fast,

ثَيِّبَٰتٍ

previously married

وَأَبْكَارًا

and virgins.

٥

(5)

عَسَىٰ رَبُّهُۥٓ إِن طَلَّقَكُنَّ أَن يُبْدِلَهُۥٓ أَزْوَٰجًا خَيْرًا

مِّنكُنَّ مُسْلِمَٰتٍ مُّؤْمِنَٰتٍ قَٰنِتَٰتٍ تَٰٓئِبَٰتٍ عَٰبِدَٰتٍ سَٰٓئِحَٰتٍ ثَيِّبَٰتٍ وَأَبْكَارًا ٥

(5) Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting [to Allah], believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins.

يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

قُوٓا۟

Protect

أَنفُسَكُمْ

yourselves

وَأَهْلِيكُمْ

and your families

نَارًا

(from) a Fire

وَقُودُهَا

whose fuel

ٱلنَّاسُ

(is) people

وَٱلْحِجَارَةُ

and stones,

عَلَيْهَا

over it

مَلَٰٓئِكَةٌ

(are) Angels

غِلَاظٌ

stern,

شِدَادٌ

severe;

لَّا

not

يَعْصُونَ

they disobey

ٱللَّهَ

Allah

مَآ

(in) what

أَمَرَهُمْ

He Commands them

وَيَفْعَلُونَ

but they do

مَا

what

يُؤْمَرُونَ

they are commanded.

٦

(6)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قُوٓا۟ أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا ٱلنَّاسُ وَٱلْحِجَارَةُ عَلَيْهَا مَلَٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

(6) O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded.

يَٰٓأَيُّهَا
"O you who disbelieve
ٱلَّذِينَ
كَفَرُواْ
لَا
(Do) not
تَعْتَذِرُواْ
make excuses
ٱلْيَوْمَ
today.
صلے

إِنَّمَا
Only
تُجْزَوْنَ
you will be recompensed
مَا
(for) what
كُنتُمْ
you used (to)
تَعْمَلُونَ
do."
٧
(7)
يَٰٓأَيُّهَا ٱلَّذِينَ كَفَرُواْ لَا تَعْتَذِرُواْ ٱلْيَوْمَ صلے إِنَّمَا تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ٧
(7) O you who have disbelieved, make no excuses that Day. You will only be recompensed for what you used to do.
يَٰٓأَيُّهَا

O you who believe

ٱلَّذِينَ

ءَامَنُوا۟

تُوبُوٓا۟

Turn

إِلَى

to

ٱللَّهِ

Allah

تَوْبَةً

(in) repentance

نَّصُوحًا

sincere

عَسَىٰ

Perhaps

رَبُّكُمْ

your Lord

أَن

[that]

يُكَفِّرَ

will remove

عَنكُمْ

from you

سَيِّـَٔاتِكُمْ

your evil deeds

وَيُدْخِلَكُمْ

and admit you

جَنَّٰتٍ

(into) Gardens

تَجْرِى
flow
مِن
from
تَحْتِهَا
underneath it
ٱلْأَنْهَٰرُ
the rivers,
يَوْمَ
(on the) Day
لَا
not
يُخْزِى
Allah will disgrace
ٱللَّهُ
ٱلنَّبِىَّ
the Prophet
وَٱلَّذِينَ
and those who
ءَامَنُوا۟
believed
مَعَهُۥ
with him.
صلے

نُورُهُمْ
Their light
يَسْعَىٰ
will run

بَيْنَ

before them

أَيْدِيهِمْ

وَبِأَيْمَٰنِهِمْ

and on their right;

يَقُولُونَ

they will say,

رَبَّنَآ

"Our Lord

أَتْمِمْ

Perfect

لَنَا

for us

نُورَنَا

our light

وَٱغْفِرْ

and grant forgiveness

لَنَآ

to us.

صلے

إِنَّكَ

Indeed, You

عَلَىٰ

(are) over

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful."

٨

(8)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ تُوبُوٓا۟ إِلَى ٱللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنكُمْ سَيِّـَٔاتِكُمْ وَيُدْخِلَكُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ يَوْمَ لَا يُخْزِى ٱللَّهُ ٱلنَّبِىَّ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ ۖ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَٰنِهِمْ يَقُولُونَ رَبَّنَآ أَتْمِمْ لَنَا نُورَنَا وَٱغْفِرْ لَنَآ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ٨

(8) O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

يَٰٓأَيُّهَا

O Prophet

ٱلنَّبِىُّ

جَٰهِدِ

Strive

ٱلْكُفَّارَ

(against) the disbelievers

وَٱلْمُنَٰفِقِينَ

and the hypocrites,

وَٱغْلُظْ

and be stern

عَلَيْهِمْ

with them.
ج

وَمَأْوَىٰهُمْ
And their abode
جَهَنَّمُ
(is) Hell,
صلے

وَبِئْسَ
and wretched is
ٱلْمَصِيرُ
the destination.
٩
(9)
يَٰٓأَيُّهَا ٱلنَّبِىُّ جَٰهِدِ ٱلْكُفَّارَ وَٱلْمُنَٰفِقِينَ وَٱغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَىٰهُمْ جَهَنَّمُ ۖ وَبِئْسَ ٱلْمَصِيرُ ٩
(9) O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.
ضَرَبَ
Allah presents
ٱللَّهُ
مَثَلًا
an example
لِّلَّذِينَ
for those who
كَفَرُوا۟
disbelieved -
ٱمْرَأَتَ
(the) wife

نُوحٍ

(of) Nuh

وَٱمْرَأَتَ

(and the) wife

لُوطٍ

(of) Lut.

صلى

كَانَتَا

They were

تَحْتَ

under

عَبْدَيْنِ

two [slaves]

مِنْ

of

عِبَادِنَا

Our slaves

صَٰلِحَيْنِ

righteous,

فَخَانَتَاهُمَا

but they both betrayed them,

فَلَمْ

so not

يُغْنِيَا

they availed,

عَنْهُمَا

both of them,

مِنَ

from

ٱللَّهِ

Allah

شَيْـًٔا

(in) anything,

وَقِيلَ

and it was said,

ٱدْخُلَا

"Enter

ٱلنَّارَ

the Fire

مَعَ

with

ٱلدَّٰخِلِينَ

those who enter."

١٠

(10)

ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا۟ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ ١٠

(10) Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, "Enter the Fire with those who enter."

وَضَرَبَ

And Allah presents

ٱللَّهُ

مَثَلًا

an example

لِّلَّذِينَ
for those who
ءَامَنُوا۟
believed -
ٱمْرَأَتَ
(the) wife
فِرْعَوْنَ
(of) Firaun,
إِذْ
when
قَالَتْ
she said,
رَبِّ
"My Lord
ٱبْنِ
Build
لِى
for me
عِندَكَ
near You
بَيْتًا
a house
فِى
in
ٱلْجَنَّةِ
Paradise,
وَنَجِّنِى
and save me
مِن

from

فِرْعَوْنَ

Firaun

وَعَمَلِهِۦ

and his deeds

وَنَجِّنِى

and save me

مِنَ

from

ٱلْقَوْمِ

the people

ٱلظَّٰلِمِينَ

the wrongdoers."

١١

(11)

وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُوا۟ ٱمْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ٱبْنِ لِى عِندَكَ بَيْتًا فِى ٱلْجَنَّةِ وَنَجِّنِى مِن فِرْعَوْنَ وَعَمَلِهِۦ وَنَجِّنِى مِنَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ١١

(11) And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."

وَمَرْيَمَ

And Maryam,

ٱبْنَتَ

(the) daughter

عِمْرَٰنَ

(of) Imran

ٱلَّتِىٓ
who
أَحْصَنَتْ
guarded
فَرْجَهَا
her chastity,
فَنَفَخْنَا
so We breathed
فِيهِ
into it
مِن
of
رُّوحِنَا
Our Spirit.
وَصَدَّقَتْ
And she believed
بِكَلِمَٰتِ
(in the) Words
رَبِّهَا
(of) her Lord
وَكُتُبِهِۦ
and His Books,
وَكَانَتْ
and she was
مِنَ
of
ٱلْقَٰنِتِينَ
the devoutly obedient.

(12)

وَمَرْيَمَ ٱبْنَتَ عِمْرَٰنَ ٱلَّتِىٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتْ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتْ مِنَ ٱلْقَٰنِتِينَ ١٢

(12) And [the example of] Mary, the daughter of 'Imran, who guarded her chastity, so We blew into [her garment] through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.

ءَايَٰتُهَا ٣٠

Verses 30

سُورَةُ ٱلْمُلْكِ

Chapter 67 The Sovereignty

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

تَبَٰرَكَ

Blessed is

ٱلَّذِى

He

بِيَدِهِ

in Whose Hand

ٱلْمُلْكُ

(is) the Dominion,

وَهُوَ

and He

عَلَىٰ

(is) over

كُلِّ

every

شَىْءٍ

thing

قَدِيرٌ

All-Powerful.

١

(1)

تَبَٰرَكَ ٱلَّذِى بِيَدِهِ ٱلْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ

١

(1) Blessed is He in whose hand is dominion, and He is over all things

competent -

ٱلَّذِى

The One Who

خَلَقَ

created

ٱلْمَوْتَ

death

وَٱلْحَيَوٰةَ

and life

لِيَبْلُوَكُمْ

that He may test you,

أَيُّكُمْ

which of you

أَحْسَنُ

(is) best

عَمَلًا

(in) deed.

ج

وَهُوَ

And He

ٱلْعَزِيزُ

(is) the All-Mighty,

ٱلْغَفُورُ

the Oft-Forgiving.

٢

(2)

ٱلَّذِى خَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ وَهُوَ ٱلْعَزِيزُ ٱلْغَفُورُ ٢

(2) [He] who created death and life to test you [as to] which of you is

best in deed - and He is the Exalted in Might, the Forgiving -

ٱلَّذِى

The One Who

خَلَقَ

created

سَبْعَ

seven

سَمَٰوَٰتٍ

heavens

طِبَاقًا

one above another.

صلے

مَّا

Not

تَرَىٰ

you see

فِى

in

خَلْقِ

(the) creation

ٱلرَّحْمَٰنِ

(of) the Most Gracious

مِن

any

تَفَٰوُتٍ

fault.

صلے

فَٱرْجِعِ

So return

ٱلْبَصَرَ
the vision,
هَلْ
can
تَرَىٰ
you see
مِن
any
فُطُورٍ
flaw?
٣
(3)

ٱلَّذِى خَلَقَ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ۖ مَّا تَرَىٰ فِى خَلْقِ ٱلرَّحْمَٰنِ مِن تَفَٰوُتٍ ۖ فَٱرْجِعِ ٱلْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ٣

(3) [And] who created seven heavens in layers. You do not see in the creation of the Most Merciful any inconsistency. So return [your] vision [to the sky]; do you see any breaks?

ثُمَّ
Then
ٱرْجِعِ
return
ٱلْبَصَرَ
the vision
كَرَّتَيْنِ
twice (again).
يَنقَلِبْ
Will return
إِلَيْكَ

to you

ٱلْبَصَرُ

the vision

خَاسِئًا

humbled

وَهُوَ

while it

حَسِيرٌ

(is) fatigued.

٤

(4)

ثُمَّ ٱرْجِعِ ٱلْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ ٱلْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ٤

(4) Then return [your] vision twice again. [Your] vision will return to you humbled while it is fatigued.

وَلَقَدْ

And certainly

زَيَّنَّا

We have beautified

ٱلسَّمَآءَ

the nearest heaven

ٱلدُّنْيَا

بِمَصَٰبِيحَ

with lamps,

وَجَعَلْنَٰهَا

and We have made them

رُجُومًا

(as) missiles

لِّلشَّيَٰطِينِ

for the devils,
صلے

وَأَعْتَدْنَا
and We have prepared
لَهُمْ
for them
عَذَابَ
punishment
ٱلسَّعِيرِ
(of) the Blaze.
٥
(5)
وَلَقَدْ زَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِمَصَٰبِيحَ وَجَعَلْنَٰهَا
رُجُومًا لِّلشَّيَٰطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ٥
(5) And We have certainly beautified the nearest heaven with stars and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze.
وَلِلَّذِينَ
And for those who
كَفَرُوا۟
disbelieved
بِرَبِّهِمْ
in their Lord
عَذَابُ
(is the) punishment
جَهَنَّمَ
(of) Hell,
صلے

وَبِئْسَ

and wretched is

ٱلْمَصِيرُ

the destination.

٦

(6)

وَلِلَّذِينَ كَفَرُوا۟ بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ ٱلْمَصِيرُ ٦

(6) And for those who disbelieved in their Lord is the punishment of Hell, and wretched is the destination.

إِذَآ

When

أُلْقُوا۟

they are thrown

فِيهَا

therein,

سَمِعُوا۟

they will hear

لَهَا

from it

شَهِيقًا

an inhaling

وَهِىَ

while it

تَفُورُ

boils up.

٧

(7)

إِذَآ أُلْقُوا۟ فِيهَا سَمِعُوا۟ لَهَا شَهِيقًا وَهِىَ تَفُورُ ٧

(7) When they are thrown into it, they hear from it a [dreadful] inhaling while it boils up.

تَكَادُ

It almost

تَمَيَّزُ

bursts

مِنَ

from

ٱلْغَيْظِ

rage.

صلے

كُلَّمَآ

Every time

أُلْقِىَ

is thrown

فِيهَا

therein

فَوْجٌ

a group,

سَأَلَهُمْ

(will) ask them

خَزَنَتُهَآ

its keepers,

أَلَمْ

"Did not

يَأْتِكُمْ

come to you

نَذِيرٌ

a warner?"

٨

(8)

تَكَادُ تَمَيَّزُ مِنَ ٱلْغَيْظِ ۖ كُلَّمَآ أُلْقِىَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ٨

(8) It almost bursts with rage. Every time a company is thrown into it, its keepers ask them, "Did there not come to you a warner?"

قَالُوا۟

They will say,

بَلَىٰ

"Yes,

قَدْ

indeed

جَآءَنَا

came to us

نَذِيرٌ

a warner,

فَكَذَّبْنَا

but we denied

وَقُلْنَا

and we said,

مَا

'Not

نَزَّلَ

has Allah sent down

ٱللَّهُ

مِن

any

شَىْءٍ

thing.

إِنْ

Not

أَنتُمْ

you (are)

إِلَّا

but

فِى

in

ضَلَٰلٍ

error

كَبِيرٍ

great.'"

٩

(9)

قَالُوا۟ بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ ٱللَّهُ مِن شَىْءٍ إِنْ أَنتُمْ إِلَّا فِى ضَلَٰلٍ كَبِيرٍ ٩

(9) They will say," Yes, a warner had come to us, but we denied and said, 'Allah has not sent down anything. You are not but in great error.'"

وَقَالُوا۟

And they will say,

لَوْ

"If

كُنَّا

we had

نَسْمَعُ

listened

أَوْ

or

نَعْقِلُ

reasoned,

مَا

not

كُنَّا

we (would) have been

فِىٓ

among

أَصْحَٰبِ

(the) companions

ٱلسَّعِيرِ

(of) the Blaze."

١٠

(10)

وَقَالُوا۟ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِىٓ أَصْحَٰبِ ٱلسَّعِيرِ ١٠

(10) And they will say, "If only we had been listening or reasoning, we would not be among the companions of the Blaze."

فَٱعْتَرَفُوا۟

Then they (will) confess

بِذَنۢبِهِمْ

their sins,

فَسُحْقًا

so away with

لِّأَصْحَٰبِ

(the) companions

ٱلسَّعِيرِ

(of) the Blaze.

١١

(11)

فَٱعْتَرَفُوا۟ بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ ٱلسَّعِيرِ ١١

(11) And they will admit their sin, so [it is] alienation for the companions of the Blaze.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

يَخْشَوْنَ

fear

رَبَّهُم

their Lord

بِٱلْغَيْبِ

unseen,

لَهُم

for them

مَّغْفِرَةٌ

(is) forgiveness

وَأَجْرٌ

and a reward

كَبِيرٌ

great.

١٢

(12)

إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ١٢

(12) Indeed, those who fear their Lord unseen will have forgiveness and great reward.

وَأَسِرُّوا۟

And conceal

قَوْلَكُمْ

your speech

أَوِ

or

ٱجْهَرُواْ

proclaim

بِهِۦٓ

it.

صلے

إِنَّهُۥ

Indeed, He

عَلِيمٌۢ

(is the) All-Knower

بِذَاتِ

of what (is in)

ٱلصُّدُورِ

the breasts.

١٣

(13)

وَأَسِرُّواْ قَوْلَكُمْ أَوِ ٱجْهَرُواْ بِهِۦٓ صلے إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ١٣

(13) And conceal your speech or publicize it; indeed, He is Knowing of that within the breasts.

أَلَا

Does He not know,

يَعْلَمُ

مَنْ

(the One) Who

خَلَقَ

created?

وَهُوَ

And He

ٱللَّطِيفُ

(is) the Subtle,

ٱلْخَبِيرُ

the All-Aware.

١٤

(14)

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ ٱللَّطِيفُ ٱلْخَبِيرُ ١٤

(14) Does He who created not know, while He is the Subtle, the Acquainted?

هُوَ

He

ٱلَّذِى

(is) the One Who

جَعَلَ

made

لَكُمُ

for you

ٱلْأَرْضَ

the earth

ذَلُولًا

subservient,

فَٱمْشُوا۟

so walk

فِى

in

مَنَاكِبِهَا

(the) paths thereof

وَكُلُوا۟

and eat

مِن

of

رِّزْقِهِۦ

His provision,

صلے

وَإِلَيْهِ

and to Him

ٱلنُّشُورُ

(is) the Resurrection.

١٥

(15)

هُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ ذَلُولًا فَٱمْشُوا۟ فِى مَنَاكِبِهَا وَكُلُوا۟ مِن رِّزْقِهِۦ ۖ وَإِلَيْهِ ٱلنُّشُورُ ١٥

(15) It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection.

ءَأَمِنتُم

Do you feel secure

مَّن

(from Him) Who

فِى

(is) in

ٱلسَّمَآءِ

the heaven

أَن

not

يَخْسِفَ

He will cause to swallow

بِكُمُ

you

ٱلْأَرْضَ

the earth

فَإِذَا

when

هِىَ

it

تَمُورُ

sways?

١٦

(16)

ءَأَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يَخْسِفَ بِكُمُ ٱلْأَرْضَ فَإِذَا هِىَ تَمُورُ ١٦

(16) Do you feel secure that He who [holds authority] in the heaven would not cause the earth to swallow you and suddenly it would sway?

أَمْ

Or

أَمِنتُم

do you feel secure

مَّن

(from Him) Who

فِى

(is) in

ٱلسَّمَآءِ

the heaven,

أَن

that

يُرْسِلَ

He will send

عَلَيْكُمْ

against you

حَاصِبًا

a storm of stones?

صلے

فَسَتَعْلَمُونَ

Then you would know

كَيْفَ

how

نَذِيرِ

(was) My warning?

١٧

(17)

أَمْ أَمِنتُم مَّن فِى ٱلسَّمَآءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۖ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ١٧

(17) Or do you feel secure that He who [holds authority] in the heaven would not send against you a storm of stones? Then you would know how [severe] was My warning.

وَلَقَدْ

And indeed,

كَذَّبَ

denied

ٱلَّذِينَ

those

مِن

before them,

قَبْلِهِمْ

فَكَيْفَ

and how

كَانَ

was

نَكِيرِ

My rejection.

١٨

(18)

وَلَقَدْ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ١٨

(18) And already had those before them denied, and how [terrible] was My reproach.

أَوَلَمْ

Do not

يَرَوْا۟

they see

إِلَى

[to]

ٱلطَّيْرِ

the birds

فَوْقَهُمْ

above them

صَٰٓفَّٰتٍ

spreading (their wings)

وَيَقْبِضْنَ

and folding?

ج

مَا

Not

يُمْسِكُهُنَّ

holds them

إِلَّا

except

ٱلرَّحْمَٰنُ

the Most Gracious.

ج

إِنَّهُۥ

Indeed, He

بِكُلِّ

(is) of every

شَىْءٍ

thing

بَصِيرٌ

All-Seer.

١٩

(19)

أَوَلَمْ يَرَوْا۟ إِلَى ٱلطَّيْرِ فَوْقَهُمْ صَٰٓفَّٰتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا ٱلرَّحْمَٰنُ ۚ إِنَّهُۥ بِكُلِّ شَىْءٍۭ بَصِيرٌ ١٩

(19) Do they not see the birds above them with wings outspread and [sometimes] folded in? None holds them [aloft] except the Most Merciful. Indeed He is, of all things, Seeing.

أَمَّنْ

Who is

هَٰذَا

this,

ٱلَّذِى

the one,

هُوَ

he

جُندٌ

(is) an army

لَّكُمْ

for you

يَنصُرُكُم

to help you

مِّن

besides

دُونِ

the Most Gracious?

ٱلرَّحْمَٰنِ

Not

ج

إِنِ

(are) the disbelievers

ٱلْكَٰفِرُونَ

but

إِلَّا

in

فِى

delusion.

غُرُورٍ

٢٠

(20)

أَمَّنْ هَٰذَا ٱلَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ ٱلرَّحْمَٰنِ ۚ إِنِ ٱلْكَٰفِرُونَ إِلَّا فِى غُرُورٍ ٢٠

(20) Or who is it that could be an army for you to aid you other than the Most Merciful? The disbelievers are not but in delusion.

أَمَّنْ

Who is

هَٰذَا

this,

ٱلَّذِى

the one,

يَرْزُقُكُمْ

to provide you

إِنْ

if

أَمْسَكَ

He withheld

رِزْقَهُۥ

His provision?

ۚ

بَل

Nay,

لَّجُّواْ

they persist

فِى

in

عُتُوٍّ

pride

وَنُفُورٍ

and aversion.

٢١

(21)

أَمَّنْ هَٰذَا ٱلَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّواْ فِى عُتُوٍّ وَنُفُورٍ ٢١

(21) Or who is it that could provide for you if He withheld His provision? But they have persisted in insolence and aversion.

أَفَمَن

Then is he who

يَمْشِى

walks

مُكِبًّا

fallen

عَلَىٰ

on

وَجْهِهِۦٓ

his face

أَهْدَىٰٓ

better guided,

أَمَّن

or (he) who

يَمْشِى

walks

سَوِيًّا

upright

عَلَىٰ

on

صِرَٰطٍ

(the) Path

مُّسْتَقِيمٍ

Straight?

٢٢

(22)

أَفَمَن يَمْشِى مُكِبًّا عَلَىٰ وَجْهِهِۦٓ أَهْدَىٰٓ أَمَّن يَمْشِى سَوِيًّا عَلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٢٢

(22) Then is one who walks fallen on his face better guided or one who

walks erect on a straight path?

قُلْ

Say,

هُوَ

"He

ٱلَّذِىٓ

(is) the One Who

أَنشَأَكُمْ

produced you

وَجَعَلَ

and made

لَكُمُ

for you

ٱلسَّمْعَ

the hearing,

وَٱلْأَبْصَٰرَ

and the vision

وَٱلْأَفْـِٔدَةَ

and the feelings.

صلے

قَلِيلًا

Little

مَّا

(is) what

تَشْكُرُونَ

you give thanks."

٢٣

(23)

قُلْ هُوَ ٱلَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ ٱلسَّمْعَ وَٱلْأَبْصَٰرَ

وَٱلْأَفْـِٔدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ٢٣

(23) Say, "It is He who has produced you and made for you hearing and vision and hearts; little are you grateful."

قُلْ

Say,

هُوَ

"He

ٱلَّذِى

(is) the One Who

ذَرَأَكُمْ

multiplied you

فِى

in

ٱلْأَرْضِ

the earth

وَإِلَيْهِ

and to Him

تُحْشَرُونَ

you will be gathered."

٢٤

(24)

قُلْ هُوَ ٱلَّذِى ذَرَأَكُمْ فِى ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

٢٤

(24) Say, "It is He who has multiplied you throughout the earth, and to Him you will be gathered."

وَيَقُولُونَ

And they say,

مَتَىٰ

"When

هَٰذَا

(is) this

ٱلْوَعْدُ

promise,

إِن

if

كُنتُمْ

you are

صَٰدِقِينَ

truthful?"

٢٥

(25)

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنتُمْ صَٰدِقِينَ ٢٥

(25) And they say, "When is this promise, if you should be truthful?"

قُلْ

Say,

إِنَّمَا

"Only

ٱلْعِلْمُ

the knowledge

عِندَ

(is) with

ٱللَّهِ

Allah,

وَإِنَّمَآ

and only

أَنَا۠

I am

نَذِيرٌ

a warner

مُّبِينٌ

clear."

٢٦

(26)

قُلْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَآ أَنَا۠ نَذِيرٌ مُّبِينٌ ٢٦

(26) Say, "The knowledge is only with Allah, and I am only a clear warner."

فَلَمَّا

But when

رَأَوْهُ

they (will) see it

زُلْفَةً

approaching,

سِيٓـَٔتْ

(will be) distressed

وُجُوهُ

(the) faces

ٱلَّذِينَ

(of) those who

كَفَرُوا۟

disbelieved,

وَقِيلَ

and it will be said,

هَٰذَا

"This

ٱلَّذِى

(is) that which

كُنتُم

you used to

بِهِۦ

for it

تَدَّعُونَ

call."

٢٧

(27)

فَلَمَّا رَأَوْهُ زُلْفَةً سِيٓـَٔتْ وُجُوهُ ٱلَّذِينَ كَفَرُوا۟ وَقِيلَ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تَدَّعُونَ ٢٧

(27) But when they see it approaching, the faces of those who disbelieve will be distressed, and it will be said, "This is that for which you used to call."

قُلْ

Say,

أَرَءَيْتُمْ

"Have you seen,

إِنْ

if

أَهْلَكَنِىَ

Allah destroys me

ٱللَّهُ

وَمَن

and whoever

مَّعِىَ

(is) with me

أَوْ

or

رَحِمَنَا

has mercy upon us,

فَمَن

then who

يُجِيرُ

(can) protect

ٱلْكَٰفِرِينَ

the disbelievers

مِنْ

from

عَذَابٍ

a punishment

أَلِيمٍ

painful."

٢٨

(28)

قُلْ أَرَءَيْتُمْ إِنْ أَهْلَكَنِىَ ٱللَّهُ وَمَن مَّعِىَ أَوْ رَحِمَنَا فَمَن يُجِيرُ ٱلْكَٰفِرِينَ مِنْ عَذَابٍ أَلِيمٍ ٢٨

(28) Say, [O Muhammad], "Have you considered: whether Allah should cause my death and those with me or have mercy upon us, who can protect the disbelievers from a painful punishment?"

قُلْ

Say,

هُوَ

"He

ٱلرَّحْمَٰنُ

(is) the Most Gracious;

ءَامَنَّا

we believe

بِهِۦ

in Him,

وَعَلَيْهِ

and upon Him

تَوَكَّلْنَا

we put (our) trust.

صلے

فَسَتَعْلَمُونَ

So you will know

مَنْ

who

هُوَ

(is) it

فِى

(that is) in

ضَلَٰلٍ

error

مُّبِينٍ

clear."

٢٩

(29)

قُلْ هُوَ ٱلرَّحْمَٰنُ ءَامَنَّا بِهِۦ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ فِى ضَلَٰلٍ مُّبِينٍ ٢٩

(29) Say, "He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error."

قُلْ

Say,

أَرَءَيْتُمْ

"Have you seen,

إِنْ

if

أَصْبَحَ

becomes

مَآؤُكُمْ

your water

غَوْرًا

sunken,

فَمَن

then who

يَأْتِيكُم

could bring you

بِمَآءٍ

water

مَّعِينٍ

flowing?"

٣٠

(30)

قُلْ أَرَءَيْتُمْ إِنْ أَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَآءٍ مَّعِينٍ ٣٠

(30) Say, "Have you considered: if your water was to become sunken [into the earth], then who could bring you flowing water?"

ءَايَٰتُهَا ٥٢

Verses 52

سُورَةُ ٱلْقَلَمِ

Chapter 68 The Pen

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

نٓ

Nun.

ج

وَٱلْقَلَمِ

By the pen

وَمَا

and what

يَسْطُرُونَ

they write,

١

(1)

نٓ ۚ وَٱلْقَلَمِ وَمَا يَسْطُرُونَ ١

(1) Nun. By the pen and what they inscribe,

مَآ

Not

أَنتَ

you (are),

بِنِعْمَةِ

by (the) Grace

رَبِّكَ

(of) your Lord,

بِمَجْنُونٍ

a madman.

٢

(2)

مَآ أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ٢

(2) You are not, [O Muhammad], by the favor of your Lord, a madman.

وَإِنَّ

And indeed,

لَكَ

for you

لَأَجْرًا

surely (is) a reward

غَيْرَ

endless.

مَمْنُونٍ

٣

(3)

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ٣

(3) And indeed, for you is a reward uninterrupted.

وَإِنَّكَ

And indeed, you

لَعَلَىٰ

surely (are)

خُلُقٍ

(of) a moral character

عَظِيمٍ

great.

٤

(4)

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ٤

(4) And indeed, you are of a great moral character.

فَسَتُبْصِرُ

So you will see

وَيُبْصِرُونَ

and they will see,

٥

(5)

فَسَتُبْصِرُ وَيُبْصِرُونَ ٥

(5) So you will see and they will see

بِأَييِّكُمُ

Which of you

ٱلْمَفْتُونُ

(is) the afflicted one.

٦

(6)

بِأَييِّكُمُ ٱلْمَفْتُونُ ٦

(6) Which of you is the afflicted [by a devil].

إِنَّ

Indeed,

رَبَّكَ

your Lord,

هُوَ

He

أَعْلَمُ

(is) most knowing

بِمَن

of (he) who

ضَلَّ

has strayed

عَن

from

سَبِيلِهِۦ

His way,

وَهُوَ

and He

أَعْلَمُ

(is) most knowing

بِٱلْمُهْتَدِينَ

of the guided ones.

٧

(7)

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ٧

(7) Indeed, your Lord is most knowing of who has gone astray from His way, and He is most knowing of the [rightly] guided.

فَلَا

So (do) not

تُطِعِ

obey

ٱلْمُكَذِّبِينَ

the deniers.

٨

(8)

فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ٨

(8) Then do not obey the deniers.

وَدُّوا۟

They wish

لَوْ

that

تُدْهِنُ

you should compromise,

فَيُدْهِنُونَ

so they would compromise.

٩

(9)

وَدُّواْ لَوْ تُدْهِنُ فَيُدْهِنُونَ ٩

(9) They wish that you would soften [in your position], so they would soften [toward you].

وَلَا

And (do) not

تُطِعْ

obey

كُلَّ

every

حَلَّافٍ

habitual swearer

مَّهِينٍ

worthless,

١٠

(10)

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ١٠

(10) And do not obey every worthless habitual swearer

هَمَّازٍ

Defamer

مَّشَّآءِۭ

going about

بِنَمِيمٍ

with malicious gossip,

١١

(11)

هَمَّازٍ مَّشَّآءٍ بِنَمِيمٍ ١١

(11) [And] scorner, going about with malicious gossip -

مَّنَّاعٍ

A preventer,

لِّلْخَيْرِ

of (the) good,

مُعْتَدٍ

transgressor,

أَثِيمٍ

sinful,

١٢

(12)

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ١٢

(12) A preventer of good, transgressing and sinful,

عُتُلٍّ

Cruel,

بَعْدَ

after

ذَٰلِكَ

(all) that

زَنِيمٍ

utterly useless.

١٣

(13)

عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ١٣

(13) Cruel, moreover, and an illegitimate pretender.

أَن

Because

كَانَ

(he) is

ذَا

a possessor of wealth

مَالٍ

وَبَنِينَ

and children,

١٤

(14)

أَن كَانَ ذَا مَالٍ وَبَنِينَ ١٤

(14) Because he is a possessor of wealth and children,

إِذَا

When

تُتْلَىٰ

are recited

عَلَيْهِ

to him

ءَايَٰتُنَا

Our Verses,

قَالَ

he says,

أَسَٰطِيرُ

"Stories

ٱلْأَوَّلِينَ

(of) the former (people)."

١٥

(15)

إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ١٥

(15) When Our verses are recited to him, he says, "Legends of the former peoples."

سَنَسِمُهُۥ

We will brand him

عَلَى

on

ٱلْخُرْطُومِ

the snout.

١٦

(16)

سَنَسِمُهُۥ عَلَى ٱلْخُرْطُومِ ١٦

(16) We will brand him upon the snout.

إِنَّا

Indeed, We

بَلَوْنَٰهُمْ

have tried them

كَمَا

as

بَلَوْنَآ

We tried

أَصْحَٰبَ

((the) companions

ٱلْجَنَّةِ

(of) the garden,

إِذْ

when

أَقْسَمُوا۟

they swore

لَيَصْرِمُنَّهَا

to pluck its fruit

مُصْبِحِينَ
(in the) morning,

١٧

(17)

إِنَّا بَلَوْنَٰهُمْ كَمَا بَلَوْنَآ أَصْحَٰبَ ٱلْجَنَّةِ إِذْ أَقْسَمُوا۟ لَيَصْرِمُنَّهَا مُصْبِحِينَ ١٧

(17) Indeed, We have tried them as We tried the companions of the garden, when they swore to cut its fruit in the [early] morning

وَلَا
And not

يَسْتَثْنُونَ
making exception.

١٨

(18)

وَلَا يَسْتَثْنُونَ ١٨

(18) Without making exception.

فَطَافَ
So there came

عَلَيْهَا
upon it

طَآئِفٌ
a visitation

مِّن
from

رَّبِّكَ
your Lord,

وَهُمْ
while they

نَآئِمُونَ

were asleep.

١٩

(19)

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ١٩

(19) So there came upon the garden an affliction from your Lord while they were asleep.

فَأَصْبَحَتْ

So it became

كَٱلصَّرِيمِ

as if reaped.

٢٠

(20)

فَأَصْبَحَتْ كَٱلصَّرِيمِ ٢٠

(20) And it became as though reaped.

فَتَنَادَوْاْ

And they called one another

مُصْبِحِينَ

(at) morning,

٢١

(21)

فَتَنَادَوْاْ مُصْبِحِينَ ٢١

(21) And they called one another at morning,

أَنِ

That

ٱغْدُواْ

"Go early

عَلَىٰ

to

حَرْثِكُمْ

your crop

إِن

if

كُنتُمْ

you would

صَٰرِمِينَ

pluck (the) fruit."

٢٢

(22)

أَنِ ٱغْدُواْ عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَٰرِمِينَ ٢٢

(22) [Saying], "Go early to your crop if you would cut the fruit."

فَٱنطَلَقُواْ

So they went,

وَهُمْ

while they

يَتَخَٰفَتُونَ

lowered (their) voices,

٢٣

(23)

فَٱنطَلَقُواْ وَهُمْ يَتَخَٰفَتُونَ ٢٣

(23) So they set out, while lowering their voices,

أَن

That

لَّا

"Not

يَدْخُلَنَّهَا

will enter it

ٱلْيَوْمَ

today

عَلَيْكُم

upon you

مِّسْكِينٌ

any poor person."

٢٤

(24)

أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ عَلَيْكُم مِّسْكِينٌ ٢٤

(24) [Saying], "There will surely not enter it today upon you [any] poor person."

وَغَدَوْا۟

And they went early

عَلَىٰ

with

حَرْدٍ

determination

قَٰدِرِينَ

able.

٢٥

(25)

وَغَدَوْا۟ عَلَىٰ حَرْدٍ قَٰدِرِينَ ٢٥

(25) And they went early in determination, [assuming themselves] able.

فَلَمَّا

But when

رَأَوْهَا

they saw it,

قَالُوٓا۟

they said,

إِنَّا

"Indeed, we

لَضَآلُّونَ

(are) surely lost.

٢٦

(26)

فَلَمَّا رَأَوْهَا قَالُوٓاْ إِنَّا لَضَآلُّونَ ٢٦

(26) But when they saw it, they said, "Indeed, we are lost;

بَلْ

Nay

نَحْنُ

We

مَحْرُومُونَ

(are) deprived."

٢٧

(27)

بَلْ نَحْنُ مَحْرُومُونَ ٢٧

(27) Rather, we have been deprived."

قَالَ

Said

أَوْسَطُهُمْ

(the) most moderate of them,

أَلَمْ

"Did not

أَقُل

I tell

لَّكُمْ

you,

لَوْلَا

'Why not

تُسَبِّحُونَ

you glorify (Allah)?'"

٢٨

(28)

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ٢٨

(28) The most moderate of them said, "Did I not say to you, 'Why do you not exalt [Allah]?' "

قَالُوا۟

They said,

سُبْحَـٰنَ

"Glory be

رَبِّنَآ

(to) our Lord

إِنَّا

Indeed, we

كُنَّا

[we] were

ظَـٰلِمِينَ

wrongdoers."

٢٩

(29)

قَالُوا۟ سُبْحَـٰنَ رَبِّنَآ إِنَّا كُنَّا ظَـٰلِمِينَ ٢٩

(29) They said, "Exalted is our Lord! Indeed, we were wrongdoers."

فَأَقْبَلَ

Then approached,

بَعْضُهُمْ

some of them

عَلَىٰ

to others

بَعْضٍ

يَتَلَـٰوَمُونَ

blaming each other.

٣٠

(30)

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَٰوَمُونَ ٣٠

(30) Then they approached one another, blaming each other.

قَالُواْ

They said,

يَٰوَيْلَنَآ

"O woe to us

إِنَّا

Indeed, we

كُنَّا

[we] were

طَٰغِينَ

transgressors.

٣١

(31)

قَالُواْ يَٰوَيْلَنَآ إِنَّا كُنَّا طَٰغِينَ ٣١

(31) They said, "O woe to us; indeed we were transgressors.

عَسَىٰ

Perhaps,

رَبُّنَآ

our Lord,

أَن

[that]

يُبْدِلَنَا

will substitute for us

خَيْرًا

a better

مِّنْهَآ

than it.

إِنَّآ

Indeed, we

إِلَىٰ

to

رَبِّنَا

our Lord

رَٰغِبُونَ

turn devoutly."

٣٢

(32)

عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا رَٰغِبُونَ ٣٢

(32) Perhaps our Lord will substitute for us [one] better than it. Indeed, we are toward our Lord desirous."

كَذَٰلِكَ

Such

ٱلْعَذَابُ

(is) the punishment.

صلے

وَلَعَذَابُ

And surely the punishment

ٱلْءَاخِرَةِ

(of) the Hereafter

أَكْبَرُ

(is) greater,

ج

لَوْ

if

كَانُوا۟

they

يَعْلَمُونَ

know.

٣٣

(33)

كَذَٰلِكَ ٱلْعَذَابُ ۖ وَلَعَذَابُ ٱلْءَاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا۟ يَعْلَمُونَ ٣٣

(33) Such is the punishment [of this world]. And the punishment of the Hereafter is greater, if they only knew.

إِنَّ

Indeed,

لِلْمُتَّقِينَ

for the righteous

عِندَ

with

رَبِّهِمْ

their Lord

جَنَّٰتِ

(are) Gardens

ٱلنَّعِيمِ

(of) Delight.

٣٤

(34)

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّٰتِ ٱلنَّعِيمِ ٣٤

(34) Indeed, for the righteous with their Lord are the Gardens of Pleasure.

أَفَنَجْعَلُ

Then will We treat

ٱلْمُسْلِمِينَ

the Muslims

كَٱلْمُجْرِمِينَ

like the criminals?

٣٥

(35)

أَفَنَجْعَلُ ٱلْمُسْلِمِينَ كَٱلْمُجْرِمِينَ ٣٥

(35) Then will We treat the Muslims like the criminals?

مَا

What

لَكُمْ

(is) for you?

كَيْفَ

How

تَحْكُمُونَ

(do) you judge?

٣٦

(36)

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ٣٦

(36) What is [the matter] with you? How do you judge?

أَمْ

Or

لَكُمْ

(is) for you

كِتَٰبٌ

a book

فِيهِ

wherein

تَدْرُسُونَ

you learn,

٣٧

(37)

أَمْ لَكُمْ كِتَٰبٌ فِيهِ تَدْرُسُونَ ٣٧

(37) Or do you have a scripture in which you learn

إِنَّ

Indeed,

لَكُمْ

for you

فِيهِ

in it

لَمَا

what

تَخَيَّرُونَ

you choose?

٣٨

(38)

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ٣٨

(38) That indeed for you is whatever you choose?

أَمْ

Or

لَكُمْ

for you

أَيْمَٰنٌ

oaths

عَلَيْنَا

from us,

بَٰلِغَةٌ

reaching

إِلَىٰ

to

يَوْمِ

(the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection.

ۙ

إِنَّ

indeed,

لَكُمْ

for you

لَمَا

(is) what

تَحْكُمُونَ

you judge?

٣٩

(39)

أَمْ لَكُمْ أَيْمَٰنٌ عَلَيْنَا بَٰلِغَةٌ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ٣٩

(39) Or do you have oaths [binding] upon Us, extending until the Day of Resurrection, that indeed for you is whatever you judge?

سَلْهُمْ

Ask them,

أَيُّهُم

which of them

بِذَٰلِكَ

for that

زَعِيمٌ
(is) responsible.
٤٠
(40)
سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ٤٠
(40) Ask them which of them, for that [claim], is responsible.
أَمْ
Or
لَهُمْ
(are) for them
شُرَكَآءُ
partners?
فَلْيَأْتُواْ
Then let them bring
بِشُرَكَآئِهِمْ
their partners,
إِن
if
كَانُواْ
they are
صَٰدِقِينَ
truthful.
٤١
(41)
أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُواْ بِشُرَكَآئِهِمْ إِن كَانُواْ صَٰدِقِينَ ٤١
(41) Or do they have partners? Then let them bring their partners, if they should be truthful.
يَوْمَ

(The) Day

يُكْشَفُ

will be uncovered

عَن

from

سَاقٍ

the shin

وَيُدْعَوْنَ

and they will be called

إِلَى

to

ٱلسُّجُودِ

prostrate,

فَلَا

but not

يَسْتَطِيعُونَ

they will be able,

٤٢

(42)

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ٤٢

(42) The Day the shin will be uncovered and they are invited to prostration but the disbelievers will not be able,

خَٰشِعَةً

Humbled,

أَبْصَٰرُهُمْ

their eyes,

تَرْهَقُهُمْ

will cover them

ذِلَّةٌ

humiliation.

صلے

وَقَدْ

And indeed,

كَانُواْ

they were

يُدْعَوْنَ

called

إِلَى

to

ٱلسُّجُودِ

prostrate

وَهُمْ

while they

سَٰلِمُونَ

(were) sound.

٤٣

(43)

خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ صلے وَقَدْ كَانُواْ يُدْعَوْنَ إِلَى ٱلسُّجُودِ وَهُمْ سَٰلِمُونَ ٤٣

(43) Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.

فَذَرْنِى

So leave Me

وَمَن

and whoever

يُكَذِّبُ

denies

بِهَٰذَا

this

ٱلْحَدِيثِ

Statement,

صلے

سَنَسْتَدْرِجُهُم

We will progressively lead them

مِّنْ

from

حَيْثُ

where

لَا

not

يَعْلَمُونَ

they know.

٤٤

(44)

فَذَرْنِى وَمَن يُكَذِّبُ بِهَٰذَا ٱلْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ٤٤

(44) So leave Me, [O Muhammad], with [the matter of] whoever denies the Qur'an. We will progressively lead them [to punishment] from where they do not know.

وَأُمْلِى

And I will give respite

لَهُمْ

to them.

ج

إِنَّ

Indeed,

كَيْدِى

My plan

مَتِينٌ

(is) firm.

٤٥

(45)

وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ٤٥

(45) And I will give them time. Indeed, My plan is firm.

أَمْ

Or

تَسْـَٔلُهُمْ

you ask them

أَجْرًا

a payment,

فَهُم

so they

مِّن

from

مَّغْرَمٍ

(the) debt

مُّثْقَلُونَ

(are) burdened?

٤٦

(46)

أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ٤٦

(46) Or do you ask of them a payment, so they are by debt burdened down?

أَمْ

Or

عِندَهُمُ

(is) with them

ٱلْغَيْبُ

the unseen,

فَهُمْ

so they

يَكْتُبُونَ

write it?

٤٧

(47)

أَمْ عِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ ٤٧

(47) Or have they [knowledge of] the unseen, so they write [it] down?

فَٱصْبِرْ

So be patient

لِحُكْمِ

for (the) decision

رَبِّكَ

(of) your Lord,

وَلَا

and (do) not

تَكُن

be

كَصَاحِبِ

like (the) companion

ٱلْحُوتِ

(of) the fish,

إِذْ

when

نَادَىٰ

he called out,

وَهُوَ

while he

مَكْظُومٌ

(was) distressed.

٤٨

(48)

فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ٤٨

(48) Then be patient for the decision of your Lord, [O Muhammad], and be not like the companion of the fish when he called out while he was distressed.

لَّوْلَآ

If not

أَن

that

تَدَٰرَكَهُۥ

overtook him

نِعْمَةٌ

a Favor

مِّن

from

رَّبِّهِۦ

his Lord,

لَنُبِذَ

surely he would have been thrown

بِٱلْعَرَآءِ

onto (the) naked shore

وَهُوَ

while he

مَذْمُومٌ

(was) blamed.

٤٩

(49)

لَّوْلَآ أَن تَدَٰرَكَهُۥ نِعْمَةٌ مِّن رَّبِّهِۦ لَنُبِذَ بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ ٤٩

(49) If not that a favor from his Lord overtook him, he would have been thrown onto the naked shore while he was censured.

فَٱجْتَبَٰهُ

But chose him,

رَبُّهُۥ

his Lord,

فَجَعَلَهُۥ

and made him

مِنَ

of

ٱلصَّٰلِحِينَ

the righteous.

٥٠

(50)

فَٱجْتَبَٰهُ رَبُّهُۥ فَجَعَلَهُۥ مِنَ ٱلصَّٰلِحِينَ ٥٠

(50) And his Lord chose him and made him of the righteous.

وَإِن

And indeed,

يَكَادُ

would almost

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve,

لَيُزْلِقُونَكَ

surely make you slip

بِأَبْصَٰرِهِمْ

with their looks

لَمَّا

when

سَمِعُوا۟

they hear

ٱلذِّكْرَ

the Message,

وَيَقُولُونَ

and they say,

إِنَّهُۥ

"Indeed, he

لَمَجْنُونٌ

(is) surely mad."

٥١

(51)

وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَٰرِهِمْ لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ٥١

(51) And indeed, those who disbelieve would almost make you slip with their eyes when they hear the message, and they say, "Indeed, he is mad."

وَمَا

And not

هُوَ

it (is)

إِلَّا

but

ذِكْرٌ

a Reminder

لِّلْعَٰلَمِينَ

to the worlds.

٥٢

(52)

وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ٥٢

(52) But it is not except a reminder to the worlds.

ءَايَٰتُهَا ٥٢

Verses 52

سُورَةُ ٱلْحَآقَّةِ

Chapter 69 The Reality

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

ٱلْحَآقَّةُ

The Inevitable Reality

١

(1)

ٱلْحَآقَّةُ ١

(1) The Inevitable Reality -

مَا

What

ٱلْحَآقَّةُ

(is) the Inevitable Reality?

٢

(2)

مَا ٱلْحَآقَّةُ ٢

(2) What is the Inevitable Reality?

وَمَآ

And what

أَدْرَىٰكَ

will make you know

مَا

what

ٱلْحَآقَّةُ

(is) the Inevitable Reality?

٣

(3)

وَمَآ أَدۡرَىٰكَ مَا ٱلۡحَآقَّةُ ٣

(3) And what can make you know what is the Inevitable Reality?

كَذَّبَتۡ

Denied

ثَمُودُ

Thamud

وَعَادٌۢ

and Aad

بِٱلۡقَارِعَةِ

the Striking Calamity.

٤

(4)

كَذَّبَتۡ ثَمُودُ وَعَادٌۢ بِٱلۡقَارِعَةِ ٤

(4) Thamud and 'Aad denied the Striking Calamity.

فَأَمَّا

So as for

ثَمُودُ

Thamud,

فَأُهۡلِكُواْ

they were destroyed

بِٱلطَّاغِيَةِ

by the overpowering (blast).

٥

(5)

فَأَمَّا ثَمُودُ فَأُهۡلِكُواْ بِٱلطَّاغِيَةِ ٥

(5) So as for Thamud, they were destroyed by the overpowering [blast].

وَأَمَّا

And as for

عَادٌ

Aad,

فَأُهْلِكُواْ

they were destroyed

بِرِيحٍ

by a wind

صَرْصَرٍ

screaming

عَاتِيَةٍ

violent,

٦

(6)

وَأَمَّا عَادٌ فَأُهْلِكُواْ بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ٦

(6) And as for 'Aad, they were destroyed by a screaming, violent wind

سَخَّرَهَا

Which He imposed

عَلَيْهِمْ

upon them

سَبْعَ

(for) seven

لَيَالٍ

nights

وَثَمَٰنِيَةَ

and eight

أَيَّامٍ

days

حُسُومًا

(in) succession,

فَتَرَى

so you would see

ٱلْقَوْمَ

the people

فِيهَا

therein

صَرْعَىٰ

fallen

كَأَنَّهُمْ

as if they were

أَعْجَازُ

trunks

نَخْلٍ

(of) date-palms

خَاوِيَةٍ

hollow.

٧

(7)

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَٰنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ٧

(7) Which Allah imposed upon them for seven nights and eight days in succession, so you would see the people therein fallen as if they were hollow trunks of palm trees.

فَهَلْ

Then do

تَرَىٰ

you see

لَهُم

of them

مِّن

any

بَاقِيَةٍ

remains?

٨

(8)

فَهَلْ تَرَىٰ لَهُم مِّن بَاقِيَةٍ ٨

(8) Then do you see of them any remains?

وَجَآءَ

And came

فِرْعَوْنُ

Firaun,

وَمَن

and (those) before him,

قَبْلَهُۥ

وَٱلْمُؤْتَفِكَٰتُ

and the overturned cities

بِٱلْخَاطِئَةِ

with sin.

٩

(9)

وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَٱلْمُؤْتَفِكَٰتُ بِٱلْخَاطِئَةِ

٩

(9) And there came Pharaoh and those before him and the overturned cities with sin.

فَعَصَوْا۟

And they disobeyed

رَسُولَ

(the) Messenger

رَبِّهِمْ

(of) their Lord,

فَأَخَذَهُمْ

so He seized them

أَخْذَةً

(with) a seizure

رَّابِيَةً

exceeding.

١٠

(10)

فَعَصَوْا۟ رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ١٠

(10) And they disobeyed the messenger of their Lord, so He seized them with a seizure exceeding [in severity].

إِنَّا

Indeed, We

لَمَّا

when

طَغَا

overflowed

ٱلْمَآءُ

the water,

حَمَلْنَٰكُمْ

We carried you

فِى

in

ٱلْجَارِيَةِ

the sailing (ship).

١١

(11)

إِنَّا لَمَّا طَغَا ٱلْمَآءُ حَمَلْنَٰكُمْ فِى ٱلْجَارِيَةِ ١١

(11) Indeed, when the water overflowed, We carried your ancestors in the sailing ship

لِنَجْعَلَهَا

That We might make it

لَكُمْ

for you

تَذْكِرَةً

a reminder

وَتَعِيَهَآ

and would be conscious of it

أُذُنٌ

an ear

وَٰعِيَةٌ

conscious.

١٢

(12)

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَٰعِيَةٌ ١٢

(12) That We might make it for you a reminder and [that] a conscious ear would be conscious of it.

فَإِذَا

Then when

نُفِخَ

is blown

فِى

in

ٱلصُّورِ

the trumpet -

نَفْخَةٌ

a blast

وَٰحِدَةٌ

single,

١٣

(13)

فَإِذَا نُفِخَ فِى ٱلصُّورِ نَفْخَةٌ وَٰحِدَةٌ ١٣

(13) Then when the Horn is blown with one blast

وَحُمِلَتِ

And are lifted

ٱلْأَرْضُ

the earth

وَٱلْجِبَالُ

and the mountains

فَدُكَّتَا

and crushed

دَكَّةً

(with) a crushing

وَٰحِدَةً

single.

١٤

(14)

وَحُمِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَدُكَّتَا دَكَّةً وَٰحِدَةً ١٤

(14) And the earth and the mountains are lifted and leveled with one blow -

فَيَوْمَئِذٍ

Then (on) that Day

وَقَعَتِ

will occur

ٱلْوَاقِعَةُ

the Occurrence,

١٥

(15)

فَيَوْمَئِذٍ وَقَعَتِ ٱلْوَاقِعَةُ ١٥

(15) Then on that Day, the Resurrection will occur,

وَٱنشَقَّتِ

And will split

ٱلسَّمَآءُ

the heaven,

فَهِىَ

so it

يَوْمَئِذٍ

(is on) that Day

وَاهِيَةٌ

frail.

١٦

(16)

وَٱنشَقَّتِ ٱلسَّمَآءُ فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ ١٦

(16) And the heaven will split [open], for that Day it is infirm.

وَٱلْمَلَكُ

And the Angels

عَلَىٰٓ

(will be) on

أَرْجَآئِهَا

its edges,

ج

وَيَحْمِلُ

and will bear

عَرْشَ

(the) Throne

رَبِّكَ

(of) your Lord

فَوْقَهُمْ

above them,

يَوْمَئِذٍ

that Day,

ثَمَٰنِيَةٌ

eight.

١٧

(17)

وَٱلْمَلَكُ عَلَىٰٓ أَرْجَآئِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَٰنِيَةٌ ١٧

(17) And the angels are at its edges. And there will bear the Throne of your Lord above them, that Day, eight [of them].

يَوْمَئِذٍ

That Day,

تُعْرَضُونَ

you will be exhibited,

لَا

not

تَخْفَىٰ

will be hidden

مِنكُمْ

among you

خَافِيَةٌ

any secret.

١٨

(18)

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ١٨

(18) That Day, you will be exhibited [for judgement]; not hidden among you is anything concealed.

فَأَمَّا

Then as for

مَنْ

(him) who

أُوتِىَ

is given

كِتَٰبَهُۥ

his record

بِيَمِينِهِۦ

in his right hand

فَيَقُولُ

will say,

هَآؤُمُ

"Here,

ٱقْرَءُوا۟

read

كِتَٰبِيَهْ

my record

١٩

(19)

فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ فَيَقُولُ هَآؤُمُ ٱقْرَءُوا۟ كِتَٰبِيَهْ ١٩

(19) So as for he who is given his record in his right hand, he will say, "Here, read my record!

إِنِّى

Indeed, I

ظَنَنتُ

was certain

أَنِّى
that I
مُلَٰقٍ
(will) meet
حِسَابِيَهْ
my account."
٢٠
(20)
إِنِّى ظَنَنتُ أَنِّى مُلَٰقٍ حِسَابِيَهْ ٢٠
(20) Indeed, I was certain that I would be meeting my account."
فَهُوَ
So he
فِى
(will be) in
عِيشَةٍ
a life
رَّاضِيَةٍ
pleasant,
٢١
(21)
فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ٢١
(21) So he will be in a pleasant life -
فِى
In
جَنَّةٍ
a Garden
عَالِيَةٍ
elevated,
٢٢

(22)

فِى جَنَّةٍ عَالِيَةٍ ٢٢

(22) In an elevated garden,

قُطُوفُهَا

Its clusters of fruits

دَانِيَةٌ

hanging near.

٢٣

(23)

قُطُوفُهَا دَانِيَةٌ ٢٣

(23) Its [fruit] to be picked hanging near.

كُلُواْ

"Eat

وَٱشْرَبُواْ

and drink

هَنِيٓـًٔا

(in) satisfaction

بِمَآ

for what

أَسْلَفْتُمْ

you sent before you

فِى

in

ٱلْأَيَّامِ

the days

ٱلْخَالِيَةِ

past."

٢٤

(24)

كُلُوا۟ وَٱشْرَبُوا۟ هَنِيٓـًٔۢا بِمَآ أَسْلَفْتُمْ فِى ٱلْأَيَّامِ ٱلْخَالِيَةِ ٢٤

(24) [They will be told], "Eat and drink in satisfaction for what you put forth in the days past."

وَأَمَّا

But as for

مَنْ

(him) who

أُوتِىَ

is given

كِتَٰبَهُۥ

his record

بِشِمَالِهِۦ

in his left hand

فَيَقُولُ

will say,

يَٰلَيْتَنِى

"O I wish

لَمْ

not

أُوتَ

I had been given

كِتَٰبِيَهْ

my record

٢٥

(25)

وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِشِمَالِهِۦ فَيَقُولُ يَٰلَيْتَنِى لَمْ أُوتَ كِتَٰبِيَهْ ٢٥

(25) But as for he who is given his record in his left hand, he will say,

"Oh, I wish I had not been given my record

وَلَمْ

And not

أَدْرِ

I had known

مَا

what

حِسَابِيَهْ

(is) my account.

٢٦

(26)

وَلَمْ أَدْرِ مَا حِسَابِيَهْ ٢٦

(26) And had not known what is my account.

يَٰلَيْتَهَا

O I wish it

كَانَتِ

had been

ٱلْقَاضِيَةَ

the end

٢٧

(27)

يَٰلَيْتَهَا كَانَتِ ٱلْقَاضِيَةَ ٢٧

(27) I wish my death had been the decisive one.

مَآ

Not

أَغْنَىٰ

has availed

عَنِّى

me

مَالِيَهْ

my wealth,

ۜ

٢٨

(28)

مَآ أَغْنَىٰ عَنِّى مَالِيَهْ ۜ ٢٨

(28) My wealth has not availed me.

هَلَكَ

Is gone

عَنِّى

from me

سُلْطَٰنِيَهْ

my authority."

٢٩

(29)

هَلَكَ عَنِّى سُلْطَٰنِيَهْ ٢٩

(29) Gone from me is my authority."

خُذُوهُ

"Seize him

فَغُلُّوهُ

and shackle him,

٣٠

(30)

خُذُوهُ فَغُلُّوهُ ٣٠

(30) [Allah will say], "Seize him and shackle him.

ثُمَّ

Then

ٱلْجَحِيمَ

(into) the Hellfire

صَلُّوهُ

burn him.

٣١

(31)

ثُمَّ ٱلْجَحِيمَ صَلُّوهُ ٣١

(31) Then into Hellfire drive him.

ثُمَّ

Then

فِى

into

سِلْسِلَةٍ

a chain,

ذَرْعُهَا

its length

سَبْعُونَ

(is) seventy

ذِرَاعًا

cubits,

فَٱسْلُكُوهُ

insert him."

٣٢

(32)

ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَٱسْلُكُوهُ

٣٢

(32) Then into a chain whose length is seventy cubits insert him."

إِنَّهُۥ

Indeed, he

كَانَ

(did) not

لَا

يُؤْمِنُ

believe

بِٱللَّهِ

in Allah

ٱلْعَظِيمِ

the Most Great,

٣٣

(33)

إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيمِ ٣٣

(33) Indeed, he did not used to believe in Allah, the Most Great,

وَلَا

And (did) not

يَحُضُّ

feel the urge

عَلَىٰ

on

طَعَامِ

(the) feeding

ٱلْمِسْكِينِ

(of) the poor.

٣٤

(34)

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ٣٤

(34) Nor did he encourage the feeding of the poor.

فَلَيْسَ

So not

لَهُ

for him

ٱلْيَوْمَ

today

هَٰهُنَا

here

حَمِيمٌ

any devoted friend,

٣٥

(35)

فَلَيْسَ لَهُ ٱلْيَوْمَ هَٰهُنَا حَمِيمٌ ٣٥

(35) So there is not for him here this Day any devoted friend

وَلَا

And not

طَعَامٌ

any food

إِلَّا

except

مِنْ

from

غِسْلِينٍ

(the) discharge of wounds,

٣٦

(36)

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ٣٦

(36) Nor any food except from the discharge of wounds;

لَّا

Not

يَأْكُلُهُۥٓ

will eat it

إِلَّا

except

ٱلْخَـٰطِـُٔونَ

the sinners.

٣٧

(37)

لَّا يَأْكُلُهُۥٓ إِلَّا ٱلْخَـٰطِـُٔونَ ٣٧

(37) None will eat it except the sinners.

فَلَآ

But nay

أُقْسِمُ

I swear

بِمَا

by what

تُبْصِرُونَ

you see,

٣٨

(38)

فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ ٣٨

(38) So I swear by what you see

وَمَا

And what

لَا

not

تُبْصِرُونَ

you see,

٣٩

(39)

وَمَا لَا تُبْصِرُونَ ٣٩

(39) And what you do not see

إِنَّهُۥ
Indeed, it (is)
لَقَوْلُ
surely (the) Word
رَسُولٍ
(of) a Messenger
كَرِيمٍ
noble.
٤٠
(40)
إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ٤٠
(40) [That] indeed, the Qur'an is the word of a noble Messenger.
وَمَا
And not
هُوَ
it
بِقَوْلِ
(is the) word
شَاعِرٍ
(of) a poet;
ج
قَلِيلًا
little
مَّا
(is) what
تُؤْمِنُونَ
you believe
٤١
(41)

وَمَا هُوَ بِقَوْلِ شَاعِرٍ ۚ قَلِيلًا مَّا تُؤْمِنُونَ ٤١

(41) And it is not the word of a poet; little do you believe.

وَلَا

And not

بِقَوْلِ

(it is the) word

كَاهِنٍ

(of) a soothsayer;

ۚ

قَلِيلًا

little

مَّا

(is) what

تَذَكَّرُونَ

you take heed.

٤٢

(42)

وَلَا بِقَوْلِ كَاهِنٍ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ٤٢

(42) Nor the word of a soothsayer; little do you remember.

تَنزِيلٌ

(It is) a revelation

مِّن

from

رَّبِّ

(the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

٤٣

(43)

تَنزِيلٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ٤٣

(43) [It is] a revelation from the Lord of the worlds.

وَلَوْ

And if

تَقَوَّلَ

he (had) fabricated

عَلَيْنَا

against Us

بَعْضَ

some

ٱلْأَقَاوِيلِ

sayings,

٤٤

(44)

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ ٱلْأَقَاوِيلِ ٤٤

(44) And if Muhammad had made up about Us some [false] sayings,

لَأَخَذْنَا

Certainly We (would) have seized

مِنْهُ

him

بِٱلْيَمِينِ

by the right hand;

٤٥

(45)

لَأَخَذْنَا مِنْهُ بِٱلْيَمِينِ ٤٥

(45) We would have seized him by the right hand;

ثُمَّ

Then

لَقَطَعْنَا

certainly We (would) have cut off

مِنْهُ

from him

ٱلْوَتِينَ

the aorta.

٤٦

(46)

ثُمَّ لَقَطَعْنَا مِنْهُ ٱلْوَتِينَ ٤٦

(46) Then We would have cut from him the aorta.

فَمَا

And not

مِنكُم

from you

مِّنْ

any

أَحَدٍ

one

عَنْهُ

[from him]

حَٰجِزِينَ

(who could) prevent (it).

٤٧

(47)

فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَٰجِزِينَ ٤٧

(47) And there is no one of you who could prevent [Us] from him.

وَإِنَّهُۥ

And indeed, it

لَتَذْكِرَةٌ

(is) surely a reminder

لِّلْمُتَّقِينَ

for the Allah-fearing.

٤٨

(48)

وَإِنَّهُۥ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ٤٨

(48) And indeed, the Qur'an is a reminder for the righteous.

وَإِنَّا

And indeed, We

لَنَعْلَمُ

surely know

أَنَّ

that

مِنكُم

among you

مُّكَذِّبِينَ

(are) deniers.

٤٩

(49)

وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ٤٩

(49) And indeed, We know that among you are deniers.

وَإِنَّهُۥ

And indeed, it

لَحَسْرَةٌ

(is) surely a regret

عَلَى

upon

ٱلْكَٰفِرِينَ

the disbelievers.

٥٠

(50)

وَإِنَّهُۥ لَحَسْرَةٌ عَلَى ٱلْكَٰفِرِينَ ٥٠

(50) And indeed, it will be [a cause of] regret upon the disbelievers.

وَإِنَّهُۥ

And indeed, it (is)

لَحَقُّ

surely (the) truth

ٱلْيَقِينِ

(of) certainty.

٥١

(51)

وَإِنَّهُۥ لَحَقُّ ٱلْيَقِينِ ٥١

(51) And indeed, it is the truth of certainty.

فَسَبِّحْ

So glorify

بِٱسْمِ

(the) name

رَبِّكَ

(of) your Lord,

ٱلْعَظِيمِ

the Most Great.

٥٢

(52)

فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ٥٢

(52) So exalt the name of your Lord, the Most Great.

ءَايَٰتُهَا ٤٤

Verses 44

سُورَةُ ٱلْمَعَارِجِ

Chapter 70 The Ascending Stairways

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

سَأَلَ

Asked

سَآئِلٌ

a questioner

بِعَذَابٍ

about a punishment

وَاقِعٍ

bound to happen

١

(1)

سَأَلَ سَآئِلٌ بِعَذَابٍ وَاقِعٍ ١

(1) A supplicant asked for a punishment bound to happen

لِّلْكَٰفِرِينَ

To the disbelievers,

لَيْسَ

not

لَهُۥ

of it

دَافِعٌ

any preventer.

٢

(2)

لِّلْكَٰفِرِينَ لَيْسَ لَهُۥ دَافِعٌ ٢

(2) To the disbelievers; of it there is no preventer.

مِّنَ

From Allah,

ٱللَّهِ

ذِى

Owner of the ways of ascent.

ٱلْمَعَارِجِ

٣

(3)

مِّنَ ٱللَّهِ ذِى ٱلْمَعَارِجِ ٣

(3) [It is] from Allah, owner of the ways of ascent.

تَعْرُجُ

Ascend

ٱلْمَلَٰٓئِكَةُ

the Angels

وَٱلرُّوحُ

and the Spirit

إِلَيْهِ

to Him

فِى

in

يَوْمٍ

a Day,

كَانَ

[is]

مِقْدَارُهُۥ

its measure

خَمْسِينَ

(is) fifty

أَلْفَ

thousand

سَنَةٍ

year(s).

٤

(4)

تَعْرُجُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ إِلَيْهِ فِى يَوْمٍ كَانَ مِقْدَارُهُۥ خَمْسِينَ أَلْفَ سَنَةٍ ٤

(4) The angels and the Spirit will ascend to Him during a Day the extent of which is fifty thousand years.

فَٱصْبِرْ

So be patient,

صَبْرًا

a patience

جَمِيلًا

good.

٥

(5)

فَٱصْبِرْ صَبْرًا جَمِيلًا ٥

(5) So be patient with gracious patience.

إِنَّهُمْ

Indeed, they

يَرَوْنَهُۥ

see it

بَعِيدًا

(as) far off.

٦

(6)

إِنَّهُمْ يَرَوْنَهُۥ بَعِيدًا ٦

(6) Indeed, they see it [as] distant,

وَنَرَىٰهُ

But We see it

قَرِيبًا

near.

٧

(7)

وَنَرَىٰهُ قَرِيبًا ٧

(7) But We see it [as] near.

يَوْمَ

(The) Day -

تَكُونُ

will be

ٱلسَّمَآءُ

the sky

كَٱلْمُهْلِ

like molten copper,

٨

(8)

يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ ٨

(8) On the Day the sky will be like murky oil,

وَتَكُونُ

And will be

ٱلْجِبَالُ

the mountains

كَٱلْعِهْنِ

like wool,

٩

(9)

وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٩

(9) And the mountains will be like wool,

وَلَا

And not

يَسْـَٔلُ

will ask

حَمِيمٌ

a friend

حَمِيمًا

(about) a friend.

١٠

(10)

وَلَا يَسْـَٔلُ حَمِيمٌ حَمِيمًا ١٠

(10) And no friend will ask [anything of] a friend,

يُبَصَّرُونَهُمْ

They will be made to see each other.

ج

يَوَدُّ

Would wish

ٱلْمُجْرِمُ

the criminal

لَوْ

if

يَفْتَدِى

he (could be) ransomed

مِنْ

from

عَذَابِ

(the) punishment

يَوْمِئِذٍ

(of) that Day

بِبَنِيهِ

by his children,

١١

(11)

يُبَصَّرُونَهُمْ ۚ يَوَدُّ ٱلْمُجْرِمُ لَوْ يَفْتَدِى مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ١١

(11) They will be shown each other. The criminal will wish that he could be ransomed from the punishment of that Day by his children

وَصَٰحِبَتِهِۦ

And his spouse

وَأَخِيهِ

and his brother,

١٢

(12)

وَصَٰحِبَتِهِۦ وَأَخِيهِ ١٢

(12) And his wife and his brother

وَفَصِيلَتِهِ

And his nearest kindred

ٱلَّتِى

who

تُـْٔوِيهِ

sheltered him,

١٣

(13)

وَفَصِيلَتِهِ ٱلَّتِى تُـْٔوِيهِ ١٣

(13) And his nearest kindred who shelter him

وَمَن

And whoever

فِى

(is) on

ٱلْأَرْضِ

the earth

جَمِيعًا

all,

ثُمَّ

then

يُنجِيهِ

it (could) save him.

١٤

(14)

وَمَن فِى ٱلْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ١٤

(14) And whoever is on earth entirely [so] then it could save him.

كَلَّآ

By no means

صلے

إِنَّهَا

Indeed, it (is)

لَظَىٰ

surely a Flame of Hell,

١٥

(15)

كَلَّآ ۖ إِنَّهَا لَظَىٰ ١٥

(15) No! Indeed, it is the Flame [of Hell],

نَزَّاعَةً

A remover

لِّلشَّوَىٰ

of the skin of the head,

١٦

(16)

نَزَّاعَةً لِّلشَّوَىٰ ١٦

(16) A remover of exteriors.

تَدْعُواْ

Inviting

مَنْ

(him) who

أَدْبَرَ

turned his back

وَتَوَلَّىٰ

and went away

١٧

(17)

تَدْعُواْ مَنْ أَدْبَرَ وَتَوَلَّىٰ ١٧

(17) It invites he who turned his back [on truth] and went away [from obedience]

وَجَمَعَ

And collected

فَأَوْعَىٰٓ

and hoarded.

١٨

(18)

وَجَمَعَ فَأَوْعَىٰٓ ١٨

(18) And collected [wealth] and hoarded.

إِنَّ

Indeed,

ٱلْإِنسَٰنَ

the man

خُلِقَ

was created

هَلُوعًا

anxious -

١٩

(19)

إِنَّ ٱلْإِنسَٰنَ خُلِقَ هَلُوعًا ١٩

(19) Indeed, mankind was created anxious:

إِذَا

When

مَسَّهُ

touches him

ٱلشَّرُّ

the evil,

جَزُوعًا

distressed.

٢٠

(20)

إِذَا مَسَّهُ ٱلشَّرُّ جَزُوعًا ٢٠

(20) When evil touches him, impatient,

وَإِذَا

And when

مَسَّهُ

touches him

ٱلْخَيْرُ

the good,

مَنُوعًا

withholding,

٢١

(21)

وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ٢١

(21) And when good touches him, withholding [of it],

إِلَّا

Except

ٱلْمُصَلِّينَ

those who pray -

٢٢

(22)

إِلَّا ٱلْمُصَلِّينَ ٢٢

(22) Except the observers of prayer -

ٱلَّذِينَ

Those who

هُمْ

[they]

عَلَىٰ

at

صَلَاتِهِمْ

their prayer

دَآئِمُونَ

(are) constant,

٢٣

(23)

ٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَآئِمُونَ ٢٣

(23) Those who are constant in their prayer

وَٱلَّذِينَ
And those who
فِىٓ
in
أَمْوَٰلِهِمْ
their wealth
حَقٌّ
(is) a right
مَّعْلُومٌ
known,
٢٤
(24)
وَٱلَّذِينَ فِىٓ أَمْوَٰلِهِمْ حَقٌّ مَّعْلُومٌ ٢٤
(24) And those within whose wealth is a known right
لِّلسَّآئِلِ
For the one who asks
وَٱلْمَحْرُومِ
and the deprived,
٢٥
(25)
لِّلسَّآئِلِ وَٱلْمَحْرُومِ ٢٥
(25) For the petitioner and the deprived -
وَٱلَّذِينَ
And those who
يُصَدِّقُونَ
accept (the) truth
بِيَوْمِ
(of the) Day
ٱلدِّينِ

(of) the Judgment,

٢٦

(26)

وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ ٢٦

(26) And those who believe in the Day of Recompense

وَٱلَّذِينَ

And those who

هُم

[they]

مِّنْ

of

عَذَابِ

(the) punishment

رَبِّهِم

(of) their Lord

مُّشْفِقُونَ

(are) fearful -

٢٧

(27)

وَٱلَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ٢٧

(27) And those who are fearful of the punishment of their Lord -

إِنَّ

Indeed,

عَذَابَ

(the) punishment

رَبِّهِمْ

(of) your Lord

غَيْرُ

(is) not

مَأْمُونٍ

to be felt secure (of) -

٢٨

(28)

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ٢٨

(28) Indeed, the punishment of their Lord is not that from which one is safe -

وَٱلَّذِينَ

And those who

هُمْ

[they]

لِفُرُوجِهِمْ

their modesty

حَٰفِظُونَ

(are) guardians,

٢٩

(29)

وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَٰفِظُونَ ٢٩

(29) And those who guard their private parts

إِلَّا

Except

عَلَىٰٓ

from

أَزْوَٰجِهِمْ

their spouses

أَوْ

or

مَا

what

مَلَكَتْ

they rightfully possess

أَيْمَٰنُهُمْ

فَإِنَّهُمْ

then indeed, they

غَيْرُ

(are) not

مَلُومِينَ

blameworthy,

٣٠

(30)

إِلَّا عَلَىٰٓ أَزْوَٰجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَٰنُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ٣٠

(30) Except from their wives or those their right hands possess, for indeed, they are not to be blamed -

فَمَنِ

But whoever

ٱبْتَغَىٰ

seeks

وَرَآءَ

beyond

ذَٰلِكَ

that,

فَأُو۟لَٰٓئِكَ

then those

هُمُ

[they]

ٱلْعَادُونَ

(are) the transgressors -

٣١

(31)

فَمَنِ ٱبْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْعَادُونَ ٣١

(31) But whoever seeks beyond that, then they are the transgressors -

وَٱلَّذِينَ

And those who

هُمْ

[they]

لِأَمَٰنَٰتِهِمْ

of their trusts

وَعَهْدِهِمْ

and their promise

رَٰعُونَ

(are) observers,

٣٢

(32)

وَٱلَّذِينَ هُمْ لِأَمَٰنَٰتِهِمْ وَعَهْدِهِمْ رَٰعُونَ ٣٢

(32) And those who are to their trusts and promises attentive

وَٱلَّذِينَ

And those who

هُم

[they]

بِشَهَٰدَٰتِهِمْ

in their testimonies

قَآئِمُونَ

stand firm,

٣٣

(33)

وَٱلَّذِينَ هُم بِشَهَٰدَٰتِهِمْ قَآئِمُونَ ٣٣

(33) And those who are in their testimonies upright

وَٱلَّذِينَ

And those who,

هُمْ

[they]

عَلَىٰ

on

صَلَاتِهِمْ

their prayer

يُحَافِظُونَ

keep a guard -

٣٤

(34)

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ٣٤

(34) And those who [carefully] maintain their prayer:

أُو۟لَٰٓئِكَ

Those

فِى

(will be) in

جَنَّٰتٍ

Gardens,

مُّكْرَمُونَ

honored.

٣٥

(35)

أُو۟لَٰٓئِكَ فِى جَنَّٰتٍ مُّكْرَمُونَ ٣٥

(35) They will be in gardens, honored.

فَمَالِ

So what is with

ٱلَّذِينَ
those who
كَفَرُواْ
disbelieve,
قِبَلَكَ
before you
مُهْطِعِينَ
(they) hasten,
٣٦
(36)
فَمَالِ ٱلَّذِينَ كَفَرُواْ قِبَلَكَ مُهْطِعِينَ ٣٦
(36) So what is [the matter] with those who disbelieve, hastening [from] before you, [O Muhammad],
عَنِ
On
ٱلْيَمِينِ
the right
وَعَنِ
and on
ٱلشِّمَالِ
the left,
عِزِينَ
(in) separate groups?
٣٧
(37)
عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِزِينَ ٣٧
(37) [To sit] on [your] right and [your] left in separate groups?
أَيَطْمَعُ
Does long

كُلُّ

every

ٱمْرِئٍ

person,

مِّنْهُمْ

among them

أَن

that

يُدْخَلَ

he enters

جَنَّةَ

a Garden

نَعِيمٍ

(of) Delight?

٣٨

(38)

أَيَطْمَعُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ٣٨

(38) Does every person among them aspire to enter a garden of pleasure?

كَلَّآ

By no means

صلے

إِنَّا

Indeed, We

خَلَقْنَٰهُم

[We] have created them

مِّمَّا

from what

يَعْلَمُونَ

they know.

٣٩

(39)

كَلَّآ ۖ إِنَّا خَلَقْنَٰهُم مِّمَّا يَعْلَمُونَ ٣٩

(39) No! Indeed, We have created them from that which they know.

فَلَآ

But nay

أُقْسِمُ

I swear

بِرَبِّ

by (the) Lord

ٱلْمَشَٰرِقِ

(of) the risings

وَٱلْمَغَٰرِبِ

and the settings,

إِنَّا

that We

لَقَٰدِرُونَ

(are) surely Able

٤٠

(40)

فَلَآ أُقْسِمُ بِرَبِّ ٱلْمَشَٰرِقِ وَٱلْمَغَٰرِبِ إِنَّا لَقَٰدِرُونَ ٤٠

(40) So I swear by the Lord of [all] risings and settings that indeed We are able

عَلَىٰٓ

[On]

أَن

to

نُّبَدِّلَ

[We] replace

خَيْرًا

(with) better

مِّنْهُمْ

than them;

وَمَا

and not

نَحْنُ

We

بِمَسْبُوقِينَ

(are) to be outrun.

٤١

(41)

عَلَىٰٓ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ

٤١

(41) To replace them with better than them; and We are not to be outdone.

فَذَرْهُمْ

So leave them

يَخُوضُوا۟

(to) converse vainly

وَيَلْعَبُوا۟

and amuse themselves

حَتَّىٰ

until

يُلَـٰقُوا۟

they meet

يَوْمَهُمُ

their Day,

ٱلَّذِى

which

يُوعَدُونَ

they are promised,

٤٢

(42)

فَذَرْهُمْ يَخُوضُواْ وَيَلْعَبُواْ حَتَّىٰ يُلَٰقُواْ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ٤٢

(42) So leave them to converse vainly and amuse themselves until they meet their Day which they are promised -

يَوْمَ

(The) Day

يَخْرُجُونَ

they will come out

مِنَ

from

ٱلْأَجْدَاثِ

the graves

سِرَاعًا

rapidly

كَأَنَّهُمْ

as if they (were)

إِلَىٰ

to

نُصُبٍ

a goal

يُوفِضُونَ

hastening,

٤٣

(43)

يَوْمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ٤٣

(43) The Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening.

خَٰشِعَةً

Humbled

أَبْصَٰرُهُمْ

their eyesights,

تَرْهَقُهُمْ

will cover them

ذِلَّةٌ

humiliation.

ج

ذَٰلِكَ

That

ٱلْيَوْمُ

(is) the Day

ٱلَّذِى

which

كَانُوا۟

they were

يُوعَدُونَ

promised.

٤٤

(44)

خَٰشِعَةً أَبْصَٰرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ ٱلْيَوْمُ ٱلَّذِى كَانُوا۟ يُوعَدُونَ ٤٤

(44) Their eyes humbled, humiliation will cover them. That is the Day which they had been promised.

ءَايَٰتُهَا ٢٨

Verses 28

سُورَةُ نُوحٍ

Chapter 71 Noah

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

إِنَّآ

Indeed, We

أَرْسَلْنَا

[We] sent

نُوحًا

Nuh

إِلَىٰ

to

قَوْمِهِۦٓ

his people,

أَنْ

that

أَنذِرْ

"Warn

قَوْمَكَ

your people

مِن

before

قَبْلِ

أَن

[that]

يَأْتِيَهُمْ

comes to them

عَذَابٌ

a punishment

أَلِيمٌ

painful."

١

(1)

إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ١

(1) Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment."

قَالَ

He said,

يَٰقَوْمِ

"O my people

إِنِّى

Indeed, I am

لَكُمْ

to you

نَذِيرٌ

a warner

مُّبِينٌ

clear.

٢

(2)

قَالَ يَٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ٢

(2) He said, "O my people, indeed I am to you a clear warner,

أَنِ

That

ٱعْبُدُوا۟

Worship

ٱللَّهَ

Allah,

وَٱتَّقُوهُ

and fear Him

وَأَطِيعُونِ

and obey me.

٣

(3)

أَنِ ٱعْبُدُواْ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ٣

(3) [Saying], 'Worship Allah, fear Him and obey me.

يَغْفِرْ

He will forgive

لَكُم

for you

مِّن

[of]

ذُنُوبِكُمْ

your sins

وَيُؤَخِّرْكُمْ

and give you respite

إِلَىٰٓ

for

أَجَلٍ

a term

مُّسَمًّى

specified.

ج

إِنَّ

Indeed,

أَجَلَ

(the) term,

ٱللَّهِ

(of) Allah,

إِذَا

when

جَآءَ

it comes

لَا

not

يُؤَخَّرُ

is delayed,

صلے

لَوْ

if

كُنتُمْ

you

تَعْلَمُونَ

know."

٤

(4)

يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۖ لَوْ كُنتُمْ تَعْلَمُونَ ٤

(4) Allah will forgive you of your sins and delay you for a specified term. Indeed, the time [set by] Allah, when it comes, will not be delayed, if you only knew.' "

قَالَ

He said,

رَبِّ

"My Lord

إِنِّى

Indeed, I

دَعَوْتُ

invited

قَوْمِى

my people

لَيْلًا

night

وَنَهَارًا

and day.

٥

(5)

قَالَ رَبِّ إِنِّى دَعَوْتُ قَوْمِى لَيْلًا وَنَهَارًا ٥

(5) He said, "My Lord, indeed I invited my people [to truth] night and day.

فَلَمْ

But not

يَزِدْهُمْ

increased them

دُعَآءِىٓ

my invitation

إِلَّا

except

فِرَارًا

(in) flight.

٦

(6)

فَلَمْ يَزِدْهُمْ دُعَآءِىٓ إِلَّا فِرَارًا ٦

(6) But my invitation increased them not except in flight.

وَإِنِّى

And indeed, I

كُلَّمَا

every time,

دَعَوْتُهُمْ

I invited them

لِتَغْفِرَ

that You may forgive

لَهُمْ

them,

جَعَلُوٓا۟

they put

أَصَٰبِعَهُمْ

their fingers

فِىٓ

in

ءَاذَانِهِمْ

their ears

وَٱسْتَغْشَوْا۟

and covered themselves

ثِيَابَهُمْ

(with) their garments

وَأَصَرُّوا۟

and persisted

وَٱسْتَكْبَرُوا۟

and were arrogant

ٱسْتِكْبَارًا

(with) pride.

٧

(7)

وَإِنِّى كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوٓا۟ أَصَٰبِعَهُمْ فِىٓ ءَاذَانِهِمْ وَٱسْتَغْشَوْا۟ ثِيَابَهُمْ وَأَصَرُّوا۟ وَٱسْتَكْبَرُوا۟ ٱسْتِكْبَارًا ٧

(7) And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance.

ثُمَّ

Then

إِنِّى

indeed, I

دَعَوْتُهُمْ

invited them

جِهَارًا

publicly.

٨

(8)

ثُمَّ إِنِّى دَعَوْتُهُمْ جِهَارًا ٨

(8) Then I invited them publicly.

ثُمَّ

Then

إِنِّىٓ

indeed, I

أَعْلَنتُ

announced

لَهُمْ

to them

وَأَسْرَرْتُ

and I confided

لَهُمْ

to them

إِسْرَارًا

secretly,

٩

(9)

ثُمَّ إِنِّىٓ أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ٩

(9) Then I announced to them and [also] confided to them secretly

فَقُلْتُ

Then I said,

ٱسْتَغْفِرُوا۟

'Ask forgiveness

رَبَّكُمْ

(from) your Lord.

إِنَّهُۥ

Indeed, He

كَانَ

is

غَفَّارًا

Oft-Forgiving.

١٠

(10)

فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ إِنَّهُۥ كَانَ غَفَّارًا ١٠

(10) And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver.

يُرْسِلِ

He will send down

ٱلسَّمَآءَ

(rain from) the sky

عَلَيْكُم

upon you

مِّدْرَارًا

(in) abundance,

١١

(11)

يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ١١

(11) He will send [rain from] the sky upon you in [continuing] showers

وَيُمْدِدْكُم

And provide you

بِأَمْوَٰلٍ

with wealth

وَبَنِينَ

and children,

وَيَجْعَل

and make

لَّكُمْ

for you

جَنَّٰتٍ

gardens

وَيَجْعَل

and make

لَّكُمْ

for you

أَنْهَٰرًا

rivers.

١٢

(12)

وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا ١٢

(12) And give you increase in wealth and children and provide for you gardens and provide for you rivers.

مَّا

What

لَكُمْ

(is) for you,

لَا

not

تَرْجُونَ

you attribute

لِلَّهِ

to Allah

وَقَارًا

grandeur?

١٣

(13)

مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ١٣

(13) What is [the matter] with you that you do not attribute to Allah [due] grandeur

وَقَدْ

And indeed,

خَلَقَكُمْ

He created you

أَطْوَارًا

(in) stages.

١٤

(14)

وَقَدْ خَلَقَكُمْ أَطْوَارًا ١٤

(14) While He has created you in stages?

أَلَمْ

Do not

تَرَوْا۟

you see

كَيْفَ

how

خَلَقَ

Allah has created

ٱللَّهُ

سَبْعَ

(the) seven

سَمَٰوَٰتٍ

heavens

طِبَاقًا

(in) layers,

١٥

(15)

أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ١٥

(15) Do you not consider how Allah has created seven heavens in layers

وَجَعَلَ

And made

ٱلْقَمَرَ

the moon

فِيهِنَّ

therein

نُورًا

a light

وَجَعَلَ

and made

ٱلشَّمْسَ

the sun

سِرَاجًا

a lamp?

١٦

(16)

وَجَعَلَ ٱلْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ ٱلشَّمْسَ سِرَاجًا

١٦

(16) And made the moon therein a [reflected] light and made the sun a burning lamp?

وَٱللَّهُ

And Allah

أَنبَتَكُم

has caused you to grow

مِّنَ

from

ٱلْأَرْضِ

the earth

نَبَاتًا

(as) a growth.

١٧

(17)

وَٱللَّهُ أَنبَتَكُم مِّنَ ٱلْأَرْضِ نَبَاتًا ١٧

(17) And Allah has caused you to grow from the earth a [progressive] growth.

ثُمَّ

Then

يُعِيدُكُمْ

He will return you

فِيهَا

into it

وَيُخْرِجُكُمْ

and bring you forth,

إِخْرَاجًا

(a new) bringing forth.

١٨

(18)

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ١٨

(18) Then He will return you into it and extract you [another] extraction.

وَٱللَّهُ

And Allah

جَعَلَ

made

لَكُمُ

for you

ٱلْأَرْضَ

the earth

بِسَاطًا

an expanse,

١٩

(19)

وَٱللَّهُ جَعَلَ لَكُمُ ٱلْأَرْضَ بِسَاطًا ١٩

(19) And Allah has made for you the earth an expanse

لِّتَسْلُكُوا۟

That you may go along

مِنْهَا

therein

سُبُلًا

(in) paths

فِجَاجًا

wide.'"

٢٠

(20)

لِّتَسْلُكُوا۟ مِنْهَا سُبُلًا فِجَاجًا ٢٠

(20) That you may follow therein roads of passage.' "

قَالَ

Said

نُوحٌ

Nuh,

رَّبِّ

"My Lord

إِنَّهُمْ

Indeed, they

عَصَوْنِى

disobeyed me

وَٱتَّبَعُوا۟

and followed

مَن

(the one) who,

لَّمْ

(did) not

يَزِدْهُ

increase him

مَالُهُۥ

his wealth,

وَوَلَدُهُۥٓ

and his children

إِلَّا

except

خَسَارًا

(in) loss.

٢١

(21)

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِى وَٱتَّبَعُوا۟ مَن لَّمْ يَزِدْهُ مَالُهُۥ وَوَلَدُهُۥٓ إِلَّا خَسَارًا ٢١

(21) Noah said, "My Lord, indeed they have disobeyed me and followed him whose wealth and children will not increase him except in loss.

وَمَكَرُوا۟

And they have planned,

مَكْرًا

a plan

كُبَّارًا

great.

٢٢

(22)

وَمَكَرُوا۟ مَكْرًا كُبَّارًا ٢٢

(22) And they conspired an immense conspiracy.

وَقَالُوا۟

And they said,

لَا

'(Do) not

تَذَرُنَّ

leave

ءَالِهَتَكُمْ

your gods,

وَلَا

and (do) not

تَذَرُنَّ

leave

وَدًّا

Wadd

وَلَا

and not

سُوَاعًا

Suwa

وَلَا

and not

يَغُوثَ

Yaguth

وَيَعُوقَ

and Yauq

وَنَسْرًا

and Nasr.'

٢٣

(23)

وَقَالُواْ لَا تَذَرُنَّ ءَالِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ٢٣

(23) And said, 'Never leave your gods and never leave Wadd or Suwa' or Yaghuth and Ya'uq and Nasr.

وَقَدْ

And indeed,

أَضَلُّواْ

they have led astray

كَثِيرًا

many.

صلے

وَلَا

And not

تَزِدِ

increase

ٱلظَّٰلِمِينَ

the wrongdoers

إِلَّا

except

ضَلَٰلًا

(in) error."

٢٤

(24)

وَقَدْ أَضَلُّواْ كَثِيرًا ۖ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا ضَلَٰلًا ٢٤

(24) And already they have misled many. And, [my Lord], do not increase the wrongdoers except in error."

مِّمَّا

Because of

خَطِيٓـَٔتِهِمْ

their sins

أُغْرِقُواْ

they were drowned,

فَأُدْخِلُواْ

then made to enter

نَارًا

(the) Fire,

فَلَمْ

and not

يَجِدُواْ

they found

لَهُم

for themselves

مِّن

besides

دُونِ

Allah

ٱللَّهِ

any helpers.

أَنصَارًا

٢٥

(25)

مِّمَّا خَطِيٓـَٔـٰتِهِمْ أُغْرِقُواْ فَأُدْخِلُواْ نَارًا فَلَمْ يَجِدُواْ
لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ٢٥

(25) Because of their sins they were drowned and put into the Fire, and they found not for themselves besides Allah [any] helpers.

وَقَالَ

And said

نُوحٌ

Nuh,

رَّبِّ

"My Lord

لَا

(Do) not

تَذَرْ

leave

عَلَى

on

ٱلْأَرْضِ

the earth

مِنَ

any

ٱلْكَٰفِرِينَ

(of) the disbelievers

دَيَّارًا

(as) an inhabitant.

٢٦

(26)

وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَٰفِرِينَ دَيَّارًا ٢٦

(26) And Noah said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant.

إِنَّكَ

Indeed, You,

إِن

if

تَذَرْهُمْ

You leave them

يُضِلُّوا۟

they will mislead

عِبَادَكَ

Your slaves

وَلَا

and not

يَلِدُوٓا۟

they will beget

إِلَّا

except

فَاجِرًا

a wicked,

كَفَّارًا

a disbeliever.

٢٧

(27)

إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا۟ عِبَادَكَ وَلَا يَلِدُوٓا۟ إِلَّا فَاجِرًا كَفَّارًا ٢٧

(27) Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever.

رَّبِّ

My Lord

ٱغْفِرْ

Forgive

لِى

me

وَلِوَٰلِدَىَّ

and my parents,

وَلِمَن

and whoever

دَخَلَ

enters

بَيْتِىَ

my house -

مُؤْمِنًا

a believer

وَلِلْمُؤْمِنِينَ

and the believing men

وَٱلْمُؤْمِنَٰتِ

and the believing women.

وَلَا

And (do) not

تَزِدِ

increase

ٱلظَّٰلِمِينَ

the wrongdoers

إِلَّا

except

تَبَارًا

(in) destruction."

٢٨

(28)

رَّبِّ ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ وَلَا تَزِدِ ٱلظَّٰلِمِينَ إِلَّا تَبَارًا

٢٨

(28) My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction."

ءَايَٰتُهَا ٢٨

Verses 28

سُورَةُ ٱلْجِنِّ

Chapter 72 The Jinn

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

قُلْ

Say,

أُوحِىَ

"It has been revealed

إِلَىَّ

to me

أَنَّهُ

that

ٱسْتَمَعَ

listened

نَفَرٌ

a group

مِّنَ

of

ٱلْجِنِّ

the jinn,

فَقَالُوٓا۟

and they said,

إِنَّا

'Indeed, we

سَمِعْنَا

heard

قُرْءَانًا

a Quran

عَجَبًا

amazing,

١

(1)

قُلْ أُوحِىَ إِلَىَّ أَنَّهُ ٱسْتَمَعَ نَفَرٌ مِّنَ ٱلْجِنِّ فَقَالُوٓا۟ إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ١

(1) Say, [O Muhammad], "It has been revealed to me that a group of the jinn listened and said, 'Indeed, we have heard an amazing Qur'an.

يَهْدِىٓ

It guides

إِلَى

to

ٱلرُّشْدِ

the right way,

فَـَٔامَنَّا

so we believe

بِهِۦ

in it,

صلے

وَلَن

and never

نُّشْرِكَ

we will associate

بِرَبِّنَآ

with our Lord

أَحَدًا

anyone.

٢

(2)

يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ ۖ وَلَن نُّشْرِكَ بِرَبِّنَآ أَحَدًا ٢

(2) It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone.

وَأَنَّهُۥ

And that He -

تَعَـٰلَىٰ

Exalted is

جَدُّ

(the) Majesty

رَبِّنَا

(of) our Lord -

مَا

not

ٱتَّخَذَ

He has taken

صَـٰحِبَةً

a wife

وَلَا

and not

وَلَدًا

a son,

٣

(3)

وَأَنَّهُۥ تَعَـٰلَىٰ جَدُّ رَبِّنَا مَا ٱتَّخَذَ صَـٰحِبَةً وَلَا وَلَدًا ٣

(3) And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son

وَأَنَّهُۥ

And that he

كَانَ

used to

يَقُولُ

speak -

سَفِيهُنَا

the foolish among us

عَلَى

against

ٱللَّهِ

Allah

شَطَطًا

an excessive transgression.

٤

(4)

وَأَنَّهُۥ كَانَ يَقُولُ سَفِيهُنَا عَلَى ٱللَّهِ شَطَطًا ٤

(4) And that our foolish one has been saying about Allah an excessive transgression.

وَأَنَّا

And that we

ظَنَنَّآ

thought

أَن

that

لَّن

never

تَقُولَ

will say

ٱلْإِنسُ

the men

وَٱلْجِنُّ

and the jinn,

عَلَى

against

ٱللَّهِ

Allah

كَذِبًا

any lie.

٥

(5)

وَأَنَّا ظَنَنَّآ أَن لَّن تَقُولَ ٱلْإِنسُ وَٱلْجِنُّ عَلَى ٱللَّهِ كَذِبًا ٥

(5) And we had thought that mankind and the jinn would never speak about Allah a lie.

وَأَنَّهُۥ

And that

كَانَ

(there) were

رِجَالٌ

men

مِّنَ

among

ٱلْإِنسِ

mankind

يَعُوذُونَ

who sought refuge

بِرِجَالٍ

in (the) men

مِّنَ

from

ٱلْجِنِّ

the jinn,

فَزَادُوهُمْ

so they increased them

رَهَقًا

(in) burden.

٦

(6)

وَأَنَّهُۥ كَانَ رِجَالٌ مِّنَ ٱلْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ ٱلْجِنِّ فَزَادُوهُمْ رَهَقًا ٦

(6) And there were men from mankind who sought refuge in men from the jinn, so they [only] increased them in burden.

وَأَنَّهُمْ

And that they

ظَنُّوا۟

thought

كَمَا

as

ظَنَنتُمْ

you thought

أَن

that

لَّن

never

يَبْعَثَ

will Allah raise

ٱللَّهُ

أَحَدًا

anyone.

٧

(7)

وَأَنَّهُمْ ظَنُّواْ كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ ٱللَّهُ أَحَدًا ٧

(7) And they had thought, as you thought, that Allah would never send anyone [as a messenger].

وَأَنَّا

And that we

لَمَسْنَا

sought to touch

ٱلسَّمَآءَ

the heaven

فَوَجَدْنَٰهَا

but we found it

مُلِئَتْ

filled (with)

حَرَسًا

guards

شَدِيدًا

severe,

وَشُهُبًا

and flaming fires.

٨

(8)

وَأَنَّا لَمَسْنَا ٱلسَّمَآءَ فَوَجَدْنَٰهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ٨

(8) And we have sought [to reach] the heaven but found it filled with powerful guards and burning flames.

وَأَنَّا

And that we

كُنَّا

used to

نَقْعُدُ

sit

مِنْهَا

there in

مَقَٰعِدَ

positions

لِلسَّمْعِ

for hearing,

صلے

فَمَن

but (he) who

يَسْتَمِعِ

listens

ٱلْـَٔانَ

now

يَجِدْ

will find

لَهُۥ

for him

شِهَابًا

a flaming fire

رَّصَدًا

waiting.

٩

(9)

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَٰعِدَ لِلسَّمْعِ ۖ فَمَن يَسْتَمِعِ

ٱلْـَٔانَ يَجِدْ لَهُۥ شِهَابًا رَّصَدًا ٩

(9) And we used to sit therein in positions for hearing, but whoever listens now will find a burning flame lying in wait for him.

وَأَنَّا

And that we -

لَا

not

نَدْرِىٓ

we know

أَشَرٌّ

whether evil

أُرِيدَ

is intended

بِمَن

for (those) who

فِى

(are) in

ٱلْأَرْضِ

the earth

أَمْ

or

أَرَادَ

intends

بِهِمْ

for them

رَبُّهُمْ

their Lord

رَشَدًا

a right path.

١٠

(10)

وَأَنَّا لَا نَدْرِىٓ أَشَرٌّ أُرِيدَ بِمَن فِى ٱلْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ١٠

(10) And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course.

وَأَنَّا

And that [We]

مِنَّا

among us

ٱلصَّٰلِحُونَ

(are) the righteous

وَمِنَّا

and among us

دُونَ

(are) other than that.

ذَٰلِكَ

صلے

كُنَّا

We

طَرَآئِقَ

(are on) ways

قِدَدًا

different.

١١

(11)

وَأَنَّا مِنَّا ٱلصَّٰلِحُونَ وَمِنَّا دُونَ ذَٰلِكَ ۖ كُنَّا طَرَآئِقَ قِدَدًا ١١

(11) And among us are the righteous, and among us are [others] not so; we were [of] divided ways.

وَأَنَّا

And that we

ظَنَنَّآ

[we] have become certain

أَن

that

لَّن

never

نُّعْجِزَ

we will cause failure to Allah

ٱللَّهَ

فِى

in

ٱلْأَرْضِ

the earth

وَلَن

and never

نُّعْجِزَهُۥ

we can escape Him

هَرَبًا

(by) flight.

١٢

(12)

وَأَنَّا ظَنَنَّآ أَن لَّن نُّعْجِزَ ٱللَّهَ فِى ٱلْأَرْضِ وَلَن نُّعْجِزَهُۥ هَرَبًا ١٢

(12) And we have become certain that we will never cause failure to Allah upon earth, nor can we escape Him by flight.

وَأَنَّا
And that [We]
لَمَّا
when
سَمِعْنَا
we heard
ٱلْهُدَىٰٓ
the Guidance
ءَامَنَّا
we believed
بِهِۦ
in it.
صلے

فَمَن
And whoever
يُؤْمِن
believes
بِرَبِّهِۦ
in his Lord,
فَلَا
then not
يَخَافُ
he will fear
بَخْسًا
any loss
وَلَا
and not
رَهَقًا
any burden.

١٣

(13)

وَأَنَّا لَمَّا سَمِعْنَا ٱلْهُدَىٰٓ ءَامَنَّا بِهِۦ ۖ فَمَن يُؤْمِن بِرَبِّهِۦ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ١٣

(13) And when we heard the guidance, we believed in it. And whoever believes in his Lord will not fear deprivation or burden.

وَأَنَّا

And that we,

مِنَّا

among us

ٱلْمُسْلِمُونَ

(are) Muslims

وَمِنَّا

and among us

ٱلْقَٰسِطُونَ

(are) unjust.

ۖ

فَمَنْ

And whoever

أَسْلَمَ

submits,

فَأُو۟لَٰٓئِكَ

then those

تَحَرَّوْا۟

have sought

رَشَدًا

(the) right path.

١٤

(14)

وَأَنَّا مِنَّا ٱلْمُسْلِمُونَ وَمِنَّا ٱلْقَٰسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُو۟لَٰٓئِكَ تَحَرَّوْا۟ رَشَدًا ١٤

(14) And among us are Muslims [in submission to Allah], and among us are the unjust. And whoever has become Muslim - those have sought out the right course.

وَأَمَّا

And as for

ٱلْقَٰسِطُونَ

the unjust,

فَكَانُوا۟

they will be,

لِجَهَنَّمَ

for Hell,

حَطَبًا

firewood.'"

١٥

(15)

وَأَمَّا ٱلْقَٰسِطُونَ فَكَانُوا۟ لِجَهَنَّمَ حَطَبًا ١٥

(15) But as for the unjust, they will be, for Hell, firewood.'

وَأَلَّوِ

And that if

ٱسْتَقَٰمُوا۟

they had remained

عَلَى

on

ٱلطَّرِيقَةِ

the Way,

لَأَسْقَيْنَٰهُم

surely We (would) have given them to drink

مَّآءً

water

غَدَقًا

(in) abundance,

١٦

(16)

وَأَلَّوِ ٱسْتَقَٰمُوا۟ عَلَى ٱلطَّرِيقَةِ لَأَسْقَيْنَٰهُم مَّآءً غَدَقًا

١٦

(16) And [Allah revealed] that if they had remained straight on the way, We would have given them abundant provision

لِّنَفْتِنَهُمْ

That We might test them

فِيهِ

therein.

ج

وَمَن

And whoever

يُعْرِضْ

turns away

عَن

from

ذِكْرِ

the Remembrance

رَبِّهِۦ

(of) his Lord,

يَسْلُكْهُ

He will make him enter

عَذَابًا

a punishment

صَعَدًا

severe.

١٧

(17)

لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِۦ يَسْلُكْهُ عَذَابًا صَعَدًا ١٧

(17) So We might test them therein. And whoever turns away from the remembrance of his Lord He will put into arduous punishment.

وَأَنَّ

And that

ٱلْمَسَٰجِدَ

the masajid

لِلَّهِ

(are) for Allah,

فَلَا

so (do) not

تَدْعُواْ

call

مَعَ

with

ٱللَّهِ

Allah

أَحَدًا

anyone.

١٨

(18)

وَأَنَّ ٱلْمَسَٰجِدَ لِلَّهِ فَلَا تَدْعُواْ مَعَ ٱللَّهِ أَحَدًا ١٨

(18) And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone.

وَأَنَّهُۥ

And that

لَمَّا

when

قَامَ

stood up

عَبْدُ

(the) slave

ٱللَّهِ

(of) Allah

يَدْعُوهُ

calling (upon) Him,

كَادُوا۟

they almost

يَكُونُونَ

became

عَلَيْهِ

around him

لِبَدًا

a compacted mass.

١٩

(19)

وَأَنَّهُۥ لَمَّا قَامَ عَبْدُ ٱللَّهِ يَدْعُوهُ كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا ١٩

(19) And that when the Servant of Allah stood up supplicating Him, they almost became about him a compacted mass."

قُلْ

Say,

إِنَّمَآ

"Only

أَدْعُواْ

I call upon

رَبِّى

my Lord,

وَلَآ

and not

أُشْرِكُ

I associate

بِهِۦٓ

with Him

أَحَدًا

anyone."

٢٠

(20)

قُلْ إِنَّمَآ أَدْعُواْ رَبِّى وَلَآ أُشْرِكُ بِهِۦٓ أَحَدًا ٢٠

(20) Say, [O Muhammad], "I only invoke my Lord and do not associate with Him anyone."

قُلْ

Say,

إِنِّى

"Indeed, I

لَآ

(do) not

أَمْلِكُ

possess

لَكُمْ

for you

ضَرًّا

any harm

وَلَا

and not

رَشَدًا

right path."

٢١

(21)

قُلْ إِنِّى لَآ أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ٢١

(21) Say, "Indeed, I do not possess for you [the power of] harm or right direction."

قُلْ

Say,

إِنِّى

"Indeed I,

لَن

never

يُجِيرَنِى

can protect me

مِنَ

from

ٱللَّهِ

Allah

أَحَدٌ

anyone,

وَلَنْ

and never

أَجِدَ

can I find

مِن

besides Him

دُونِهِۦ

مُلْتَحَدًا

any refuge.

٢٢

(22)

قُلْ إِنِّى لَن يُجِيرَنِى مِنَ ٱللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِن دُونِهِۦ مُلْتَحَدًا ٢٢

(22) Say, "Indeed, there will never protect me from Allah anyone [if I should disobey], nor will I find in other than Him a refuge.

إِلَّا

But

بَلَٰغًا

(the) notification

مِّنَ

from

ٱللَّهِ

Allah

وَرِسَٰلَٰتِهِۦ

and His Messages."

ج

وَمَن

And whoever

يَعْصِ

disobeys

ٱللَّهَ

Allah

وَرَسُولَهُۥ

and His Messenger,

فَإِنَّ

then indeed,

لَهُۥ

for him

نَارَ

(is the) Fire

جَهَنَّمَ

(of) Hell,

خَٰلِدِينَ

(they will) abide

فِيهَآ

therein

أَبَدًا

forever.

٢٣

(23)

إِلَّا بَلَٰغًا مِّنَ ٱللَّهِ وَرِسَٰلَٰتِهِۦ ۚ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ٢٣

(23) But [I have for you] only notification from Allah, and His messages." And whoever disobeys Allah and His Messenger - then indeed, for him is the fire of Hell; they will abide therein forever.

حَتَّىٰٓ

Until,

إِذَا

when

رَأَوْا۟

they see

مَا

what

يُوعَدُونَ

they are promised,

فَسَيَعْلَمُونَ

then they will know

مَنْ

who

أَضْعَفُ

(is) weaker

نَاصِرًا

(in) helpers

وَأَقَلُّ

and fewer

عَدَدًا

(in) number.

٢٤

(24)

حَتَّىٰٓ إِذَا رَأَوْا۟ مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ٢٤

(24) [The disbelievers continue] until, when they see that which they are promised, then they will know who is weaker in helpers and less in number.

قُلْ

Say,

إِنْ

"Not

أَدْرِىٓ

I know

أَقَرِيبٌ

whether is near

مَّا

what

تُوعَدُونَ

you are promised

أَمْ

or (whether)

يَجْعَلُ

will appoint

لَهُۥ

for it

رَبِّىٓ

my Lord

أَمَدًا

a (distant) term.

٢٥

(25)

قُلْ إِنْ أَدْرِىٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّىٓ أَمَدًا ٢٥

(25) Say, "I do not know if what you are promised is near or if my Lord will grant for it a [long] period."

عَٰلِمُ

(The) All-Knower

ٱلْغَيْبِ

(of) the unseen,

فَلَا

so not

يُظْهِرُ

He reveals

عَلَىٰ

غَيْبِهِۦٓ

His unseen

أَحَدًا

(to) anyone,

٢٦

(26)

عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ٢٦

(26) [He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone

إِلَّا

Except

مَنِ

whom

ٱرْتَضَىٰ

He has approved

مِن

of

رَّسُولٍ

a Messenger,

فَإِنَّهُۥ

and indeed, He

يَسْلُكُ

makes to march

مِنۢ

[from]

بَيْنِ

before him

يَدَيْهِ

وَمِنْ

and from

خَلْفِهِۦ

behind him

رَصَدًا

a guard,

٢٧

(27)

إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِن بَيْنِ
يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ٢٧

(27) Except whom He has approved of messengers, and indeed, He sends before each messenger and behind him observers

لِّيَعْلَمَ

That He may make evident

أَن

that

قَدْ

indeed,

أَبْلَغُوا۟

they have conveyed

رِسَٰلَٰتِ

(the) Messages

رَبِّهِمْ

(of) their Lord;

وَأَحَاطَ

and He has encompassed

بِمَا

what

لَدَيْهِمْ

(is) with them

وَأَحْصَىٰ

and He takes account

كُلَّ

(of) all

شَىْءٍ

things

عَدَدًا

(in) number."

٢٨

(28)

لِّيَعْلَمَ أَن قَدْ أَبْلَغُواْ رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًا ٢٨

(28) That he may know that they have conveyed the messages of their Lord; and He has encompassed whatever is with them and has enumerated all things in number.

ءَايَٰتُهَا ٢٠

Verses 20

سُورَةُ ٱلْمُزَّمِّلِ

Chapter 73 The Enshrouded One

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

يَٰٓأَيُّهَا

O you

ٱلْمُزَّمِّلُ

who wraps himself

١

(1)

يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ ١

(1) O you who wraps himself [in clothing],

قُمِ

Stand

ٱلَّيْلَ

(in) the night,

إِلَّا

except

قَلِيلًا

a little,

٢

(2)

قُمِ ٱلَّيْلَ إِلَّا قَلِيلًا ٢

(2) Arise [to pray] the night, except for a little -

نِّصْفَهُۥٓ

Half of it,

أَوِ

or

ٱنقُصْ

lessen

مِنْهُ

from it

قَلِيلًا

a little,

٣

(3)

نِّصْفَهُۥٓ أَوِ ٱنقُصْ مِنْهُ قَلِيلًا ٣

(3) Half of it - or subtract from it a little

أَوْ

Or

زِدْ

add

عَلَيْهِ

to it,

وَرَتِّلِ

and recite

ٱلْقُرْءَانَ

the Quran

تَرْتِيلًا

(with) measured rhythmic recitation.

٤

(4)

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ٱلْقُرْءَانَ تَرْتِيلًا ٤

(4) Or add to it, and recite the Qur'an with measured recitation.

إِنَّا

Indeed, We

سَنُلْقِى

will cast

عَلَيْكَ

upon you

قَوْلًا

a Word

ثَقِيلًا

heavy.

٥

(5)

إِنَّا سَنُلْقِى عَلَيْكَ قَوْلًا ثَقِيلًا ٥

(5) Indeed, We will cast upon you a heavy word.

إِنَّ

Indeed,

نَاشِئَةَ

(the) rising

ٱلَّيْلِ

(at) the night,

هِىَ

it

أَشَدُّ

(is) very hard

وَطْـًٔا

and most potent

وَأَقْوَمُ

and more suitable

قِيلًا

(for) Word.

٦

(6)

إِنَّ نَاشِئَةَ ٱلَّيْلِ هِىَ أَشَدُّ وَطْـًٔا وَأَقْوَمُ قِيلًا ٦

(6) Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words.

إِنَّ

Indeed,

لَكَ

for you

فِى

in

ٱلنَّهَارِ

the day

سَبْحًا

(is) occupation

طَوِيلًا

prolonged.

٧

(7)

إِنَّ لَكَ فِى ٱلنَّهَارِ سَبْحًا طَوِيلًا ٧

(7) Indeed, for you by day is prolonged occupation.

وَٱذْكُرِ

And remember

ٱسْمَ

(the) name

رَبِّكَ

(of) your Lord

وَتَبَتَّلْ

and devote yourself

إِلَيْهِ

to Him

تَبْتِيلًا

(with) devotion.

٨

(8)

وَٱذْكُرِ ٱسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ٨

(8) And remember the name of your Lord and devote yourself to Him with [complete] devotion.

رَّبُّ

(The) Lord

ٱلْمَشْرِقِ

(of) the east

وَٱلْمَغْرِبِ

and the west;

لَآ

(there is) no

إِلَٰهَ

god

إِلَّا

except

هُوَ

Him,

فَٱتَّخِذْهُ

so take Him

وَكِيلًا

(as) Disposer of Affairs.

٩

(9)

رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ لَآ إِلَٰهَ إِلَّا هُوَ فَٱتَّخِذْهُ وَكِيلًا ٩

(9) [He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs.

وَٱصْبِرْ

And be patient

عَلَىٰ

over

مَا

what

يَقُولُونَ

they say,

وَٱهْجُرْهُمْ

and avoid them,

هَجْرًا

an avoidance

جَمِيلًا

gracious.

١٠

(10)

وَٱصْبِرْ عَلَىٰ مَا يَقُولُونَ وَٱهْجُرْهُمْ هَجْرًا جَمِيلًا ١٠

(10) And be patient over what they say and avoid them with gracious avoidance.

وَذَرْنِى

And leave Me

وَٱلْمُكَذِّبِينَ

and the deniers,

أُوْلِى

possessors

ٱلنَّعْمَةِ

(of) the ease,

وَمَهِّلْهُمْ

and allow them respite -

قَلِيلًا

a little.

١١

(11)

وَذَرْنِى وَٱلْمُكَذِّبِينَ أُو۟لِى ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ١١

(11) And leave Me with [the matter of] the deniers, those of ease [in life], and allow them respite a little.

إِنَّ

Indeed,

لَدَيْنَآ

with Us

أَنكَالًا

(are) shackles

وَجَحِيمًا

and burning fire,

١٢

(12)

إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ١٢

(12) Indeed, with Us [for them] are shackles and burning fire

وَطَعَامًا

And food

ذَا

that chokes

غُصَّةٍ

وَعَذَابًا

and a punishment

أَلِيمًا

painful.

١٣

(13)

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ١٣

(13) And food that chokes and a painful punishment -

يَوْمَ

(On the) Day

تَرْجُفُ

will quake

ٱلْأَرْضُ

the earth

وَٱلْجِبَالُ

and the mountains,

وَكَانَتِ

and will become

ٱلْجِبَالُ

the mountains

كَثِيبًا

a heap of sand

مَّهِيلًا

pouring down.

١٤

(14)

يَوْمَ تَرْجُفُ ٱلْأَرْضُ وَٱلْجِبَالُ وَكَانَتِ ٱلْجِبَالُ كَثِيبًا مَّهِيلًا ١٤

(14) On the Day the earth and the mountains will convulse and the

mountains will become a heap of sand pouring down.

إِنَّآ

Indeed, We

أَرْسَلْنَآ

[We] have sent

إِلَيْكُمْ

to you

رَسُولًا

a Messenger

شَٰهِدًا

(as) a witness

عَلَيْكُمْ

upon you,

كَمَآ

as

أَرْسَلْنَآ

We sent

إِلَىٰ

to

فِرْعَوْنَ

Firaun

رَسُولًا

a Messenger.

١٥

(15)

إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَٰهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلَىٰ فِرْعَوْنَ رَسُولًا ١٥

(15) Indeed, We have sent to you a Messenger as a witness upon you just as We sent to Pharaoh a messenger.

فَعَصَىٰ

But disobeyed

فِرْعَوْنُ

Firaun

ٱلرَّسُولَ

the Messenger,

فَأَخَذْنَٰهُ

so We seized him

أَخْذًا

(with) a seizure

وَبِيلًا

ruinous.

١٦

(16)

فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذْنَٰهُ أَخْذًا وَبِيلًا ١٦

(16) But Pharaoh disobeyed the messenger, so We seized him with a ruinous seizure.

فَكَيْفَ

Then how

تَتَّقُونَ

will you guard yourselves,

إِن

if

كَفَرْتُمْ

you disbelieve,

يَوْمًا

a Day

يَجْعَلُ

(that) will make

ٱلْوِلْدَٰنَ

the children

شِيبًا

gray-haired?

١٧

(17)

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ ٱلْوِلْدَٰنَ شِيبًا ١٧

(17) Then how can you fear, if you disbelieve, a Day that will make the children white- haired?

ٱلسَّمَآءُ

The heaven

مُنفَطِرٌۢ

(will) break apart

بِهِۦ

therefrom,

ج

كَانَ

is

وَعْدُهُۥ

His Promise

مَفْعُولًا

to be fulfilled.

١٨

(18)

ٱلسَّمَآءُ مُنفَطِرٌۢ بِهِۦ ۚ كَانَ وَعْدُهُۥ مَفْعُولًا ١٨

(18) The heaven will break apart therefrom; ever is His promise fulfilled.

إِنَّ

Indeed,

هَٰذِهِۦ

this

تَذْكِرَةٌ

(is) a Reminder,

صلى

فَمَن

then whoever

شَآءَ

wills

ٱتَّخَذَ

(let him) take

إِلَىٰ

to

رَبِّهِۦ

his Lord

سَبِيلًا

a way.

١٩

(19)

إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا

١٩

(19) Indeed, this is a reminder, so whoever wills may take to his Lord a way.

إِنَّ

Indeed,

رَبَّكَ

your Lord

يَعْلَمُ

knows

أَنَّكَ

that you

تَقُومُ

stand

أَدْنَىٰ

(a little) less

مِن

than

ثُلُثَىِ

two-thirds

ٱلَّيْلِ

(of) the night,

وَنِصْفَهُۥ

and half of it

وَثُلُثَهُۥ

and a third of it

وَطَآئِفَةٌ

and (so do) a group

مِّنَ

of

ٱلَّذِينَ

those who

مَعَكَ

(are) with you.

ج

وَٱللَّهُ

And Allah

يُقَدِّرُ
determines
ٱلَّيْلَ
the night
وَٱلنَّهَارَ
and the day.
ج

عَلِمَ
He knows
أَن
that
لَّن
not
تُحْصُوهُ
you count it,
فَتَابَ
so He has turned
عَلَيْكُمْ
to you,
صلے

فَٱقْرَءُوا۟
so recite
مَا
what
تَيَسَّرَ
is easy
مِنَ
of

ٱلْقُرْءَانِ
the Quran.
ج

عَلِمَ
He knows
أَن
that
سَيَكُونُ
there will be
مِنكُم
among you
مَّرْضَىٰ
sick
لا

وَءَاخَرُونَ
and others
يَضْرِبُونَ
traveling
فِى
in
ٱلْأَرْضِ
the land
يَبْتَغُونَ
seeking
مِن
of
فَضْلِ
(the) Bounty

ٱللَّهِ
(of) Allah,
لا

وَءَاخَرُونَ
and others
يُقَٰتِلُونَ
fighting
فِى
in
سَبِيلِ
(the) way
ٱللَّهِ
(of) Allah.
صلى

فَٱقْرَءُوا۟
So recite
مَا
what
تَيَسَّرَ
is easy
مِنْهُ
of it,
ج

وَأَقِيمُوا۟
and establish
ٱلصَّلَوٰةَ
the prayer
وَءَاتُوا۟

and give

ٱلزَّكَوٰةَ

the zakah

وَأَقْرِضُواْ

and loan

ٱللَّهَ

Allah

قَرْضًا

a loan

حَسَنًا

goodly.

ج

وَمَا

And whatever

تُقَدِّمُواْ

you send forth

لِأَنفُسِكُم

for yourselves

مِّنْ

of

خَيْرٍ

good,

تَجِدُوهُ

you will find it

عِندَ

with

ٱللَّهِ

Allah.

هُوَ

It

خَيْرًا

(will be) better

وَأَعْظَمَ

and greater

أَجْرًا

(in) reward.

ج

وَٱسْتَغْفِرُوا۟

And seek forgiveness

ٱللَّهَ

(of) Allah.

صلے

إِنَّ

Indeed,

ٱللَّهَ

Allah

غَفُورٌ

(is) Oft-Forgiving,

رَّحِيمٌۢ

Most Merciful.

٢٠

(20)

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَىِ ٱلَّيْلِ ۞
وَنِصْفَهُۥ وَثُلُثَهُۥ وَطَآئِفَةٌ مِّنَ ٱلَّذِينَ مَعَكَ ۚ وَٱللَّهُ
يُقَدِّرُ ٱلَّيْلَ وَٱلنَّهَارَ ۚ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ
عَلَيْكُمْ ۖ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنَ ٱلْقُرْءَانِ ۚ عَلِمَ أَن

سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ وَءَاخَرُونَ يَضْرِبُونَ فِى ٱلْأَرْضِ يَبْتَغُونَ مِن فَضْلِ ٱللَّهِ ۙ وَءَاخَرُونَ يُقَٰتِلُونَ فِى سَبِيلِ ٱللَّهِ ۖ فَٱقْرَءُوا۟ مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ وَأَقْرِضُوا۟ ٱللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا۟ لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ ٱللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٢٠

(20) Indeed, your Lord knows, [O Muhammad], that you stand [in prayer] almost two thirds of the night or half of it or a third of it, and [so do] a group of those with you. And Allah determines [the extent of] the night and the day. He has known that you [Muslims] will not be able to do it and has turned to you in forgiveness, so recite what is easy [for you] of the Qur'an. He has known that there will be among you those who are ill and others traveling throughout the land seeking [something] of the bounty of Allah and others fighting for the cause of Allah. So recite what is easy from it and establish prayer and give zakah and loan Allah a goodly loan. And whatever good you put forward for yourselves - you will find it with Allah. It is better and greater in reward. And seek forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.

ءَايَٰتُهَا ٥٦

Verses 56

سُورَةُ ٱلْمُدَّثِّرِ

Chapter 74 The Cloaked One

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

يَٰٓأَيُّهَا

O you

ٱلْمُدَّثِّرُ

who covers himself

١

(1)

يَٰٓأَيُّهَا ٱلْمُدَّثِّرُ ١

(1) O you who covers himself [with a garment],

قُمْ

Stand up

فَأَنذِرْ

and warn,

٢

(2)

قُمْ فَأَنذِرْ ٢

(2) Arise and warn

وَرَبَّكَ

And your Lord

فَكَبِّرْ

magnify,

٣

(3)

وَرَبَّكَ فَكَبِّرْ ٣

(3) And your Lord glorify

وَثِيَابَكَ

And your clothing

فَطَهِّرْ

purify,

٤

(4)

وَثِيَابَكَ فَطَهِّرْ ٤

(4) And your clothing purify

وَٱلرُّجْزَ

And uncleanliness

فَٱهْجُرْ

avoid,

٥

(5)

وَٱلرُّجْزَ فَٱهْجُرْ ٥

(5) And uncleanliness avoid

وَلَا

And (do) not

تَمْنُن

confer favor

تَسْتَكْثِرُ

(to) acquire more,

٦

(6)

وَلَا تَمْنُن تَسْتَكْثِرُ ٦

(6) And do not confer favor to acquire more

وَلِرَبِّكَ

And for your Lord

فَٱصْبِرْ

be patient.

٧

(7)

وَلِرَبِّكَ فَٱصْبِرْ ٧

(7) But for your Lord be patient.

فَإِذَا

Then when

نُقِرَ

is blown

فِى

in

ٱلنَّاقُورِ

the trumpet,

٨

(8)

فَإِذَا نُقِرَ فِى ٱلنَّاقُورِ ٨

(8) And when the trumpet is blown,

فَذَٰلِكَ

That

يَوْمَئِذٍ

Day,

يَوْمٌ

(will be) a Day

عَسِيرٌ

difficult,

٩

(9)

فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ٩

(9) That Day will be a difficult day

عَلَى

For

ٱلْكَٰفِرِينَ

the disbelievers -

غَيْرُ

not

يَسِيرٍ

easy.

١٠

(10)

عَلَى ٱلْكَٰفِرِينَ غَيْرُ يَسِيرٍ ١٠

(10) For the disbelievers - not easy.

ذَرْنِى

Leave Me

وَمَنْ

and whom

خَلَقْتُ

I created

وَحِيدًا

alone,

١١

(11)

ذَرْنِى وَمَنْ خَلَقْتُ وَحِيدًا ١١

(11) Leave Me with the one I created alone

وَجَعَلْتُ

And I granted

لَهُۥ

to him

مَالًا

wealth

مَّمْدُودًا

extensive,

١٢

(12)

وَجَعَلْتُ لَهُۥ مَالًا مَّمْدُودًا ١٢

(12) And to whom I granted extensive wealth

وَبَنِينَ

And children

شُهُودًا

present,

١٣

(13)

وَبَنِينَ شُهُودًا ١٣

(13) And children present [with him]

وَمَهَّدتُّ

And I spread

لَهُۥ

for him,

تَمْهِيدًا

ease.

١٤

(14)

وَمَهَّدتُّ لَهُۥ تَمْهِيدًا ١٤

(14) And spread [everything] before him, easing [his life].

ثُمَّ

Then

يَطْمَعُ

he desires

أَنْ

that

أَزِيدَ

I (should) add more.

١٥

(15)

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ١٥

(15) Then he desires that I should add more.

كَلَّآ

By no means

صلے

إِنَّهُۥ

Indeed, he

كَانَ

has been

لِءَايَٰتِنَا

to Our Verses

عَنِيدًا

stubborn.

١٦

(16)

كَلَّآ صلے إِنَّهُۥ كَانَ لِءَايَٰتِنَا عَنِيدًا ١٦

(16) No! Indeed, he has been toward Our verses obstinate.

سَأُرْهِقُهُۥ

Soon I will cover Him

صَعُودًا

(with) a laborious punishment.

١٧

(17)

سَأُرْهِقُهُۥ صَعُودًا ١٧

(17) I will cover him with arduous torment.

إِنَّهُۥ

Indeed, he

فَكَّرَ

thought

وَقَدَّرَ

and plotted.

١٨

(18)

إِنَّهُۥ فَكَّرَ وَقَدَّرَ ١٨

(18) Indeed, he thought and deliberated.

فَقُتِلَ

So may he be destroyed,

كَيْفَ

how

قَدَّرَ

he plotted

١٩

(19)

فَقُتِلَ كَيْفَ قَدَّرَ ١٩

(19) So may he be destroyed [for] how he deliberated.

ثُمَّ

Then

قُتِلَ

may he be destroyed,

كَيْفَ

how

قَدَّرَ

he plotted

٢٠

(20)

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ٢٠

(20) Then may he be destroyed [for] how he deliberated.

ثُمَّ

Then

نَظَرَ

he looked;

٢١

(21)

ثُمَّ نَظَرَ ٢١

(21) Then he considered [again];

ثُمَّ

Then

عَبَسَ

he frowned

وَبَسَرَ

and scowled;

٢٢

(22)

ثُمَّ عَبَسَ وَبَسَرَ ٢٢

(22) Then he frowned and scowled;

ثُمَّ

Then

أَدْبَرَ

he turned back

وَٱسْتَكْبَرَ

and was proud,

٢٣

(23)

ثُمَّ أَدْبَرَ وَٱسْتَكْبَرَ ٢٣

(23) Then he turned back and was arrogant

فَقَالَ

Then he said,

إِنْ

"Not

هَٰذَآ

(is) this

إِلَّا

but

سِحْرٌ

magic

يُؤْثَرُ

imitated.

٢٤

(24)

فَقَالَ إِنْ هَٰذَآ إِلَّا سِحْرٌ يُؤْثَرُ ٢٤

(24) And said, "This is not but magic imitated [from others].

إِنْ

Not

هَٰذَآ

(is) this

إِلَّا

but

قَوْلُ

(the) word

ٱلْبَشَرِ

(of) a human being."

٢٥

(25)

إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ ٢٥

(25) This is not but the word of a human being."

سَأُصْلِيهِ

Soon I will drive him

سَقَرَ

(into) Hell.

٢٦

(26)

سَأُصْلِيهِ سَقَرَ ٢٦

(26) I will drive him into Saqar.

وَمَآ

And what

أَدْرَىٰكَ

can make you know

مَا

what

سَقَرُ

(is) Hell?

٢٧

(27)

وَمَآ أَدْرَىٰكَ مَا سَقَرُ ٢٧

(27) And what can make you know what is Saqar?

لَا

Not

تُبْقِى

it lets remain

وَلَا

and not

تَذَرُ

it leaves,

٢٨

(28)

لَا تُبْقِى وَلَا تَذَرُ ٢٨

(28) It lets nothing remain and leaves nothing [unburned],

لَوَّاحَةٌ

Scorching

لِّلْبَشَرِ

the human (skin).

٢٩

(29)

لَوَّاحَةٌ لِّلْبَشَرِ ٢٩

(29) Blackening the skins.

عَلَيْهَا

Over it

تِسْعَةَ

(are) nineteen.

عَشَرَ

٣٠

(30)

عَلَيْهَا تِسْعَةَ عَشَرَ ٣٠

(30) Over it are nineteen [angels].

وَمَا

And not

جَعَلْنَآ

We have made

أَصْحَٰبَ

keepers

ٱلنَّارِ

(of) the Fire

إِلَّا

except

مَلَٰٓئِكَةً

Angels.

ۙ

وَمَا

And not

جَعَلْنَا

We have made

عِدَّتَهُمْ

their number

إِلَّا

except

فِتْنَةً

(as) a trial

لِّلَّذِينَ

for those who

كَفَرُوا۟

disbelieve -

لِيَسْتَيْقِنَ

that may be certain

ٱلَّذِينَ

those who

أُوتُوا۟

were given

ٱلْكِتَٰبَ

the Scripture

وَيَزْدَادَ

and may increase

ٱلَّذِينَ

those who

ءَامَنُوٓا۟

believe

إِيمَٰنًا

(in) faith,

لا

وَلَا

and not

يَرْتَابَ

may doubt

ٱلَّذِينَ

those who

أُوتُوا۟

were given

ٱلْكِتَٰبَ

the Scripture

وَٱلْمُؤْمِنُونَ

and the believers,

لا

وَلِيَقُولَ

and that may say

ٱلَّذِينَ

those

فِى
in
قُلُوبِهِم
their hearts
مَّرَضٌ
(is) a disease
وَٱلْكَٰفِرُونَ
and the disbelievers
مَاذَآ
"What
أَرَادَ
(does) Allah intend
ٱللَّهُ
بِهَٰذَا
by this
مَثَلًا
example?"
ج

كَذَٰلِكَ
Thus
يُضِلُّ
Allah lets go astray
ٱللَّهُ
مَن
whom
يَشَآءُ
He wills
وَيَهْدِى

and guides

مَن

whom

يَشَآءُ

He wills.

ج

وَمَا

And none

يَعْلَمُ

knows

جُنُودَ

(the) hosts

رَبِّكَ

(of) your Lord

إِلَّا

except

هُوَ

Him.

ج

وَمَا

And not

هِىَ

it

إِلَّا

(is) but

ذِكْرَىٰ

a reminder

لِلْبَشَرِ

to (the) human beings.

٣١

(31)

وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا ۙ وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْمُؤْمِنُونَ ۙ وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَٰفِرُونَ مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ٣١

(31) And We have not made the keepers of the Fire except angels. And We have not made their number except as a trial for those who disbelieve - that those who were given the Scripture will be convinced and those who have believed will increase in faith and those who were given the Scripture and the believers will not doubt and that those in whose hearts is hypocrisy and the disbelievers will say, "What does Allah intend by this as an example?" Thus does Allah leave astray whom He wills and guides whom He wills. And none knows the soldiers of your Lord except Him. And mention of the Fire is not but a reminder to humanity.

كَلَّا

Nay

وَٱلْقَمَرِ

By the moon,

٣٢

(32)

كَلَّا وَٱلْقَمَرِ ٣٢

(32) No! By the moon

وَٱلَّيْلِ

And the night

إِذْ

when

أَدْبَرَ

it departs,

٣٣

(33)

وَٱلَّيْلِ إِذْ أَدْبَرَ ٣٣

(33) And [by] the night when it departs

وَٱلصُّبْحِ

And the morning

إِذَآ

when

أَسْفَرَ

it brightens,

٣٤

(34)

وَٱلصُّبْحِ إِذَآ أَسْفَرَ ٣٤

(34) And [by] the morning when it brightens,

إِنَّهَا

Indeed, it

لَإِحْدَى

(is) surely one

ٱلْكُبَرِ

(of) the greatest,

٣٥

(35)

إِنَّهَا لَإِحْدَى ٱلْكُبَرِ ٣٥

(35) Indeed, the Fire is of the greatest [afflictions]

نَذِيرًا

A warning

لِّلْبَشَرِ

to (the) human being,

٣٦

(36)

نَذِيرًا لِّلْبَشَرِ ٣٦

(36) As a warning to humanity -

لِمَن

To whoever

شَآءَ

wills

مِنكُمْ

among you

أَن

to

يَتَقَدَّمَ

proceed

أَوْ

or

يَتَأَخَّرَ

stay behind.

٣٧

(37)

لِمَن شَآءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ٣٧

(37) To whoever wills among you to proceed or stay behind.

كُلُّ

Every

نَفْسٍ

soul,

بِمَا

for what

كَسَبَتْ

it has earned,

رَهِينَةٌ

(is) pledged,

٣٨

(38)

كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ رَهِينَةٌ ٣٨

(38) Every soul, for what it has earned, will be retained

إِلَّآ

Except

أَصْحَٰبَ

(the) companions

ٱلْيَمِينِ

(of) the right,

٣٩

(39)

إِلَّآ أَصْحَٰبَ ٱلْيَمِينِ ٣٩

(39) Except the companions of the right,

فِى

In

جَنَّٰتٍ

Gardens,

يَتَسَآءَلُونَ

asking each other,

٤٠

(40)

فِى جَنَّٰتٍ يَتَسَآءَلُونَ ٤٠

(40) [Who will be] in gardens, questioning each other

عَنِ

About

ٱلْمُجْرِمِينَ

the criminals,

٤١

(41)

عَنِ ٱلْمُجْرِمِينَ ٤١

(41) About the criminals,

مَا

"What

سَلَكَكُمْ

led you

فِى

into

سَقَرَ

Hell?"

٤٢

(42)

مَا سَلَكَكُمْ فِى سَقَرَ ٤٢

(42) [And asking them], "What put you into Saqar?"

قَالُوا۟

They will say,

لَمْ

"Not

نَكُ

we were

مِنَ

of

ٱلْمُصَلِّينَ

those who prayed,

٤٣

(43)

قَالُوا۟ لَمْ نَكُ مِنَ ٱلْمُصَلِّينَ ٤٣

(43) They will say, "We were not of those who prayed,

وَلَمْ

And not

نَكُ

we used to

نُطْعِمُ

feed

ٱلْمِسْكِينَ

the poor,

٤٤

(44)

وَلَمْ نَكُ نُطْعِمُ ٱلْمِسْكِينَ ٤٤

(44) Nor did we used to feed the poor.

وَكُنَّا

And we used to

نَخُوضُ

indulge in vain talk

مَعَ

with

ٱلْخَآئِضِينَ

the vain talkers,

٤٥

(45)

وَكُنَّا نَخُوضُ مَعَ ٱلْخَآئِضِينَ ٤٥

(45) And we used to enter into vain discourse with those who engaged [in it],

وَكُنَّا

And we used to

نُكَذِّبُ

deny

بِيَوْمِ

(the) Day

ٱلدِّينِ

(of) the Judgment,

٤٦

(46)

وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ٤٦

(46) And we used to deny the Day of Recompense

حَتَّىٰٓ

Until,

أَتَىٰنَا

came to us

ٱلْيَقِينُ

the certainty."

٤٧

(47)

حَتَّىٰٓ أَتَىٰنَا ٱلْيَقِينُ ٤٧

(47) Until there came to us the certainty."

فَمَا

Then not

تَنفَعُهُمْ

will benefit them

شَفَٰعَةُ

intercession

ٱلشَّٰفِعِينَ

(of) the intercessors.

٤٨

(48)

فَمَا تَنفَعُهُمْ شَفَٰعَةُ ٱلشَّٰفِعِينَ ٤٨

(48) So there will not benefit them the intercession of [any] intercessors.

فَمَا

Then what

لَهُمْ

(is) for them,

عَنِ

(that) from

ٱلتَّذْكِرَةِ

the Reminder

مُعْرِضِينَ

they (are) turning away

٤٩

(49)

فَمَا لَهُمْ عَنِ ٱلتَّذْكِرَةِ مُعْرِضِينَ ٤٩

(49) Then what is [the matter] with them that they are, from the reminder, turning away

كَأَنَّهُمْ

As if they (were)

حُمُرٌ

donkeys

مُّسْتَنفِرَةٌ

frightened,

٥٠

(50)

كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ٥٠
(50) As if they were alarmed donkeys

فَرَّتْ
Fleeing

مِن
from

قَسْوَرَةٍ
a lion?

٥١
(51)

فَرَّتْ مِن قَسْوَرَةٍ ٥١
(51) Fleeing from a lion?

بَلْ
Nay

يُرِيدُ
Desires

كُلُّ
every

ٱمْرِئٍ
person

مِّنْهُمْ
of them

أَن
that

يُؤْتَىٰ
he may be given

صُحُفًا
pages

مُّنَشَّرَةً

spread out.

٥٢

(52)

بَلْ يُرِيدُ كُلُّ ٱمْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً

٥٢

(52) Rather, every person among them desires that he would be given scriptures spread about.

كَلَّا

Nay

صلے

بَل

But

لَّا

not

يَخَافُونَ

they fear

ٱلْءَاخِرَةَ

the Hereafter.

٥٣

(53)

كَلَّا ۖ بَل لَّا يَخَافُونَ ٱلْءَاخِرَةَ ٥٣

(53) No! But they do not fear the Hereafter.

كَلَّآ

Nay

إِنَّهُۥ

Indeed, it

تَذْكِرَةٌ

(is) a Reminder.

٥٤

(54)

كَلَّآ إِنَّهُۥ تَذْكِرَةٌ ٥٤

(54) No! Indeed, the Qur'an is a reminder

فَمَن

So whoever

شَآءَ

wills,

ذَكَرَهُۥ

(may) pay heed to it.

٥٥

(55)

فَمَن شَآءَ ذَكَرَهُۥ ٥٥

(55) Then whoever wills will remember it.

وَمَا

And not

يَذْكُرُونَ

will pay heed

إِلَّآ

except

أَن

that

يَشَآءَ

Allah wills.

ٱللَّهُ

ج

هُوَ

He

أَهْلُ

(is) worthy

ٱلتَّقْوَىٰ

to be feared,

وَأَهْلُ

and worthy

ٱلْمَغْفِرَةِ

to forgive.

٥٦

(56)

وَمَا يَذْكُرُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ هُوَ أَهْلُ ٱلتَّقْوَىٰ وَأَهْلُ ٱلْمَغْفِرَةِ ٥٦

(56) And they will not remember except that Allah wills. He is worthy of fear and adequate for [granting] forgiveness.

ءَايَٰتُهَا ٤٠

Verses 40

سُورَةُ ٱلْقِيَامَةِ

Chapter 75 The Resurrection

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

لَآ

Nay

أُقْسِمُ

I swear

بِيَوْمِ

by (the) Day

ٱلْقِيَٰمَةِ

(of) the Resurrection.

١

(1)

لَآ أُقْسِمُ بِيَوْمِ ٱلْقِيَٰمَةِ ١

(1) I swear by the Day of Resurrection

وَلَآ

And nay

أُقْسِمُ

I swear

بِٱلنَّفْسِ

by the soul

ٱللَّوَّامَةِ

self-accusing.

٢

(2)

وَلَآ أُقْسِمُ بِٱلنَّفْسِ ٱللَّوَّامَةِ ٢

(2) And I swear by the reproaching soul [to the certainty of resurrection].

أَيَحْسَبُ

Does think

ٱلْإِنسَٰنُ

[the] man

أَلَّن

that not

نَّجْمَعَ

We will assemble

عِظَامَهُۥ

his bones?

٣

(3)

أَيَحْسَبُ ٱلْإِنسَٰنُ أَلَّن نَّجْمَعَ عِظَامَهُۥ ٣

(3) Does man think that We will not assemble his bones?

بَلَىٰ

Nay

قَٰدِرِينَ

(We are) Able

عَلَىٰٓ

on

أَن

that

نُّسَوِّىَ

We can restore

بَنَانَهُۥ

his fingertips.

٤

(4)

بَلَىٰ قَٰدِرِينَ عَلَىٰٓ أَن نُّسَوِّيَ بَنَانَهُۥ ٤
(4) Yes. [We are] Able [even] to proportion his fingertips.

بَلْ
Nay

يُرِيدُ
Desires

ٱلْإِنسَٰنُ
[the] man

لِيَفْجُرَ
to give (the) lie

أَمَامَهُۥ
(to) what is before him.

٥
(5)

بَلْ يُرِيدُ ٱلْإِنسَٰنُ لِيَفْجُرَ أَمَامَهُۥ ٥
(5) But man desires to continue in sin.

يَسْـَٔلُ
He asks,

أَيَّانَ
"When

يَوْمُ
(is the) Day

ٱلْقِيَٰمَةِ
(of) the Resurrection?"

٦
(6)

يَسْـَٔلُ أَيَّانَ يَوْمُ ٱلْقِيَٰمَةِ ٦
(6) He asks, "When is the Day of Resurrection?"

فَإِذَا

So when

بَرِقَ

is dazzled

ٱلْبَصَرُ

the vision,

٧

(7)

فَإِذَا بَرِقَ ٱلْبَصَرُ ٧

(7) So when vision is dazzled

وَخَسَفَ

And becomes dark

ٱلْقَمَرُ

the moon,

٨

(8)

وَخَسَفَ ٱلْقَمَرُ ٨

(8) And the moon darkens

وَجُمِعَ

And are joined

ٱلشَّمْسُ

the sun

وَٱلْقَمَرُ

and the moon,

٩

(9)

وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ ٩

(9) And the sun and the moon are joined,

يَقُولُ

Will say

ٱلْإِنسَٰنُ

[the] man

يَوْمَئِذٍ

that Day,

أَيْنَ

"Where

ٱلْمَفَرُّ

(is) the escape?"

١٠

(10)

يَقُولُ ٱلْإِنسَٰنُ يَوْمَئِذٍ أَيْنَ ٱلْمَفَرُّ ١٠

(10) Man will say on that Day, "Where is the [place of] escape?"

كَلَّا

By no means

لَا

(There is) no

وَزَرَ

refuge.

١١

(11)

كَلَّا لَا وَزَرَ ١١

(11) No! There is no refuge.

إِلَىٰ

To

رَبِّكَ

your Lord,

يَوْمَئِذٍ

that Day,

ٱلْمُسْتَقَرُّ

(is) the place of rest.

١٢

(12)

إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمُسْتَقَرُّ ١٢

(12) To your Lord, that Day, is the [place of] permanence.

يُنَبَّؤُا۟

Will be informed

ٱلْإِنسَٰنُ

[the] man

يَوْمَئِذٍۭ

that Day

بِمَا

of what

قَدَّمَ

he sent forth

وَأَخَّرَ

and kept back.

١٣

(13)

يُنَبَّؤُا۟ ٱلْإِنسَٰنُ يَوْمَئِذٍۭ بِمَا قَدَّمَ وَأَخَّرَ ١٣

(13) Man will be informed that Day of what he sent ahead and kept back.

بَلِ

Nay

ٱلْإِنسَٰنُ

[The] man

عَلَىٰ

against

نَفْسِهِۦ

himself

بَصِيرَةٌ
(will be) a witness.

١٤

(14)

بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ١٤
(14) Rather, man, against himself, will be a witness,

وَلَوْ
Even if

أَلْقَىٰ
he presents

مَعَاذِيرَهُۥ
his excuses.

١٥

(15)

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ١٥
(15) Even if he presents his excuses.

لَا
Not

تُحَرِّكْ
move

بِهِۦ
with it

لِسَانَكَ
your tongue

لِتَعْجَلَ
to hasten

بِهِۦٓ
with it.

١٦

(16)

لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ١٦

(16) Move not your tongue with it, [O Muhammad], to hasten with recitation of the Qur'an.

إِنَّ

Indeed,

عَلَيْنَا

upon Us

جَمْعَهُۥ

(is) its collection

وَقُرْءَانَهُۥ

and its recitation.

١٧

(17)

إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ١٧

(17) Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.

فَإِذَا

And when

قَرَأْنَٰهُ

We have recited it,

فَٱتَّبِعْ

then follow

قُرْءَانَهُۥ

its recitation.

١٨

(18)

فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ١٨

(18) So when We have recited it [through Gabriel], then follow its recitation.

ثُمَّ

Then

إِنَّ

indeed,

عَلَيْنَا

upon Us

بَيَانَهُۥ

(is) its explanation.

١٩

(19)

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ١٩

(19) Then upon Us is its clarification [to you].

كَلَّا

No

بَلْ

But

تُحِبُّونَ

you love

ٱلْعَاجِلَةَ

the immediate,

٢٠

(20)

كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ٢٠

(20) No! But you love the immediate

وَتَذَرُونَ

And leave

ٱلْءَاخِرَةَ

the Hereafter.

٢١

(21)

وَتَذَرُونَ ٱلْـَٔاخِرَةَ ٢١

(21) And leave the Hereafter.

وُجُوهٌ

Faces

يَوْمَئِذٍ

that Day

نَّاضِرَةٌ

(will be) radiant,

٢٢

(22)

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ٢٢

(22) [Some] faces, that Day, will be radiant,

إِلَىٰ

Towards

رَبِّهَا

their Lord

نَاظِرَةٌ

looking,

٢٣

(23)

إِلَىٰ رَبِّهَا نَاظِرَةٌ ٢٣

(23) Looking at their Lord.

وَوُجُوهٌ

And faces

يَوْمَئِذٍ

that Day

بَاسِرَةٌ

(will be) distorted,

٢٤

(24)

وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ٢٤

(24) And [some] faces, that Day, will be contorted,

تَظُنُّ

Thinking

أَن

that

يُفْعَلَ

will be done

بِهَا

to them

فَاقِرَةٌ

backbreaking.

٢٥

(25)

تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ٢٥

(25) Expecting that there will be done to them [something] backbreaking.

كَلَّآ

No

إِذَا

When

بَلَغَتِ

it reaches

ٱلتَّرَاقِىَ

the collar bones

٢٦

(26)

كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِىَ ٢٦
(26) No! When the soul has reached the collar bones
وَقِيلَ
And it is said,
مَنْ
"Who
سكتة
رَاقٍ
(will) cure?"
٢٧
(27)
وَقِيلَ مَنْ ۜ رَاقٍ ٢٧
(27) And it is said, "Who will cure [him]?"
وَظَنَّ
And he is certain
أَنَّهُ
that it
ٱلْفِرَاقُ
(is) the parting.
٢٨
(28)
وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ٢٨
(28) And the dying one is certain that it is the [time of] separation
وَٱلْتَفَّتِ
And is wound,
ٱلسَّاقُ
the leg
بِٱلسَّاقِ
about the leg,

٢٩

(29)

وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ٢٩

(29) And the leg is wound about the leg,

إِلَىٰ

To

رَبِّكَ

your Lord

يَوْمَئِذٍ

that Day

ٱلْمَسَاقُ

(will be) the driving.

٣٠

(30)

إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ٣٠

(30) To your Lord, that Day, will be the procession.

فَلَا

And not

صَدَّقَ

he accepted (the) truth

وَلَا

and not

صَلَّىٰ

he prayed.

٣١

(31)

فَلَا صَدَّقَ وَلَا صَلَّىٰ ٣١

(31) And the disbeliever had not believed, nor had he prayed.

وَلَٰكِن

But

كَذَّبَ

he denied

وَتَوَلَّىٰ

and turned away.

٣٢

(32)

وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ٣٢

(32) But [instead], he denied and turned away.

ثُمَّ

Then

ذَهَبَ

he went

إِلَىٰٓ

to

أَهْلِهِۦ

his family,

يَتَمَطَّىٰٓ

swaggering.

٣٣

(33)

ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ٣٣

(33) And then he went to his people, swaggering [in pride].

أَوْلَىٰ

Woe

لَكَ

to you,

فَأَوْلَىٰ

and woe

٣٤

(34)

أَوْلَىٰ لَكَ فَأَوْلَىٰ ٣٤

(34) Woe to you, and woe!

ثُمَّ

Then

أَوْلَىٰ

woe

لَكَ

to you,

فَأَوْلَىٰٓ

and woe

٣٥

(35)

ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰٓ ٣٥

(35) Then woe to you, and woe!

أَيَحْسَبُ

Does think

ٱلْإِنسَٰنُ

man

أَن

that

يُتْرَكَ

he will be left

سُدًى

neglected?

٣٦

(36)

أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ٣٦

(36) Does man think that he will be left neglected?

أَلَمْ

Was not

يَكُ

he

نُطْفَةً

a semen-drop

مِّن

of

مَّنِيٍّ

semen

يُمْنَىٰ

emitted?

٣٧

(37)

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ٣٧

(37) Had he not been a sperm from semen emitted?

ثُمَّ

Then

كَانَ

he was

عَلَقَةً

a clinging substance,

فَخَلَقَ

then He created

فَسَوَّىٰ

and proportioned.

٣٨

(38)

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ٣٨

(38) Then he was a clinging clot, and [Allah] created [his form] and proportioned [him]

فَجَعَلَ

Then made

مِنْهُ

of him

ٱلزَّوْجَيْنِ

two kinds,

ٱلذَّكَرَ

(the) male

وَٱلْأُنثَىٰٓ

and the female.

٣٩

(39)

فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ٣٩

(39) And made of him two mates, the male and the female.

أَلَيْسَ

Is not

ذَٰلِكَ

[that]

بِقَٰدِرٍ

(He) Able

عَلَىٰٓ

[over]

أَن

to

يُحْـِۧىَ

give life

ٱلْمَوْتَىٰ

(to) the dead?

٤٠

(40)

أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْـِۧىَ ٱلْمَوْتَىٰ ٤٠

(40) Is not that [Creator] Able to give life to the dead?

ءَايَٰتُهَا ٣١

Verses 31

سُورَةُ ٱلْإِنسَٰنِ

Chapter 76 Man

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

هَلْ

Has

أَتَىٰ

(there) come

عَلَى

upon

ٱلْإِنسَٰنِ

man

حِينٌ

a period

مِّنَ

of

ٱلدَّهْرِ

time

لَمْ

not

يَكُن

he was

شَيْـًٔا

a thing

مَّذْكُورًا

mentioned?

١

(1)

هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ لَمْ يَكُن شَيْـًٔا مَّذْكُورًا ١

(1) Has there [not] come upon man a period of time when he was not a thing [even] mentioned?

إِنَّا

Indeed, We

خَلَقْنَا

[We] created

ٱلْإِنسَٰنَ

man

مِن

from

نُّطْفَةٍ

a semen-drop

أَمْشَاجٍ

a mixture

نَّبْتَلِيهِ

(that) We test him;

فَجَعَلْنَٰهُ

so We made (for) him

سَمِيعًا

hearing

بَصِيرًا

and sight.

٢

(2)

إِنَّا خَلَقْنَا ٱلْإِنسَٰنَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًا بَصِيرًا ٢

(2) Indeed, We created man from a sperm-drop mixture that We may try him; and We made him hearing and seeing.

إِنَّا

Indeed, We

هَدَيْنَٰهُ

guided him

ٱلسَّبِيلَ

(to) the way

إِمَّا

whether

شَاكِرًا

(he) be grateful

وَإِمَّا

and whether

كَفُورًا

(he) be ungrateful.

٣

(3)

إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ٣

(3) Indeed, We guided him to the way, be he grateful or be he ungrateful.

إِنَّآ

Indeed, We

أَعْتَدْنَا

[We] have prepared

لِلْكَٰفِرِينَ

for the disbelievers

سَلَٰسِلَا۟

chains

وَأَغْلَٰلًا

and shackles

وَسَعِيرًا

and a Blazing Fire.

٤

(4)

إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۟ وَأَغْلَٰلًا وَسَعِيرًا ٤

(4) Indeed, We have prepared for the disbelievers chains and shackles and a blaze.

إِنَّ

Indeed,

ٱلْأَبْرَارَ

the righteous

يَشْرَبُونَ

will drink

مِن

from

كَأْسٍ

a cup,

كَانَ

is

مِزَاجُهَا

its mixture

كَافُورًا

(of) Kafur,

٥

(5)

إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ٥

(5) Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kafur,

عَيْنًا

A spring -

يَشْرَبُ

will drink

بِهَا

from it

عِبَادُ

(the) slaves of Allah;

ٱللَّهِ

يُفَجِّرُونَهَا

causing it to gush forth

تَفْجِيرًا

abundantly.

٦

(6)

عَيْنًا يَشْرَبُ بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ٦

(6) A spring of which the [righteous] servants of Allah will drink; they will make it gush forth in force [and abundance].

يُوفُونَ

They fulfill

بِٱلنَّذْرِ

the vows

وَيَخَافُونَ

and fear

يَوْمًا

a Day -

كَانَ

its evil is

شَرُّهُۥ

مُسْتَطِيرًا

widespread.

٧

(7)

يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ٧

(7) They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.

وَيُطْعِمُونَ

And they feed

ٱلطَّعَامَ

the food

عَلَىٰ

in spite of

حُبِّهِۦ

love (for) it,

مِسْكِينًا

(to the) needy,

وَيَتِيمًا

and (the) orphan

وَأَسِيرًا

and (the) captive,

٨

(8)

وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ٨

(8) And they give food in spite of love for it to the needy, the orphan, and the captive,

إِنَّمَا

"Only

نُطْعِمُكُمْ

we feed you

لِوَجْهِ

for (the) Countenance

ٱللَّهِ

(of) Allah.

لَا

Not

نُرِيدُ

we desire

مِنكُمْ

from you

جَزَآءً

any reward

وَلَا

and not

شُكُورًا

thanks.

٩

(9)

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ٩

(9) [Saying], "We feed you only for the countenance of Allah. We wish not from you reward or gratitude.

إِنَّا

Indeed, we

نَخَافُ

fear

مِن

from

رَّبِّنَا

our Lord

يَوْمًا

a Day -

عَبُوسًا

harsh

قَمْطَرِيرًا

and distressful."

١٠

(10)

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ١٠

(10) Indeed, We fear from our Lord a Day austere and distressful."

فَوَقَىٰهُمُ

But Allah will protect them

ٱللَّهُ

شَرَّ

(from the) evil

ذَٰلِكَ

(of) that

ٱلْيَوْمِ

Day

وَلَقَّىٰهُمْ

and will cause them to meet

نَضْرَةً

radiance

وَسُرُورًا

and happiness.

١١

(11)

فَوَقَىٰهُمُ ٱللَّهُ شَرَّ ذَٰلِكَ ٱلْيَوْمِ وَلَقَّىٰهُمْ نَضْرَةً وَسُرُورًا ١١

(11) So Allah will protect them from the evil of that Day and give them radiance and happiness

وَجَزَىٰهُم

And will reward them

بِمَا

because

صَبَرُوا۟

they were patient,

جَنَّةً

(with) a Garden

وَحَرِيرًا

and silk.

١٢

(12)

وَجَزَىٰهُم بِمَا صَبَرُوا۟ جَنَّةً وَحَرِيرًا ١٢

(12) And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments].

مُّتَّكِـِٔينَ

Reclining

فِيهَا

therein

عَلَى

on

ٱلْأَرَآئِكِ

couches.

صلے

لَا

Not

يَرَوْنَ

they will see

فِيهَا

therein

شَمْسًا

sun

وَلَا

and not

زَمْهَرِيرًا

freezing cold.

١٣

(13)

مُّتَّكِـِٔينَ فِيهَا عَلَى ٱلْأَرَآئِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ١٣

(13) [They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold.

وَدَانِيَةً

And near

عَلَيْهِمْ

above them

ظِلَٰلُهَا

(are) its shades

وَذُلِّلَتْ

and will hang low

قُطُوفُهَا

its cluster of fruits

تَذْلِيلًا

dangling low.

١٤

(14)

وَدَانِيَةً عَلَيْهِمْ ظِلَٰلُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ١٤

(14) And near above them are its shades, and its [fruit] to be picked will be lowered in compliance.

وَيُطَافُ

And will be circulated

عَلَيْهِم

among them

بِـَٔانِيَةٍ

vessels

مِّن

of

فِضَّةٍ

silver

وَأَكْوَابٍ

and cups

كَانَتْ

(that) are

قَوَارِيرَا۠

(of) crystal.

١٥

(15)

وَيُطَافُ عَلَيْهِم بِـَٔانِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا۠ ١٥

(15) And there will be circulated among them vessels of silver and cups having been [created] clear [as glass],

قَوَارِيرَاْ

Crystal-clear

مِن

of

فِضَّةٍ

silver.

قَدَّرُوهَا

They will determine its

تَقْدِيرًا

measure.

١٦

(16)

قَوَارِيرَاْ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ١٦

(16) Clear glasses [made] from silver of which they have determined the measure.

وَيُسْقَوْنَ

And they will be given to drink

فِيهَا

therein

كَأْسًا

a cup -

كَانَ

is

مِزَاجُهَا

its mixture

زَنجَبِيلًا

(of) Zanjabil,

١٧

(17)

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ١٧
(17) And they will be given to drink a cup [of wine] whose mixture is of ginger

عَيْنًا
A spring

فِيهَا
therein,

تُسَمَّىٰ
named

سَلْسَبِيلًا
Salsabil.

١٨
(18)

عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ١٨
(18) [From] a fountain within Paradise named Salsabeel.

وَيَطُوفُ
And will circulate

عَلَيْهِمْ
among them

وِلْدَٰنٌ
young boys

مُّخَلَّدُونَ
made eternal.

إِذَا
When

رَأَيْتَهُمْ
you see them,

حَسِبْتَهُمْ

you would think them

لُؤْلُؤًا

(to be) pearls

مَّنثُورًا

scattered.

١٩

(19)

وَيَطُوفُ عَلَيْهِمْ وِلْدَٰنٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ١٩

(19) There will circulate among them young boys made eternal. When you see them, you would think them [as beautiful as] scattered pearls.

وَإِذَا

And when

رَأَيْتَ

you look,

ثَمَّ

then

رَأَيْتَ

you will see

نَعِيمًا

blessings

وَمُلْكًا

and a kingdom

كَبِيرًا

great.

٢٠

(20)

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ٢٠

(20) And when you look there [in Paradise], you will see pleasure and great dominion.

عَٰلِيَهُمْ
Upon them
ثِيَابُ
(will be) garments
سُندُسٍ
(of) fine silk
خُضْرٌ
green
وَإِسْتَبْرَقٌ
and heavy brocade.
صلے

وَحُلُّوٓاْ
And they will be adorned
أَسَاوِرَ
(with) bracelets
مِن
of
فِضَّةٍ
silver,
وَسَقَىٰهُمْ
and their Lord will give them to drink,
رَبُّهُمْ
شَرَابًا
a drink
طَهُورًا
pure.
٢١
(21)

عَٰلِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوٓا۟ أَسَاوِرَ مِن فِضَّةٍ وَسَقَىٰهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ٢١

(21) Upon the inhabitants will be green garments of fine silk and brocade. And they will be adorned with bracelets of silver, and their Lord will give them a purifying drink.

إِنَّ

"Indeed,

هَٰذَا

this

كَانَ

is

لَكُمْ

for you

جَزَآءً

a reward,

وَكَانَ

and has been

سَعْيُكُم

your effort

مَّشْكُورًا

appreciated."

٢٢

(22)

إِنَّ هَٰذَا كَانَ لَكُمْ جَزَآءً وَكَانَ سَعْيُكُم مَّشْكُورًا

٢٢

(22) [And it will be said], "Indeed, this is for you a reward, and your effort has been appreciated."

إِنَّا

Indeed, We

نَحْنُ

[We]

نَزَّلْنَا

[We] revealed

عَلَيْكَ

to you

ٱلْقُرْءَانَ

the Quran

تَنزِيلًا

progressively.

٢٣

(23)

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا ٢٣

(23) Indeed, it is We who have sent down to you, [O Muhammad], the Qur'an progressively.

فَٱصْبِرْ

So be patient

لِحُكْمِ

for (the) Command

رَبِّكَ

(of) your Lord

وَلَا

and (do) not

تُطِعْ

obey

مِنْهُمْ

from them

ءَاثِمًا

any sinner

أَوْ

or

كَفُورًا

disbeliever.

٢٤

(24)

فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا

٢٤

(24) So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].

وَٱذْكُرِ

And remember

ٱسْمَ

(the) name

رَبِّكَ

(of) your Lord

بُكْرَةً

morning

وَأَصِيلًا

and evening.

٢٥

(25)

وَٱذْكُرِ ٱسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ٢٥

(25) And mention the name of your Lord [in prayer] morning and evening

وَمِنَ

And of

ٱلَّيْلِ

the night

فَٱسْجُدْ

prostrate

لَهُۥ

to Him,

وَسَبِّحْهُ

and glorify Him

لَيْلًا

a night

طَوِيلًا

long.

٢٦

(26)

وَمِنَ ٱلَّيْلِ فَٱسْجُدْ لَهُۥ وَسَبِّحْهُ لَيْلًا طَوِيلًا ٢٦

(26) And during the night prostrate to Him and exalt Him a long [part of the] night.

إِنَّ

Indeed,

هَٰٓؤُلَآءِ

these

يُحِبُّونَ

love

ٱلْعَاجِلَةَ

the immediate,

وَيَذَرُونَ

and leave

وَرَآءَهُمْ

behind them

يَوْمًا

a Day

ثَقِيلًا

grave.

٢٧

(27)

إِنَّ هَٰٓؤُلَآءِ يُحِبُّونَ ٱلْعَاجِلَةَ وَيَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا ٢٧

(27) Indeed, these [disbelievers] love the immediate and leave behind them a grave Day.

نَّحْنُ

We,

خَلَقْنَٰهُمْ

created them

وَشَدَدْنَآ

and We strengthened

أَسْرَهُمْ

their forms,

صلے

وَإِذَا

and when

شِئْنَا

We will,

بَدَّلْنَآ

We can change

أَمْثَٰلَهُمْ

their likeness[es]

تَبْدِيلًا

(with) a change.

٢٨

(28)

نَّحْنُ خَلَقْنَٰهُمْ وَشَدَدْنَآ أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَآ أَمْثَٰلَهُمْ تَبْدِيلًا ٢٨

(28) We have created them and strengthened their forms, and when We will, We can change their likenesses with [complete] alteration.

إِنَّ

Indeed,

هَٰذِهِۦ

this

تَذْكِرَةٌ

(is) a reminder,

ۖ

فَمَن

so whoever

شَآءَ

wills,

ٱتَّخَذَ

let him take

إِلَىٰ

to

رَبِّهِۦ

his Lord

سَبِيلًا

a way.

٢٩

(29)

إِنَّ هَٰذِهِۦ تَذْكِرَةٌ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ٢٩

(29) Indeed, this is a reminder, so he who wills may take to his Lord a way.

وَمَا

And not

تَشَآءُونَ

you will

إِلَّآ

except

أَن

that

يَشَآءَ

Allah wills.

ٱللَّهُ

ج

إِنَّ

Indeed,

ٱللَّهَ

Allah

كَانَ

is

عَلِيمًا

All-Knower,

حَكِيمًا

All-Wise.

٣٠

(30)

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ٣٠

(30) And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise.

يُدْخِلُ
He admits
مَن
whom
يَشَآءُ
He wills
فِى
into
رَحْمَتِهِۦ
His mercy,
ۚ

وَٱلظَّٰلِمِينَ
but (for) the wrongdoers,
أَعَدَّ
He has prepared
لَهُمْ
for them
عَذَابًا
a punishment
أَلِيمًا
painful.
٣١
(31)
يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ٣١
(31) He admits whom He wills into His mercy; but the wrongdoers - He has prepared for them a painful punishment.

ءَايَٰتُهَا ٥٠

Verses 50

سُورَةُ ٱلْمُرْسَلَاتِ

Chapter 77 The Emissaries

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَٱلْمُرْسَلَٰتِ

By the ones sent forth,

عُرْفًا

one after another,

١

(1)

وَٱلْمُرْسَلَٰتِ عُرْفًا ١

(1) By those [winds] sent forth in gusts

فَٱلْعَٰصِفَٰتِ

And the winds that blow

عَصْفًا

violently,

٢

(2)

فَٱلْعَٰصِفَٰتِ عَصْفًا ٢

(2) And the winds that blow violently

وَٱلنَّٰشِرَٰتِ

And the ones that scatter

نَشْرًا

far and wide,

٣

(3)

وَٱلنَّٰشِرَٰتِ نَشْرًا ٣

(3) And [by] the winds that spread [clouds]

فَٱلْفَٰرِقَٰتِ

And those who separate

فَرْقًا

(by the) Criterion,

٤

(4)

فَٱلْفَٰرِقَٰتِ فَرْقًا ٤

(4) And those [angels] who bring criterion

فَٱلْمُلْقِيَٰتِ

And those who bring down

ذِكْرًا

(the) Reminder,

٥

(5)

فَٱلْمُلْقِيَٰتِ ذِكْرًا ٥

(5) And those [angels] who deliver a message

عُذْرًا

(As) justification

أَوْ

or

نُذْرًا

warning,

٦

(6)

عُذْرًا أَوْ نُذْرًا ٦

(6) As justification or warning,

إِنَّمَا

Indeed, what

تُوعَدُونَ

you are promised

لَوَٰقِعٌ

will surely occur.

٧

(7)

إِنَّمَا تُوعَدُونَ لَوَٰقِعٌ ٧

(7) Indeed, what you are promised is to occur.

فَإِذَا

So when

ٱلنُّجُومُ

the stars

طُمِسَتْ

are obliterated,

٨

(8)

فَإِذَا ٱلنُّجُومُ طُمِسَتْ ٨

(8) So when the stars are obliterated

وَإِذَا

And when

ٱلسَّمَآءُ

the heaven

فُرِجَتْ

is cleft asunder,

٩

(9)

وَإِذَا ٱلسَّمَآءُ فُرِجَتْ ٩

(9) And when the heaven is opened

وَإِذَا

And when

ٱلْجِبَالُ

the mountains

نُسِفَتْ

are blown away,

١٠

(10)

وَإِذَا ٱلْجِبَالُ نُسِفَتْ ١٠

(10) And when the mountains are blown away

وَإِذَا

And when

ٱلرُّسُلُ

the Messengers

أُقِّتَتْ

are gathered to their appointed time.

١١

(11)

وَإِذَا ٱلرُّسُلُ أُقِّتَتْ ١١

(11) And when the messengers' time has come...

لِأَىِّ

For what

يَوْمٍ

Day

أُجِّلَتْ

are (these) postponed?

١٢

(12)

لِأَىِّ يَوْمٍ أُجِّلَتْ ١٢

(12) For what Day was it postponed?

لِيَوْمِ

For (the) Day

ٱلْفَصْلِ

(of) Judgment.

١٣

(13)

لِيَوْمِ ٱلْفَصْلِ ١٣

(13) For the Day of Judgement.

وَمَآ

And what

أَدْرَىٰكَ

will make you know

مَا

what

يَوْمُ

(is the) Day

ٱلْفَصْلِ

(of) the Judgment?

١٤

(14)

وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلْفَصْلِ ١٤

(14) And what can make you know what is the Day of Judgement?

وَيْلٌ

Woe

يَوْمَئِذٍ

that Day

لِّلْمُكَذِّبِينَ

to the deniers

١٥

(15)

وَيۡلٞ يَوۡمَئِذٖ لِّلۡمُكَذِّبِينَ ١٥

(15) Woe, that Day, to the deniers.

أَلَمۡ

Did not

نُهۡلِكِ

We destroy

ٱلۡأَوَّلِينَ

the former (people)?

١٦

(16)

أَلَمۡ نُهۡلِكِ ٱلۡأَوَّلِينَ ١٦

(16) Did We not destroy the former peoples?

ثُمَّ

Then

نُتۡبِعُهُمُ

We follow them up

ٱلۡءَاخِرِينَ

(with) the later ones.

١٧

(17)

ثُمَّ نُتۡبِعُهُمُ ٱلۡءَاخِرِينَ ١٧

(17) Then We will follow them with the later ones.

كَذَٰلِكَ

Thus

نَفۡعَلُ

We deal

بِٱلۡمُجۡرِمِينَ

with the criminals.

١٨

(18)

كَذَٰلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ١٨

(18) Thus do We deal with the criminals.

وَيْلٌ

Woe

يَوْمَئِذٍ

that Day

لِّلْمُكَذِّبِينَ

to the deniers.

١٩

(19)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ١٩

(19) Woe, that Day, to the deniers.

أَلَمْ

Did not

نَخْلُقكُّم

We create you

مِّن

from

مَّآءٍ

a water

مَّهِينٍ

despicable?

٢٠

(20)

أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ٢٠

(20) Did We not create you from a liquid disdained?

فَجَعَلْنَٰهُ

Then We placed it

فِى

in

قَرَارٍ

an abode

مَّكِينٍ

safe

٢١

(21)

فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ ٢١

(21) And We placed it in a firm lodging

إِلَىٰ

For

قَدَرٍ

a period

مَّعْلُومٍ

known.

٢٢

(22)

إِلَىٰ قَدَرٍ مَّعْلُومٍ ٢٢

(22) For a known extent.

فَقَدَرْنَا

So We measured,

فَنِعْمَ

and Best

ٱلْقَٰدِرُونَ

(are We to) measure

٢٣

(23)

فَقَدَرْنَا فَنِعْمَ ٱلْقَٰدِرُونَ ٢٣
(23) And We determined [it], and excellent [are We] to determine.

وَيْلٌ
Woe

يَوْمَئِذٍ
that Day

لِّلْمُكَذِّبِينَ
to the deniers.

٢٤
(24)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ٢٤
(24) Woe, that Day, to the deniers.

أَلَمْ
Have not

نَجْعَلِ
We made

ٱلْأَرْضَ
the earth

كِفَاتًا
a receptacle

٢٥
(25)

أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا ٢٥
(25) Have We not made the earth a container

أَحْيَآءً
(For the) living

وَأَمْوَٰتًا
and (the) dead,

٢٦

(26)

أَحْيَآءً وَأَمْوَٰتًا ٢٦

(26) Of the living and the dead?

وَجَعَلْنَا

And We made

فِيهَا

therein

رَوَٰسِىَ

firmly set mountains

شَٰمِخَٰتٍ

lofty,

وَأَسْقَيْنَٰكُم

and We gave you to drink

مَّآءً

water -

فُرَاتًا

sweet?

٢٧

(27)

وَجَعَلْنَا فِيهَا رَوَٰسِىَ شَٰمِخَٰتٍ وَأَسْقَيْنَٰكُم مَّآءً فُرَاتًا ٢٧

(27) And We placed therein lofty, firmly set mountains and have given you to drink sweet water.

وَيْلٌ

Woe

يَوْمَئِذٍ

that Day

لِّلْمُكَذِّبِينَ

to the deniers.

٢٨

(28)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ٢٨

(28) Woe, that Day, to the deniers.

ٱنطَلِقُوٓاْ

"Proceed

إِلَىٰ

to

مَا

what

كُنتُم

you used to

بِهِۦ

in it

تُكَذِّبُونَ

deny,

٢٩

(29)

ٱنطَلِقُوٓاْ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ٢٩

(29) [They will be told], "Proceed to that which you used to deny.

ٱنطَلِقُوٓاْ

Proceed

إِلَىٰ

to

ظِلٍّ

a shadow

ذِى

having three

ثَلَٰثِ

شُعَبٍ

columns

٣٠

(30)

ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ شُعَبٍ ٣٠

(30) Proceed to a shadow [of smoke] having three columns

لَّا

No

ظَلِيلٍ

cool shade

وَلَا

and not

يُغْنِى

availing

مِنَ

against

ٱللَّهَبِ

the flame.

٣١

(31)

لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ٣١

(31) [But having] no cool shade and availing not against the flame."

إِنَّهَا

Indeed, it

تَرْمِى

throws up

بِشَرَرٍ

sparks

كَٱلْقَصْرِ

as the fortress,

٣٢

(32)

إِنَّهَا تَرْمِى بِشَرَرٍ كَٱلْقَصْرِ ٣٢

(32) Indeed, it throws sparks [as huge] as a fortress,

كَأَنَّهُۥ

As if they (were)

جِمَٰلَتٌ

camels

صُفْرٌ

yellow.

٣٣

(33)

كَأَنَّهُۥ جِمَٰلَتٌ صُفْرٌ ٣٣

(33) As if they were yellowish [black] camels.

وَيْلٌ

Woe

يَوْمَئِذٍ

that Day

لِّلْمُكَذِّبِينَ

to the deniers.

٣٤

(34)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ٣٤

(34) Woe, that Day, to the deniers.

هَٰذَا

This

يَوْمُ

(is) a Day

لَا

not

يَنطِقُونَ

they will speak,

٣٥

(35)

هَٰذَا يَوْمُ لَا يَنطِقُونَ ٣٥

(35) This is a Day they will not speak,

وَلَا

And not

يُؤْذَنُ

will it be permitted

لَهُمْ

for them

فَيَعْتَذِرُونَ

to make excuses.

٣٦

(36)

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ٣٦

(36) Nor will it be permitted for them to make an excuse.

وَيْلٌ

Woe

يَوْمَئِذٍ

that Day

لِّلْمُكَذِّبِينَ

to the deniers.

٣٧

(37)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ٣٧

(37) Woe, that Day, to the deniers.

هَٰذَا

This

يَوْمُ

(is the) Day

ٱلْفَصْلِ

(of) Judgment;

صلے

جَمَعْنَٰكُمْ

We have gathered you

وَٱلْأَوَّلِينَ

and the former (people).

٣٨

(38)

هَٰذَا يَوْمُ ٱلْفَصْلِ ۖ جَمَعْنَٰكُمْ وَٱلْأَوَّلِينَ ٣٨

(38) This is the Day of Judgement; We will have assembled you and the former peoples.

فَإِن

So if

كَانَ

is

لَكُمْ

for you

كَيْدٌ

a plan,

فَكِيدُونِ

then plan against Me.

٣٩

(39)

فَإِن كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ٣٩
(39) So if you have a plan, then plan against Me.

وَيْلٌ
Woe

يَوْمَئِذٍ
that Day

لِّلْمُكَذِّبِينَ
to the deniers.

٤٠
(40)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ٤٠
(40) Woe, that Day, to the deniers.

إِنَّ
Indeed,

ٱلْمُتَّقِينَ
the righteous

فِى
(will be) in

ظِلَٰلٍ
shades

وَعُيُونٍ
and springs,

٤١
(41)

إِنَّ ٱلْمُتَّقِينَ فِى ظِلَٰلٍ وَعُيُونٍ ٤١
(41) Indeed, the righteous will be among shades and springs

وَفَوَٰكِهَ
And fruits

مِمَّا

from what

يَشْتَهُونَ

they desire.

٤٢

(42)

وَفَوَٰكِهَ مِمَّا يَشْتَهُونَ ٤٢

(42) And fruits from whatever they desire,

كُلُواْ

"Eat

وَٱشْرَبُواْ

and drink

هَنِيٓـًٔا

(in) satisfaction

بِمَا

for what

كُنتُمْ

you used to

تَعْمَلُونَ

do."

٤٣

(43)

كُلُواْ وَٱشْرَبُواْ هَنِيٓـًٔا بِمَا كُنتُمْ تَعْمَلُونَ ٤٣

(43) [Being told], "Eat and drink in satisfaction for what you used to do."

إِنَّا

Indeed, We

كَذَٰلِكَ

thus

نَجْزِى

reward

ٱلْمُحْسِنِينَ
the good-doers.

٤٤

(44)

إِنَّا كَذَٰلِكَ نَجْزِى ٱلْمُحْسِنِينَ ٤٤
(44) Indeed, We thus reward the doers of good.

وَيْلٌ
Woe

يَوْمَئِذٍ
that Day

لِّلْمُكَذِّبِينَ
to the deniers.

٤٥

(45)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ٤٥
(45) Woe, that Day, to the deniers.

كُلُوا۟
"Eat

وَتَمَتَّعُوا۟
and enjoy yourselves

قَلِيلًا
a little;

إِنَّكُم
indeed, you

مُّجْرِمُونَ
(are) criminals."

٤٦

(46)

كُلُوا۟ وَتَمَتَّعُوا۟ قَلِيلًا إِنَّكُم مُّجْرِمُونَ ٤٦

(46) [O disbelievers], eat and enjoy yourselves a little; indeed, you are criminals.

وَيْلٌ

Woe

يَوْمَئِذٍ

that Day

لِّلْمُكَذِّبِينَ

to the deniers.

٤٧

(47)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ٤٧

(47) Woe, that Day, to the deniers.

وَإِذَا

And when

قِيلَ

it is said

لَهُمُ

to them,

ٱرْكَعُوا۟

"Bow,"

لَا

not

يَرْكَعُونَ

they bow.

٤٨

(48)

وَإِذَا قِيلَ لَهُمُ ٱرْكَعُوا۟ لَا يَرْكَعُونَ ٤٨

(48) And when it is said to them, "Bow [in prayer]," they do not bow.

وَيْلٌ

Woe

يَوْمَئِذٍ

that Day

لِّلْمُكَذِّبِينَ

to the deniers.

٤٩

(49)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ٤٩

(49) Woe, that Day, to the deniers.

فَبِأَيِّ

Then in what

حَدِيثٍ

statement

بَعْدَهُۥ

after it

يُؤْمِنُونَ

will they believe?

٥٠

(50)

فَبِأَيِّ حَدِيثٍ بَعْدَهُۥ يُؤْمِنُونَ ٥٠

(50) Then in what statement after the Qur'an will they believe?

ءَايَٰتُهَا ٤٠

Verses 40

سُورَةُ ٱلنَّبَإِ

Chapter 78 The Announcement

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

عَمَّ

About what

يَتَسَآءَلُونَ

are they asking one another?

١

(1)

عَمَّ يَتَسَآءَلُونَ ١

(1) About what are they asking one another?

عَنِ

About

ٱلنَّبَإِ

the News

ٱلْعَظِيمِ

the Great,

٢

(2)

عَنِ ٱلنَّبَإِ ٱلْعَظِيمِ ٢

(2) About the great news -

ٱلَّذِى

(About) which

هُمْ

they

فِيهِ

(are) concerning it

مُخْتَلِفُونَ

(in) disagreement.

٣

(3)

ٱلَّذِى هُمْ فِيهِ مُخْتَلِفُونَ ٣

(3) That over which they are in disagreement.

كَلَّا

Nay

سَيَعْلَمُونَ

(Soon) they will know.

٤

(4)

كَلَّا سَيَعْلَمُونَ ٤

(4) No! They are going to know.

ثُمَّ

Then

كَلَّا

Nay

سَيَعْلَمُونَ

(soon) they will know.

٥

(5)

ثُمَّ كَلَّا سَيَعْلَمُونَ ٥

(5) Then, no! They are going to know.

أَلَمْ

Have not

نَجْعَلِ

We made

ٱلْأَرْضَ

the earth

مِهَٰدًا

a resting place?

٦

(6)

أَلَمْ نَجْعَلِ ٱلْأَرْضَ مِهَٰدًا ٦

(6) Have We not made the earth a resting place?

وَٱلْجِبَالَ

And the mountains

أَوْتَادًا

(as) pegs,

٧

(7)

وَٱلْجِبَالَ أَوْتَادًا ٧

(7) And the mountains as stakes?

وَخَلَقْنَٰكُمْ

And We created you

أَزْوَٰجًا

(in) pairs,

٨

(8)

وَخَلَقْنَٰكُمْ أَزْوَٰجًا ٨

(8) And We created you in pairs

وَجَعَلْنَا

And We made

نَوْمَكُمْ

your sleep

سُبَاتًا

(for) rest,

٩

(9)

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ٩

(9) And made your sleep [a means for] rest

وَجَعَلْنَا

And We made

ٱلَّيْلَ

the night

لِبَاسًا

(as) covering,

١٠

(10)

وَجَعَلْنَا ٱلَّيْلَ لِبَاسًا ١٠

(10) And made the night as clothing

وَجَعَلْنَا

And We made

ٱلنَّهَارَ

the day

مَعَاشًا

(for) livelihood,

١١

(11)

وَجَعَلْنَا ٱلنَّهَارَ مَعَاشًا ١١

(11) And made the day for livelihood

وَبَنَيْنَا

And We constructed

فَوْقَكُمْ

over you

سَبْعًا

seven

شِدَادًا

strong,

١٢

(12)

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ١٢

(12) And constructed above you seven strong [heavens]

وَجَعَلْنَا

And We placed

سِرَاجًا

a lamp

وَهَّاجًا

burning,

١٣

(13)

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ١٣

(13) And made [therein] a burning lamp

وَأَنزَلْنَا

And We sent down

مِنَ

from

ٱلْمُعْصِرَٰتِ

the rain clouds

مَآءً

water

ثَجَّاجًا

pouring abundantly,

١٤

(14)

وَأَنزَلْنَا مِنَ ٱلْمُعْصِرَٰتِ مَآءً ثَجَّاجًا ١٤

(14) And sent down, from the rain clouds, pouring water

لِّنُخْرِجَ

That We may bring forth

بِهِۦ

thereby

حَبًّا

grain

وَنَبَاتًا

and vegetation,

١٥

(15)

لِّنُخْرِجَ بِهِۦ حَبًّا وَنَبَاتًا ١٥

(15) That We may bring forth thereby grain and vegetation

وَجَنَّٰتٍ

And gardens

أَلْفَافًا

(of) thick foliage.

١٦

(16)

وَجَنَّٰتٍ أَلْفَافًا ١٦

(16) And gardens of entwined growth.

إِنَّ

Indeed,

يَوْمَ

(the) Day

ٱلْفَصْلِ
(of) the Judgment
كَانَ
is
مِيقَٰتًا
an appointed time,
١٧
(17)
إِنَّ يَوْمَ ٱلْفَصْلِ كَانَ مِيقَٰتًا ١٧
(17) Indeed, the Day of Judgement is an appointed time -
يَوْمَ
(The) Day
يُنفَخُ
is blown
فِى
in
ٱلصُّورِ
the trumpet
فَتَأْتُونَ
and you will come forth
أَفْوَاجًا
(in) crowds,
١٨
(18)
يَوْمَ يُنفَخُ فِى ٱلصُّورِ فَتَأْتُونَ أَفْوَاجًا ١٨
(18) The Day the Horn is blown and you will come forth in multitudes
وَفُتِحَتِ
And is opened
ٱلسَّمَآءُ

the heaven

فَكَانَتْ

and becomes

أَبْوَٰبًا

gateways,

١٩

(19)

وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتْ أَبْوَٰبًا ١٩

(19) And the heaven is opened and will become gateways

وَسُيِّرَتِ

And are moved

ٱلْجِبَالُ

the mountains

فَكَانَتْ

and become

سَرَابًا

a mirage.

٢٠

(20)

وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتْ سَرَابًا ٢٠

(20) And the mountains are removed and will be [but] a mirage.

إِنَّ

Indeed,

جَهَنَّمَ

Hell

كَانَتْ

is

مِرْصَادًا

lying in wait,

٢١

(21)

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ٢١

(21) Indeed, Hell has been lying in wait

لِّلطَّٰغِينَ

For the transgressors

مَـَٔابًا

a place of return,

٢٢

(22)

لِّلطَّٰغِينَ مَـَٔابًا ٢٢

(22) For the transgressors, a place of return,

لَّٰبِثِينَ

(They will) be remaining

فِيهَآ

therein

أَحْقَابًا

(for) ages.

٢٣

(23)

لَّٰبِثِينَ فِيهَآ أَحْقَابًا ٢٣

(23) In which they will remain for ages [unending].

لَّا

Not

يَذُوقُونَ

they will taste

فِيهَا

therein

بَرْدًا

coolness

وَلَا

and not

شَرَابًا

any drink,

٢٤

(24)

لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ٢٤

(24) They will not taste therein [any] coolness or drink

إِلَّا

Except

حَمِيمًا

scalding water

وَغَسَّاقًا

and purulence,

٢٥

(25)

إِلَّا حَمِيمًا وَغَسَّاقًا ٢٥

(25) Except scalding water and [foul] purulence -

جَزَآءً

A recompense

وِفَاقًا

appropriate.

٢٦

(26)

جَزَآءً وِفَاقًا ٢٦

(26) An appropriate recompense.

إِنَّهُمْ

Indeed, they

كَانُواْ

were

لَا

not

يَرْجُونَ

expecting

حِسَابًا

an account,

٢٧

(27)

إِنَّهُمْ كَانُواْ لَا يَرْجُونَ حِسَابًا ٢٧

(27) Indeed, they were not expecting an account

وَكَذَّبُواْ

And they denied

بِـَٔايَٰتِنَا

Our Signs

كِذَّابًا

(with) denial.

٢٨

(28)

وَكَذَّبُواْ بِـَٔايَٰتِنَا كِذَّابًا ٢٨

(28) And denied Our verses with [emphatic] denial.

وَكُلَّ

And every

شَىْءٍ

thing

أَحْصَيْنَٰهُ

We have enumerated it

كِتَٰبًا

(in) a Book.

٢٩

(29)

وَكُلَّ شَىْءٍ أَحْصَيْنَٰهُ كِتَٰبًا ٢٩

(29) But all things We have enumerated in writing.

فَذُوقُوا۟

So taste,

فَلَن

and never

نَّزِيدَكُمْ

We will increase you

إِلَّا

except

عَذَابًا

(in) punishment.

٣٠

(30)

فَذُوقُوا۟ فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ٣٠

(30) "So taste [the penalty], and never will We increase you except in torment."

إِنَّ

Indeed,

لِلْمُتَّقِينَ

for the righteous

مَفَازًا

(is) success,

٣١

(31)

إِنَّ لِلْمُتَّقِينَ مَفَازًا ٣١

(31) Indeed, for the righteous is attainment -

حَدَآئِقَ

Gardens

وَأَعْنَٰبًا

and grapevines,

٣٢

(32)

حَدَآئِقَ وَأَعْنَٰبًا ٣٢

(32) Gardens and grapevines

وَكَوَاعِبَ

And splendid companions

أَتْرَابًا

well-matched,

٣٣

(33)

وَكَوَاعِبَ أَتْرَابًا ٣٣

(33) And full-breasted [companions] of equal age

وَكَأْسًا

And a cup

دِهَاقًا

full.

٣٤

(34)

وَكَأْسًا دِهَاقًا ٣٤

(34) And a full cup.

لَّا

Not

يَسْمَعُونَ

they will hear

فِيهَا

therein

لَغْوًا

any vain talk

وَلَا

and not

كِذَّٰبًا

any falsehood,

٣٥

(35)

لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّٰبًا ٣٥

(35) No ill speech will they hear therein or any falsehood -

جَزَآءً

(As) a reward

مِّن

from

رَّبِّكَ

your Lord,

عَطَآءً

a gift

حِسَابًا

(according to) account,

٣٦

(36)

جَزَآءً مِّن رَّبِّكَ عَطَآءً حِسَابًا ٣٦

(36) [As] reward from your Lord, [a generous] gift [made due by] account,

رَّبِّ

Lord

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth

وَمَا

and whatever

بَيْنَهُمَا

(is) between both of them

ٱلرَّحْمَٰنِ

the Most Gracious,

صلے

لَا

not

يَمْلِكُونَ

they have power

مِنْهُ

from Him

خِطَابًا

(to) address.

٣٧

(37)

رَّبِّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا ٱلرَّحْمَٰنِ ۖ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ٣٧

(37) [From] the Lord of the heavens and the earth and whatever is between them, the Most Merciful. They possess not from Him [authority for] speech.

يَوْمَ

(The) Day

يَقُومُ

will stand

ٱلرُّوحُ

the Spirit

وَٱلْمَلَٰٓئِكَةُ

and the Angels

صَفًّا

(in) rows,

صلے

لَّا

not

يَتَكَلَّمُونَ

they will speak

إِلَّا

except

مَنْ

(one) who -

أَذِنَ

permits

لَهُ

[for] him

ٱلرَّحْمَٰنُ

the Most Gracious,

وَقَالَ

and he (will) say

صَوَابًا

(what is) correct.

٣٨

(38)

يَوْمَ يَقُومُ ٱلرُّوحُ وَٱلْمَلَٰٓئِكَةُ صَفًّا ۖ لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ ٱلرَّحْمَٰنُ وَقَالَ صَوَابًا ٣٨

(38) The Day that the Spirit and the angels will stand in rows, they will

not speak except for one whom the Most Merciful permits, and he will say what is correct.

ذَٰلِكَ

That

ٱلْيَوْمُ

(is) the Day

ٱلْحَقُّ

the True.

صلے

فَمَن

So whoever

شَآءَ

wills

ٱتَّخَذَ

let him take

إِلَىٰ

towards

رَبِّهِۦ

his Lord

مَـَٔابًا

a return.

٣٩

(39)

ذَٰلِكَ ٱلْيَوْمُ ٱلْحَقُّ ۖ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦ مَـَٔابًا

٣٩

(39) That is the True Day; so he who wills may take to his Lord a [way of] return.

إِنَّآ

Indeed We

أَنذَرْنَٰكُمْ
[We] have warned you
عَذَابًا
(of) a punishment
قَرِيبًا
near
يَوْمَ
(the) Day
يَنظُرُ
will see
ٱلْمَرْءُ
the man
مَا
what
قَدَّمَتْ
have sent forth
يَدَاهُ
his hands
وَيَقُولُ
and will say
ٱلْكَافِرُ
the disbeliever,
يَٰلَيْتَنِى
"O, I wish
كُنتُ
I were
تُرَٰبًا
dust "
٤٠

(40)

إِنَّآ أَنذَرْنَٰكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنظُرُ ٱلْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُ يَٰلَيْتَنِى كُنتُ تُرَٰبًا ٤٠

(40) Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth and the disbeliever will say, "Oh, I wish that I were dust!"

ءَايَٰتُهَا ٤٦

Verses 46

سُورَةُ ٱلنَّازِعَاتِ

Chapter 79 Those who drag forth

رُكُوعَاتُهَا ٢

Rukus 2

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَٱلنَّٰزِعَٰتِ

By those who extract

غَرْقًا

violently,

١

(1)

وَٱلنَّٰزِعَٰتِ غَرْقًا ١

(1) By those [angels] who extract with violence

وَٱلنَّٰشِطَٰتِ

And those who draw out

نَشْطًا

gently,

٢

(2)

وَٱلنَّٰشِطَٰتِ نَشْطًا ٢

(2) And [by] those who remove with ease

وَٱلسَّٰبِحَٰتِ

And those who glide

سَبْحًا

swimming,

٣

(3)

وَٱلسَّٰبِحَٰتِ سَبۡحٗا ٣

(3) And [by] those who glide [as if] swimming

فَٱلسَّٰبِقَٰتِ

And those who race each other

سَبۡقٗا

(in) a race,

٤

(4)

فَٱلسَّٰبِقَٰتِ سَبۡقٗا ٤

(4) And those who race each other in a race

فَٱلۡمُدَبِّرَٰتِ

And those who arrange

أَمۡرٗا

(the) matter.

٥

(5)

فَٱلۡمُدَبِّرَٰتِ أَمۡرٗا ٥

(5) And those who arrange [each] matter,

يَوۡمَ

(The) Day

تَرۡجُفُ

will quake

ٱلرَّاجِفَةُ

the quaking one,

٦

(6)

يَوۡمَ تَرۡجُفُ ٱلرَّاجِفَةُ ٦

(6) On the Day the blast [of the Horn] will convulse [creation],

تَتْبَعُهَا

Follows it

ٱلرَّادِفَةُ

the subsequent,

٧

(7)

تَتْبَعُهَا ٱلرَّادِفَةُ ٧

(7) There will follow it the subsequent [one].

قُلُوبٌ

Hearts,

يَوْمَئِذٍ

that Day,

وَاجِفَةٌ

will palpitate,

٨

(8)

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ٨

(8) Hearts, that Day, will tremble,

أَبْصَٰرُهَا

Their eyes

خَٰشِعَةٌ

humbled.

٩

(9)

أَبْصَٰرُهَا خَٰشِعَةٌ ٩

(9) Their eyes humbled.

يَقُولُونَ

They say,

أَءِنَّا

"Will we

لَمَرْدُودُونَ

indeed be returned

فِى

to

ٱلْحَافِرَةِ

the former state?

١٠

(10)

يَقُولُونَ أَءِنَّا لَمَرْدُودُونَ فِى ٱلْحَافِرَةِ ١٠

(10) They are [presently] saying, "Will we indeed be returned to [our] former state [of life]?

أَءِذَا

What When

كُنَّا

we are

عِظَٰمًا

bones

نَّخِرَةً

decayed?"

١١

(11)

أَءِذَا كُنَّا عِظَٰمًا نَّخِرَةً ١١

(11) Even if we should be decayed bones?

قَالُوا۟

They say,

تِلْكَ

"This

إِذًا

then

كَرَّةٌ

(would be) a return

خَاسِرَةٌ

losing."

١٢

(12)

قَالُوا۟ تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ١٢

(12) They say, "That, then, would be a losing return."

فَإِنَّمَا

Then only

هِىَ

it

زَجْرَةٌ

(will be) a shout

وَٰحِدَةٌ

single,

١٣

(13)

فَإِنَّمَا هِىَ زَجْرَةٌ وَٰحِدَةٌ ١٣

(13) Indeed, it will be but one shout,

فَإِذَا

And behold

هُم

They

بِٱلسَّاهِرَةِ

(will be) awakened.

١٤

(14)

فَإِذَا هُم بِٱلسَّاهِرَةِ ١٤

(14) And suddenly they will be [alert] upon the earth's surface.

هَلْ

Has

أَتَىٰكَ

(there) come to you

حَدِيثُ

(the) story

مُوسَىٰٓ

(of) Musa?

١٥

(15)

هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ١٥

(15) Has there reached you the story of Moses? -

إِذْ

When

نَادَىٰهُ

called him

رَبُّهُۥ

his Lord

بِٱلْوَادِ

in the valley

ٱلْمُقَدَّسِ

the sacred

طُوًى

(of) Tuwa,

١٦

(16)

إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ١٦

(16) When his Lord called to him in the sacred valley of Tuwa,

ٱذْهَبْ
"Go
إِلَىٰ
to
فِرْعَوْنَ
Firaun.
إِنَّهُۥ
Indeed, he
طَغَىٰ
(has) transgressed.
١٧
(17)
ٱذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ١٧
(17) "Go to Pharaoh. Indeed, he has transgressed.
فَقُلْ
And say,
هَل
'Would
لَّكَ
[for] you
إِلَىٰٓ
[to]
أَن
[that]
تَزَكَّىٰ
purify yourself?
١٨
(18)
فَقُلْ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ١٨

(18) And say to him, 'Would you [be willing to] purify yourself

وَأَهْدِيَكَ

And I will guide you

إِلَىٰ

to

رَبِّكَ

your Lord

فَتَخْشَىٰ

so you would fear.'"

١٩

(19)

وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ١٩

(19) And let me guide you to your Lord so you would fear [Him]?'"

فَأَرَىٰهُ

Then he showed him

ٱلْءَايَةَ

the sign

ٱلْكُبْرَىٰ

the great.

٢٠

(20)

فَأَرَىٰهُ ٱلْءَايَةَ ٱلْكُبْرَىٰ ٢٠

(20) And he showed him the greatest sign,

فَكَذَّبَ

But he denied

وَعَصَىٰ

and disobeyed.

٢١

(21)

فَكَذَّبَ وَعَصَىٰ ٢١

(21) But Pharaoh denied and disobeyed.

ثُمَّ

Then

أَدْبَرَ

he turned his back,

يَسْعَىٰ

striving,

٢٢

(22)

ثُمَّ أَدْبَرَ يَسْعَىٰ ٢٢

(22) Then he turned his back, striving.

فَحَشَرَ

And he gathered

فَنَادَىٰ

and called out,

٢٣

(23)

فَحَشَرَ فَنَادَىٰ ٢٣

(23) And he gathered [his people] and called out

فَقَالَ

Then he said,

أَنَا۠

"I am

رَبُّكُمُ

your Lord,

ٱلْأَعْلَىٰ

the Most High."

٢٤

(24)

فَقَالَ أَنَا۠ رَبُّكُمُ ٱلْأَعْلَىٰ ٢٤

(24) And said, "I am your most exalted lord."

فَأَخَذَهُ

So Allah seized him

ٱللَّهُ

نَكَالَ

(with) an exemplary punishment

ٱلْـَٔاخِرَةِ

(for) the last

وَٱلْأُولَىٰٓ

and the first.

٢٥

(25)

فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلْـَٔاخِرَةِ وَٱلْأُولَىٰٓ ٢٥

(25) So Allah seized him in exemplary punishment for the last and the first [transgression].

إِنَّ

Indeed,

فِى

in

ذَٰلِكَ

that

لَعِبْرَةً

surely (is) a lesson

لِّمَن

for whoever

يَخْشَىٰٓ

fears.

٢٦

(26)

إِنَّ فِى ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰٓ ٢٦

(26) Indeed in that is a warning for whoever would fear [Allah].

ءَأَنتُمْ

Are you

أَشَدُّ

a more difficult

خَلْقًا

creation

أَمِ

or

ٱلسَّمَآءُ

the heaven.

ۚ

بَنَىٰهَا

He constructed it?

٢٧

(27)

ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ ٱلسَّمَآءُ ۚ بَنَىٰهَا ٢٧

(27) Are you a more difficult creation or is the heaven? Allah constructed it.

رَفَعَ

He raised

سَمْكَهَا

its ceiling

فَسَوَّىٰهَا

and proportioned it.

٢٨

(28)

رَفَعَ سَمْكَهَا فَسَوَّىٰهَا ٢٨

(28) He raised its ceiling and proportioned it.

وَأَغْطَشَ

And He darkened

لَيْلَهَا

its night

وَأَخْرَجَ

and brought out

ضُحَىٰهَا

its brightness.

٢٩

(29)

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَىٰهَا ٢٩

(29) And He darkened its night and extracted its brightness.

وَٱلْأَرْضَ

And the earth

بَعْدَ

after

ذَٰلِكَ

that

دَحَىٰهَآ

He spread it.

٣٠

(30)

وَٱلْأَرْضَ بَعْدَ ذَٰلِكَ دَحَىٰهَآ ٣٠

(30) And after that He spread the earth.

أَخْرَجَ

He brought forth

مِنْهَا

from it,

مَآءَهَا

its water

وَمَرْعَىٰهَا

and its pasture,

٣١

(31)

أَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعَىٰهَا ٣١

(31) He extracted from it its water and its pasture,

وَٱلْجِبَالَ

And the mountains,

أَرْسَىٰهَا

He made them firm,

٣٢

(32)

وَٱلْجِبَالَ أَرْسَىٰهَا ٣٢

(32) And the mountains He set firmly

مَتَٰعًا

(As) a provision

لَّكُمْ

for you

وَلِأَنْعَٰمِكُمْ

and for your cattle.

٣٣

(33)

مَتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ٣٣

(33) As provision for you and your grazing livestock.

فَإِذَا

But when

جَآءَتِ

comes

ٱلطَّآمَّةُ

the Overwhelming Calamity

ٱلْكُبْرَىٰ

the great,

٣٤

(34)

فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلْكُبْرَىٰ ٣٤

(34) But when there comes the greatest Overwhelming Calamity -

يَوْمَ

(The) Day

يَتَذَكَّرُ

will remember

ٱلْإِنسَٰنُ

man

مَا

what

سَعَىٰ

he strove (for),

٣٥

(35)

يَوْمَ يَتَذَكَّرُ ٱلْإِنسَٰنُ مَا سَعَىٰ ٣٥

(35) The Day when man will remember that for which he strove,

وَبُرِّزَتِ

And will be made manifest

ٱلْجَحِيمُ

the Hellfire

لِمَن
to (him) who
يَرَىٰ
sees,
٣٦
(36)
وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ٣٦
(36) And Hellfire will be exposed for [all] those who see -
فَأَمَّا
Then as for
مَن
(him) who
طَغَىٰ
transgressed,
٣٧
(37)
فَأَمَّا مَن طَغَىٰ ٣٧
(37) So as for he who transgressed
وَءَاثَرَ
And preferred
ٱلْحَيَوٰةَ
the life
ٱلدُّنْيَا
(of) the world,
٣٨
(38)
وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ٣٨
(38) And preferred the life of the world,
فَإِنَّ

Then indeed,

ٱلْجَحِيمَ

the Hellfire,

هِىَ

it

ٱلْمَأْوَىٰ

(is) the refuge.

٣٩

(39)

فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ٣٩

(39) Then indeed, Hellfire will be [his] refuge.

وَأَمَّا

But as for

مَنْ

(him) who

خَافَ

feared

مَقَامَ

standing

رَبِّهِۦ

(before) his Lord,

وَنَهَى

and restrained

ٱلنَّفْسَ

his soul

عَنِ

from

ٱلْهَوَىٰ

the vain desires,

٤٠

(40)

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ٤٠

(40) But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination,

فَإِنَّ

Then indeed,

ٱلْجَنَّةَ

Paradise -

هِىَ

it (is)

ٱلْمَأْوَىٰ

the refuge.

٤١

(41)

فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ٤١

(41) Then indeed, Paradise will be [his] refuge.

يَسْـَٔلُونَكَ

They ask you

عَنِ

about

ٱلسَّاعَةِ

the Hour,

أَيَّانَ

when

مُرْسَىٰهَا

(is) its arrival?

٤٢

(42)

يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ٤٢

(42) They ask you, [O Muhammad], about the Hour: when is its arrival?

فِيمَ

In what

أَنتَ

(are) you

مِن

[of]

ذِكْرَىٰهَآ

(to) mention it?

٤٣

(43)

فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ٤٣

(43) In what [position] are you that you should mention it?

إِلَىٰ

To

رَبِّكَ

your Lord

مُنتَهَىٰهَآ

(is) its finality.

٤٤

(44)

إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ٤٤

(44) To your Lord is its finality.

إِنَّمَآ

Only

أَنتَ

you

مُنذِرُ

(are) a warner

مَن

(for him) who

يَخْشَىٰهَا

fears it.

٤٥

(45)

إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ٤٥

(45) You are only a warner for those who fear it.

كَأَنَّهُمْ

As though they,

يَوْمَ

(the) Day

يَرَوْنَهَا

they see it,

لَمْ

not

يَلْبَثُوٓاْ

they had remained

إِلَّا

except

عَشِيَّةً

an evening

أَوْ

or

ضُحَىٰهَا

a morning thereof.

٤٦

(46)

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓاْ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ٤٦

(46) It will be, on the Day they see it, as though they had not remained [in the world] except for an afternoon or a morning thereof.

ءَايَاتُهَا ٤٢

Verses 42

سُورَةُ عَبَسَ

Chapter 80 He frowned

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

عَبَسَ

He frowned

وَتَوَلَّىٰٓ

and turned away,

١

(1)

عَبَسَ وَتَوَلَّىٰٓ ١

(1) The Prophet frowned and turned away

أَن

That

جَآءَهُ

came to him

ٱلْأَعْمَىٰ

the blind man.

٢

(2)

أَن جَآءَهُ ٱلْأَعْمَىٰ ٢

(2) Because there came to him the blind man, [interrupting].

وَمَا

But what

يُدْرِيكَ

would make you know

لَعَلَّهُۥ

that he might

يَزَّكَّىٰٓ

purify himself,

٣

(3)

وَمَا يُدۡرِيكَ لَعَلَّهُۥ يَزَّكَّىٰٓ ٣

(3) But what would make you perceive, [O Muhammad], that perhaps he might be purified

أَوۡ

Or

يَذَّكَّرُ

be reminded

فَتَنفَعَهُ

so would benefit him

ٱلذِّكۡرَىٰٓ

the reminder?

٤

(4)

أَوۡ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكۡرَىٰٓ ٤

(4) Or be reminded and the remembrance would benefit him?

أَمَّا

As for

مَنِ

(him) who

ٱسۡتَغۡنَىٰ

considers himself free from need,

٥

(5)

أَمَّا مَنِ ٱسۡتَغۡنَىٰ ٥

(5) As for he who thinks himself without need,

فَأَنتَ

So you

لَهُۥ

to him

تَصَدَّىٰ

give attention.

٦

(6)

فَأَنتَ لَهُۥ تَصَدَّىٰ ٦

(6) To him you give attention.

وَمَا

And not

عَلَيْكَ

upon you

أَلَّا

that not

يَزَّكَّىٰ

he purifies himself.

٧

(7)

وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ٧

(7) And not upon you [is any blame] if he will not be purified.

وَأَمَّا

But as for

مَن

(he) who

جَآءَكَ

came to you

يَسْعَىٰ

striving,

٨

(8)

وَأَمَّا مَن جَآءَكَ يَسْعَىٰ ٨

(8) But as for he who came to you striving [for knowledge]

وَهُوَ

While he

يَخْشَىٰ

fears,

٩

(9)

وَهُوَ يَخْشَىٰ ٩

(9) While he fears [Allah],

فَأَنتَ

But you

عَنْهُ

from him

تَلَهَّىٰ

(are) distracted.

١٠

(10)

فَأَنتَ عَنْهُ تَلَهَّىٰ ١٠

(10) From him you are distracted.

كَلَّآ

Nay

إِنَّهَا

Indeed, it

تَذْكِرَةٌ

(is) a reminder,

١١

(11)

كَلَّآ إِنَّهَا تَذْكِرَةٌ ١١

(11) No! Indeed, these verses are a reminder;

فَمَن

So whosoever

شَآءَ

wills

ذَكَرَهُۥ

may remember it.

١٢

(12)

فَمَن شَآءَ ذَكَرَهُۥ ١٢

(12) So whoever wills may remember it.

فِى

In

صُحُفٍ

sheets

مُّكَرَّمَةٍ

honored,

١٣

(13)

فِى صُحُفٍ مُّكَرَّمَةٍ ١٣

(13) [It is recorded] in honored sheets,

مَّرْفُوعَةٍ

Exalted,

مُّطَهَّرَةٍ

purified,

١٤

(14)

مَّرْفُوعَةٍ مُّطَهَّرَةٍۭ ١٤

(14) Exalted and purified,

بِأَيْدِى

In (the) hands

سَفَرَةٍ

(of) scribes.

١٥

(15)

بِأَيْدِى سَفَرَةٍ ١٥

(15) [Carried] by the hands of messenger-angels,

كِرَامٍۭ

Noble,

بَرَرَةٍ

dutiful.

١٦

(16)

كِرَامٍۭ بَرَرَةٍ ١٦

(16) Noble and dutiful.

قُتِلَ

Is destroyed

ٱلْإِنسَٰنُ

[the] man,

مَآ

how

أَكْفَرَهُۥ

ungrateful is he

١٧

(17)

قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ ١٧
(17) Cursed is man; how disbelieving is he.

مِنْ
From

أَىِّ
what

شَىْءٍ
thing

خَلَقَهُۥ
He created him?

١٨
(18)

مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ ١٨
(18) From what substance did He create him?

مِن
From

نُّطْفَةٍ
a semen-drop

خَلَقَهُۥ
He created him,

فَقَدَّرَهُۥ
then He proportioned him,

١٩
(19)

مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ١٩
(19) From a sperm-drop He created him and destined for him;

ثُمَّ
Then

ٱلسَّبِيلَ

the way,

يَسَّرَهُۥ

He made easy for him,

٢٠

(20)

ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ٢٠

(20) Then He eased the way for him;

ثُمَّ

Then

أَمَاتَهُۥ

He causes him to die

فَأَقْبَرَهُۥ

and provides a grave for him,

٢١

(21)

ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ٢١

(21) Then He causes his death and provides a grave for him.

ثُمَّ

Then

إِذَا

when

شَآءَ

He wills,

أَنشَرَهُۥ

He will resurrect him.

٢٢

(22)

ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ٢٢

(22) Then when He wills, He will resurrect him.

كَلَّا

Nay

لَمَّا

Not

يَقْضِ

he has accomplished

مَآ

what

أَمَرَهُۥ

He commanded him.

٢٣

(23)

كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ٢٣

(23) No! Man has not yet accomplished what He commanded him.

فَلْيَنظُرِ

Then let look

ٱلْإِنسَٰنُ

the man

إِلَىٰ

at

طَعَامِهِۦٓ

his food,

٢٤

(24)

فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ٢٤

(24) Then let mankind look at his food -

أَنَّا

That We

صَبَبْنَا

[We] poured

ٱلْمَآءَ

the water

صَبًّا

(in) abundance,

٢٥

(25)

أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ٢٥

(25) How We poured down water in torrents,

ثُمَّ

Then

شَقَقْنَا

We cleaved

ٱلْأَرْضَ

the earth

شَقًّا

splitting,

٢٦

(26)

ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ٢٦

(26) Then We broke open the earth, splitting [it with sprouts],

فَأَنبَتْنَا

Then We caused to grow

فِيهَا

therein

حَبًّا

grain,

٢٧

(27)

فَأَنبَتْنَا فِيهَا حَبًّا ٢٧

(27) And caused to grow within it grain

وَعِنَبًا

And grapes

وَقَضْبًا

and green fodder,

٢٨

(28)

وَعِنَبًا وَقَضْبًا ٢٨

(28) And grapes and herbage

وَزَيْتُونًا

And olive

وَنَخْلًا

and date-palms,

٢٩

(29)

وَزَيْتُونًا وَنَخْلًا ٢٩

(29) And olive and palm trees

وَحَدَآئِقَ

And gardens

غُلْبًا

(of) thick foliage,

٣٠

(30)

وَحَدَآئِقَ غُلْبًا ٣٠

(30) And gardens of dense shrubbery

وَفَٰكِهَةً

And fruits

وَأَبًّا

and grass,

٣١

(31)

وَفَٰكِهَةً وَأَبًّا ٣١

(31) And fruit and grass -

مَّتَٰعًا

(As) a provision

لَّكُمْ

for you

وَلِأَنْعَٰمِكُمْ

and for your cattle.

٣٢

(32)

مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ٣٢

(32) [As] enjoyment for you and your grazing livestock.

فَإِذَا

But when

جَآءَتِ

comes

ٱلصَّآخَّةُ

the Deafening Blast,

٣٣

(33)

فَإِذَا جَآءَتِ ٱلصَّآخَّةُ ٣٣

(33) But when there comes the Deafening Blast

يَوْمَ

(The) Day

يَفِرُّ

will flee

ٱلْمَرْءُ

a man

مِنْ

from

أَخِيهِ

his brother,

٣٤

(34)

يَوْمَ يَفِرُّ ٱلْمَرْءُ مِنْ أَخِيهِ ٣٤

(34) On the Day a man will flee from his brother

وَأُمِّهِۦ

And his mother

وَأَبِيهِ

and his father,

٣٥

(35)

وَأُمِّهِۦ وَأَبِيهِ ٣٥

(35) And his mother and his father

وَصَٰحِبَتِهِۦ

And his wife

وَبَنِيهِ

and his children,

٣٦

(36)

وَصَٰحِبَتِهِۦ وَبَنِيهِ ٣٦

(36) And his wife and his children,

لِكُلِّ

For every

ٱمْرِيٍٕ

man

مِّنْهُمْ

among them

يَوْمَئِذٍ

that Day

شَأْنٌ

(will be) a matter

يُغْنِيهِ

occupying him.

٣٧

(37)

لِكُلِّ ٱمْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ٣٧

(37) For every man, that Day, will be a matter adequate for him.

وُجُوهٌ

Faces,

يَوْمَئِذٍ

that Day

مُّسْفِرَةٌ

(will be) bright,

٣٨

(38)

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ٣٨

(38) [Some] faces, that Day, will be bright -

ضَاحِكَةٌ

Laughing,

مُّسْتَبْشِرَةٌ

rejoicing at good news.

٣٩

(39)

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ٣٩

(39) Laughing, rejoicing at good news.

وَوُجُوهٌ

And faces,

يَوْمَئِذٍ

that Day,

عَلَيْهَا

upon them

غَبَرَةٌ

(will be) dust,

٤٠

(40)

وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ٤٠

(40) And [other] faces, that Day, will have upon them dust.

تَرْهَقُهَا

Will cover them

قَتَرَةٌ

darkness.

٤١

(41)

تَرْهَقُهَا قَتَرَةٌ ٤١

(41) Blackness will cover them.

أُوْلَٰٓئِكَ

Those

هُمُ

[they]

ٱلْكَفَرَةُ

(are) the disbelievers,

ٱلْفَجَرَةُ

the wicked ones.

٤٢

(42)

أُوْلَٰٓئِكَ هُمُ ٱلْكَفَرَةُ ٱلْفَجَرَةُ ٤٢

(42) Those are the disbelievers, the wicked ones.

ءَايَٰتُهَا ٢٩

Verses 29

سُورَةُ ٱلتَّكۡوِيرِ

Chapter 81 The Overthrowing

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

إِذَا

When

ٱلشَّمْسُ

the sun

كُوِّرَتْ

is wrapped up,

١

(1)

إِذَا ٱلشَّمْسُ كُوِّرَتْ ١

(1) When the sun is wrapped up [in darkness]

وَإِذَا

And when

ٱلنُّجُومُ

the stars

ٱنكَدَرَتْ

fall, losing their luster

٢

(2)

وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ ٢

(2) And when the stars fall, dispersing,

وَإِذَا

And when

ٱلْجِبَالُ

the mountains

سُيِّرَتْ

are moved away,

٣

(3)

وَإِذَا ٱلْجِبَالُ سُيِّرَتْ ٣

(3) And when the mountains are removed

وَإِذَا

And when

ٱلْعِشَارُ

the full-term she-camels

عُطِّلَتْ

(are) left untended;

٤

(4)

وَإِذَا ٱلْعِشَارُ عُطِّلَتْ ٤

(4) And when full-term she-camels are neglected

وَإِذَا

And when

ٱلْوُحُوشُ

the wild beasts

حُشِرَتْ

are gathered,

٥

(5)

وَإِذَا ٱلْوُحُوشُ حُشِرَتْ ٥

(5) And when the wild beasts are gathered

وَإِذَا

And when

ٱلْبِحَارُ

the seas

سُجِّرَتْ

are made to overflow,

٦

(6)

وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ٦

(6) And when the seas are filled with flame

وَإِذَا

And when

ٱلنُّفُوسُ

the souls

زُوِّجَتْ

are paired,

٧

(7)

وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ٧

(7) And when the souls are paired

وَإِذَا

And when

ٱلْمَوْءُۥدَةُ

the female infant buried alive

سُئِلَتْ

is asked

٨

(8)

وَإِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ ٨

(8) And when the girl [who was] buried alive is asked

بِأَىِّ

For what

ذَنۢبٍ

sin

قُتِلَتۡ

she was killed.

٩

(9)

بِأَيِّ ذَنۢبٍ قُتِلَتۡ ٩

(9) For what sin she was killed

وَإِذَا

And when

ٱلصُّحُفُ

the pages

نُشِرَتۡ

are laid open,

١٠

(10)

وَإِذَا ٱلصُّحُفُ نُشِرَتۡ ١٠

(10) And when the pages are made public

وَإِذَا

And when

ٱلسَّمَآءُ

the sky

كُشِطَتۡ

is stripped away,

١١

(11)

وَإِذَا ٱلسَّمَآءُ كُشِطَتۡ ١١

(11) And when the sky is stripped away

وَإِذَا

And when

ٱلْجَحِيمُ

the Hellfire

سُعِّرَتْ

is set ablaze,

١٢

(12)

وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ ١٢

(12) And when Hellfire is set ablaze

وَإِذَا

And when

ٱلْجَنَّةُ

Paradise

أُزْلِفَتْ

is brought near,

١٣

(13)

وَإِذَا ٱلْجَنَّةُ أُزْلِفَتْ ١٣

(13) And when Paradise is brought near,

عَلِمَتْ

Will know

نَفْسٌ

a soul

مَّآ

what

أَحْضَرَتْ

it has brought.

١٤

(14)

عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ١٤

(14) A soul will [then] know what it has brought [with it].

فَلَآ

But nay

أُقْسِمُ

I swear

بِٱلْخُنَّسِ

by the retreating planets,

١٥

(15)

فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ١٥

(15) So I swear by the retreating stars -

ٱلْجَوَارِ

Those that run

ٱلْكُنَّسِ

(and) disappear,

١٦

(16)

ٱلْجَوَارِ ٱلْكُنَّسِ ١٦

(16) Those that run [their courses] and disappear -

وَٱلَّيْلِ

And the night

إِذَا

when

عَسْعَسَ

it departs,

١٧

(17)

وَٱلَّيْلِ إِذَا عَسْعَسَ ١٧

(17) And by the night as it closes in

وَٱلصُّبْحِ

And the dawn

إِذَا

when

تَنَفَّسَ

it breathes

١٨

(18)

وَٱلصُّبْحِ إِذَا تَنَفَّسَ ١٨

(18) And by the dawn when it breathes

إِنَّهُۥ

Indeed, it

لَقَوْلُ

(is) surely a word

رَسُولٍ

(of) a Messenger

كَرِيمٍ

noble,

١٩

(19)

إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ١٩

(19) [That] indeed, the Qur'an is a word [conveyed by] a noble messenger

ذِى

Possessor of power,

قُوَّةٍ

عِندَ

with

ذِى

(the) Owner of the Throne

ٱلْعَرْشِ

مَكِينٍ

secure,

٢٠

(20)

ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ٢٠

(20) [Who is] possessed of power and with the Owner of the Throne, secure [in position],

مُّطَاعٍ

One to be obeyed

ثَمَّ

and

أَمِينٍ

trustworthy,

٢١

(21)

مُّطَاعٍ ثَمَّ أَمِينٍ ٢١

(21) Obeyed there [in the heavens] and trustworthy.

وَمَا

And not

صَاحِبُكُم

(is) your companion

بِمَجْنُونٍ

mad.

٢٢

(22)

وَمَا صَاحِبُكُم بِمَجْنُونٍ ٢٢
(22) And your companion is not [at all] mad.
وَلَقَدْ
And certainly
رَءَاهُ
he saw him
بِٱلْأُفُقِ
in the horizon
ٱلْمُبِينِ
the clear.
٢٣
(23)
وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ٢٣
(23) And he has already seen Gabriel in the clear horizon.
وَمَا
And not
هُوَ
he (is)
عَلَى
on
ٱلْغَيْبِ
the unseen
بِضَنِينٍ
a withholder.
٢٤
(24)
وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ ٢٤
(24) And Muhammad is not a withholder of [knowledge of] the unseen.
وَمَا

And not

هُوَ

it

بِقَوْلِ

(is the) word

شَيْطَٰنٍ

(of) Shaitaan

رَّجِيمٍ

accursed.

٢٥

(25)

وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ٢٥

(25) And the Qur'an is not the word of a devil, expelled [from the heavens].

فَأَيْنَ

So where

تَذْهَبُونَ

are you going?

٢٦

(26)

فَأَيْنَ تَذْهَبُونَ ٢٦

(26) So where are you going?

إِنْ

Not

هُوَ

it

إِلَّا

(is) except

ذِكْرٌ

a reminder

لِّلْعَٰلَمِينَ

to the worlds,

٢٧

(27)

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ٢٧

(27) It is not except a reminder to the worlds

لِمَن

For whoever

شَآءَ

wills

مِنكُمْ

among you

أَن

to

يَسْتَقِيمَ

take a straight way.

٢٨

(28)

لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ٢٨

(28) For whoever wills among you to take a right course.

وَمَا

And not

تَشَآءُونَ

you will

إِلَّآ

except

أَن

that

يَشَآءَ

Allah wills,

ٱللَّهُ

رَبُّ

Lord

ٱلْعَٰلَمِينَ

(of) the worlds.

٢٩

(29)

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ٢٩

(29) And you do not will except that Allah wills - Lord of the worlds.

ءَايَٰتُهَا ١٩

Verses 19

سُورَةُ ٱلْإِنفِطَارِ

Chapter 82 The Cleaving

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

إِذَا

When

ٱلسَّمَآءُ

the sky

ٱنفَطَرَتْ

(is) cleft asunder,

١

(1)

إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ ١

(1) When the sky breaks apart

وَإِذَا

And when

ٱلْكَوَاكِبُ

the stars

ٱنتَثَرَتْ

scatter,

٢

(2)

وَإِذَا ٱلْكَوَاكِبُ ٱنتَثَرَتْ ٢

(2) And when the stars fall, scattering,

وَإِذَا

And when

ٱلْبِحَارُ

the seas

فُجِّرَتْ

are made to gush forth,

٣

(3)

وَإِذَا ٱلْبِحَارُ فُجِّرَتْ ٣

(3) And when the seas are erupted

وَإِذَا

And when

ٱلْقُبُورُ

the graves

بُعْثِرَتْ

are overturned,

٤

(4)

وَإِذَا ٱلْقُبُورُ بُعْثِرَتْ ٤

(4) And when the [contents of] graves are scattered,

عَلِمَتْ

Will know

نَفْسٌ

a soul

مَّا

what

قَدَّمَتْ

it has sent forth

وَأَخَّرَتْ

and left behind.

٥

(5)

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ٥

(5) A soul will [then] know what it has put forth and kept back.

يَٰٓأَيُّهَا

O

ٱلْإِنسَٰنُ

man

مَا

What

غَرَّكَ

has deceived you

بِرَبِّكَ

concerning your Lord

ٱلْكَرِيمِ

the Most Noble,

٦

(6)

يَٰٓأَيُّهَا ٱلْإِنسَٰنُ مَا غَرَّكَ بِرَبِّكَ ٱلْكَرِيمِ ٦

(6) O mankind, what has deceived you concerning your Lord, the Generous,

ٱلَّذِى

Who

خَلَقَكَ

created you,

فَسَوَّىٰكَ

then fashioned you

فَعَدَلَكَ

then balanced you?

٧

(7)

ٱلَّذِى خَلَقَكَ فَسَوَّىٰكَ فَعَدَلَكَ ٧

(7) Who created you, proportioned you, and balanced you?

فِىٓ

In

أَىِّ

whatever

صُورَةٍ

form

مَّا

what

شَآءَ

He willed,

رَكَّبَكَ

He assembled you.

٨

(8)

فِىٓ أَىِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ ٨

(8) In whatever form He willed has He assembled you.

كَلَّا

Nay

بَلْ

But

تُكَذِّبُونَ

you deny

بِٱلدِّينِ

the Judgment.

٩

(9)

كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ ٩

(9) No! But you deny the Recompense.

وَإِنَّ

And indeed,

عَلَيْكُمْ

over you

لَحَٰفِظِينَ

(are) surely guardians,

١٠

(10)

وَإِنَّ عَلَيْكُمْ لَحَٰفِظِينَ ١٠

(10) And indeed, [appointed] over you are keepers,

كِرَامًا

Noble

كَٰتِبِينَ

recording,

١١

(11)

كِرَامًا كَٰتِبِينَ ١١

(11) Noble and recording;

يَعْلَمُونَ

They know

مَا

whatever

تَفْعَلُونَ

you do.

١٢

(12)

يَعْلَمُونَ مَا تَفْعَلُونَ ١٢

(12) They know whatever you do.

إِنَّ
Indeed,
ٱلْأَبْرَارَ
the righteous
لَفِى
(will be) surely in
نَعِيمٍ
bliss,
١٣
(13)
إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ١٣
(13) Indeed, the righteous will be in pleasure,
وَإِنَّ
And indeed,
ٱلْفُجَّارَ
the wicked
لَفِى
(will be) surely in
جَحِيمٍ
Hellfire.
١٤
(14)
وَإِنَّ ٱلْفُجَّارَ لَفِى جَحِيمٍ ١٤
(14) And indeed, the wicked will be in Hellfire.
يَصْلَوْنَهَا
They will burn (in) it
يَوْمَ
(on the) Day
ٱلدِّينِ

(of) the Judgment,

١٥

(15)

يَصْلَوْنَهَا يَوْمَ ٱلدِّينِ ١٥

(15) They will [enter to] burn therein on the Day of Recompense,

وَمَا

And not

هُمْ

they

عَنْهَا

from it

بِغَآئِبِينَ

(will be) absent.

١٦

(16)

وَمَا هُمْ عَنْهَا بِغَآئِبِينَ ١٦

(16) And never therefrom will they be absent.

وَمَآ

And what

أَدْرَىٰكَ

can make you know

مَا

what

يَوْمُ

(is the) Day

ٱلدِّينِ

(of) the Judgment?

١٧

(17)

وَمَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ١٧

(17) And what can make you know what is the Day of Recompense?

ثُمَّ

Then,

مَآ

what

أَدْرَىٰكَ

can make you know

مَا

what

يَوْمُ

(is the) Day

ٱلدِّينِ

(of) the Judgment?

١٨

(18)

ثُمَّ مَآ أَدْرَىٰكَ مَا يَوْمُ ٱلدِّينِ ١٨

(18) Then, what can make you know what is the Day of Recompense?

يَوْمَ

(The) Day

لَا

not

تَمْلِكُ

will have power

نَفْسٌ

a soul

لِّنَفْسٍ

for a soul

شَيْـًٔا

anything,

صلے

وَٱلْأَمْرُ

and the Command

يَوْمَئِذٍ

that Day

لِّلَّهِ

(will be) with Allah.

١٩

(19)

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ۖ وَٱلْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ١٩

(19) It is the Day when a soul will not possess for another soul [power to do] a thing; and the command, that Day, is [entirely] with Allah.

ءَايَٰتُهَا ٣٦

Verses 36

سُورَةُ ٱلْمُطَفِّفِينَ

Chapter 83 Defrauding

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَيْلٌ

Woe

لِّلْمُطَفِّفِينَ

to those who give less,

١

(1)

وَيْلٌ لِّلْمُطَفِّفِينَ ١

(1) Woe to those who give less [than due],

ٱلَّذِينَ

Those who

إِذَا

when

ٱكْتَالُوا۟

they take a measure

عَلَى

from

ٱلنَّاسِ

the people,

يَسْتَوْفُونَ

they take in full,

٢

(2)

ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ ٢

(2) Who, when they take a measure from people, take in full.

وَإِذَا

But when

كَالُوهُمْ

they give by measure (to) them

أَو

or

وَّزَنُوهُمْ

they weigh (for) them

يُخْسِرُونَ

they give less.

٣

(3)

وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ٣

(3) But if they give by measure or by weight to them, they cause loss.

أَلَا

Do not

يَظُنُّ

think

أُوْلَٰٓئِكَ

those

أَنَّهُم

that they

مَّبْعُوثُونَ

(will be) resurrected,

٤

(4)

أَلَا يَظُنُّ أُوْلَٰٓئِكَ أَنَّهُم مَّبْعُوثُونَ ٤

(4) Do they not think that they will be resurrected

لِيَوْمٍ

For a Day

عَظِيمٍ

Great,

٥

(5)

لِيَوْمٍ عَظِيمٍ ٥

(5) For a tremendous Day -

يَوْمَ

(The) Day

يَقُومُ

will stand

ٱلنَّاسُ

mankind

لِرَبِّ

before (the) Lord

ٱلْعَٰلَمِينَ

(of) the worlds?

٦

(6)

يَوْمَ يَقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَٰلَمِينَ ٦

(6) The Day when mankind will stand before the Lord of the worlds?

كَلَّآ

Nay

إِنَّ

Indeed,

كِتَٰبَ

(the) record

ٱلْفُجَّارِ

(of) the wicked

لَفِى

(is) surely in

سِجِّينٍ

Sijjin.

٧

(7)

كَلَّآ إِنَّ كِتَٰبَ ٱلْفُجَّارِ لَفِى سِجِّينٍ ٧

(7) No! Indeed, the record of the wicked is in sijjeen.

وَمَآ

And what

أَدْرَىٰكَ

can make you know

مَا

what

سِجِّينٌ

(is) Sijjin?

٨

(8)

وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ٨

(8) And what can make you know what is sijjeen?

كِتَٰبٌ

A book

مَّرْقُومٌ

written.

٩

(9)

كِتَٰبٌ مَّرْقُومٌ ٩

(9) It is [their destination recorded in] a register inscribed.

وَيْلٌ

Woe

يَوْمَئِذٍ

that Day

لِّلْمُكَذِّبِينَ

to the deniers,

١٠

(10)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ١٠

(10) Woe, that Day, to the deniers,

ٱلَّذِينَ

Those who

يُكَذِّبُونَ

deny

بِيَوْمِ

(the) Day

ٱلدِّينِ

(of) the Judgment.

١١

(11)

ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ١١

(11) Who deny the Day of Recompense.

وَمَا

And not

يُكَذِّبُ

can deny

بِهِۦٓ

[of] it

إِلَّا

except

كُلُّ

every

مُعْتَدٍ

transgressor

أَثِيمٍ

sinful.

١٢

(12)

وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ١٢

(12) And none deny it except every sinful transgressor.

إِذَا

When

تُتْلَىٰ

are recited

عَلَيْهِ

to him

ءَايَٰتُنَا

Our Verses,

قَالَ

he says,

أَسَٰطِيرُ

"Stories

ٱلْأَوَّلِينَ

(of) the former (people)."

١٣

(13)

إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ١٣

(13) When Our verses are recited to him, he says, "Legends of the former peoples."

كَلَّا
Nay
صلے

بَلْ
But,
س

رَانَ
(the) stain has covered
عَلَىٰ
[over]
قُلُوبِهِم
their hearts
مَّا
(for) what
كَانُواْ
they used to
يَكْسِبُونَ
earn.
١٤
(14)
كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُواْ يَكْسِبُونَ ١٤
(14) No! Rather, the stain has covered their hearts of that which they were earning.
كَلَّآ
Nay
إِنَّهُمْ
Indeed, they
عَن
from

رَّبِّهِمْ
their Lord
يَوْمَئِذٍ
that Day
لَّمَحْجُوبُونَ
surely will be partitioned.
١٥
(15)
كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ١٥
(15) No! Indeed, from their Lord, that Day, they will be partitioned.
ثُمَّ
Then
إِنَّهُمْ
indeed, they
لَصَالُوا۟
(surely) will burn
ٱلْجَحِيمِ
(in) the Hellfire.
١٦
(16)
ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ١٦
(16) Then indeed, they will [enter and] burn in Hellfire.
ثُمَّ
Then
يُقَالُ
it will be said,
هَٰذَا
"This
ٱلَّذِى

(is) what

كُنتُم

you used to

بِهِۦ

[of it]

تُكَذِّبُونَ

deny."

١٧

(17)

ثُمَّ يُقَالُ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ١٧

(17) Then it will be said [to them], "This is what you used to deny."

كَلَّآ

Nay

إِنَّ

Indeed,

كِتَٰبَ

(the) record

ٱلْأَبْرَارِ

(of) the righteous

لَفِى

(will be) surely in

عِلِّيِّينَ

Illiyin.

١٨

(18)

كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ١٨

(18) No! Indeed, the record of the righteous is in 'illiyyun.

وَمَآ

And what

أَدْرَىٰكَ

can make you know

مَا

what

عِلِّيُّونَ

(is) Illiyun?

١٩

(19)

وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ١٩

(19) And what can make you know what is 'illiyyun?

كِتَٰبٌ

A book

مَّرْقُومٌ

written,

٢٠

(20)

كِتَٰبٌ مَّرْقُومٌ ٢٠

(20) It is [their destination recorded in] a register inscribed

يَشْهَدُهُ

Witness it

ٱلْمُقَرَّبُونَ

those brought near.

٢١

(21)

يَشْهَدُهُ ٱلْمُقَرَّبُونَ ٢١

(21) Which is witnessed by those brought near [to Allah].

إِنَّ

Indeed,

ٱلْأَبْرَارَ

the righteous

لَفِى

(will be) surely in

نَعِيمٍ

bliss,

٢٢

(22)

إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ٢٢

(22) Indeed, the righteous will be in pleasure

عَلَى

On

ٱلْأَرَآئِكِ

thrones

يَنظُرُونَ

observing.

٢٣

(23)

عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ٢٣

(23) On adorned couches, observing.

تَعْرِفُ

You will recognize

فِى

in

وُجُوهِهِمْ

their faces

نَضْرَةَ

(the) radiance

ٱلنَّعِيمِ

(of) bliss.

٢٤

(24)

تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ٢٤

(24) You will recognize in their faces the radiance of pleasure.

يُسْقَوْنَ

They will be given to drink

مِن

of

رَّحِيقٍ

a pure wine

مَّخْتُومٍ

sealed,

٢٥

(25)

يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ٢٥

(25) They will be given to drink [pure] wine [which was] sealed.

خِتَٰمُهُۥ

Its seal

مِسْكٌ

(will be of) musk.

ج

وَفِى

And for

ذَٰلِكَ

that

فَلْيَتَنَافَسِ

let aspire

ٱلْمُتَنَٰفِسُونَ

the aspirers.

٢٦

(26)

خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ

٢٦

(26) The last of it is musk. So for this let the competitors compete.

وَمِزَاجُهُۥ

And its mixture

مِن

(is) of

تَسْنِيمٍ

Tasneem,

٢٧

(27)

وَمِزَاجُهُۥ مِن تَسْنِيمٍ ٢٧

(27) And its mixture is of Tasneem,

عَيْنًا

A spring,

يَشْرَبُ

will drink

بِهَا

from it,

ٱلْمُقَرَّبُونَ

those brought near.

٢٨

(28)

عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ٢٨

(28) A spring from which those near [to Allah] drink.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

أَجْرَمُواْ

committed crimes

كَانُواْ

used to

مِنَ

at

ٱلَّذِينَ

those who

ءَامَنُواْ

believed

يَضْحَكُونَ

laugh.

٢٩

(29)

إِنَّ ٱلَّذِينَ أَجْرَمُواْ كَانُواْ مِنَ ٱلَّذِينَ ءَامَنُواْ يَضْحَكُونَ ٢٩

(29) Indeed, those who committed crimes used to laugh at those who believed.

وَإِذَا

And when

مَرُّواْ

they passed

بِهِمْ

by them,

يَتَغَامَزُونَ

they winked at one another.

٣٠

(30)

وَإِذَا مَرُّواْ بِهِمْ يَتَغَامَزُونَ ٣٠

(30) And when they passed by them, they would exchange derisive glances.

وَإِذَا

And when

ٱنقَلَبُوٓاْ

they returned

إِلَىٰٓ

to

أَهْلِهِمُ

their people,

ٱنقَلَبُواْ

they would return

فَكِهِينَ

jesting.

٣١

(31)

وَإِذَا ٱنقَلَبُوٓاْ إِلَىٰٓ أَهْلِهِمُ ٱنقَلَبُواْ فَكِهِينَ ٣١

(31) And when they returned to their people, they would return jesting.

وَإِذَا

And when

رَأَوْهُمْ

they saw them,

قَالُوٓاْ

they said,

إِنَّ

"Indeed,

هَٰٓؤُلَآءِ

these

لَضَآلُّونَ

surely have gone astray."

٣٢

(32)

وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ٣٢

(32) And when they saw them, they would say, "Indeed, those are truly lost."

وَمَآ

But not

أُرْسِلُوا۟

they had been sent

عَلَيْهِمْ

over them

حَٰفِظِينَ

(as) guardians.

٣٣

(33)

وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ حَٰفِظِينَ ٣٣

(33) But they had not been sent as guardians over them.

فَٱلْيَوْمَ

So today

ٱلَّذِينَ

those who

ءَامَنُوا۟

believed -

مِنَ

at

ٱلْكُفَّارِ

the disbelievers

يَضْحَكُونَ

they will laugh,

٣٤

(34)

فَٱلْيَوْمَ ٱلَّذِينَ ءَامَنُواْ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ٣٤

(34) So Today those who believed are laughing at the disbelievers,

عَلَى

On

ٱلْأَرَآئِكِ

the thrones

يَنظُرُونَ

observing.

٣٥

(35)

عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ٣٥

(35) On adorned couches, observing.

هَلْ

Have (not)

ثُوِّبَ

been rewarded

ٱلْكُفَّارُ

the disbelievers

مَا

(for) what

كَانُواْ

they used (to)

يَفْعَلُونَ

do?

٣٦

(36)

هَلۡ ثُوِّبَ ٱلۡكُفَّارُ مَا كَانُواْ يَفۡعَلُونَ ٣٦

(36) Have the disbelievers [not] been rewarded [this Day] for what they used to do?

ءَايَٰتُهَا ٢٥

Verses 25

سُورَةُ ٱلْإنشَقَاقِ

Chapter 84 The Splitting Open

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

إِذَا

When

ٱلسَّمَآءُ

the sky

ٱنشَقَّتْ

is split asunder,

١

(1)

إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ ١

(1) When the sky has split [open]

وَأَذِنَتْ

And has listened

لِرَبِّهَا

to its Lord

وَحُقَّتْ

and was obligated,

٢

(2)

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ٢

(2) And has responded to its Lord and was obligated [to do so]

وَإِذَا

And when

ٱلْأَرْضُ

the earth

مُدَّتْ

is spread,

٣

(3)

وَإِذَا ٱلْأَرْضُ مُدَّتْ ٣

(3) And when the earth has been extended

وَأَلْقَتْ

And has cast out

مَا

what

فِيهَا

(is) in it

وَتَخَلَّتْ

and becomes empty,

٤

(4)

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ٤

(4) And has cast out that within it and relinquished [it]

وَأَذِنَتْ

And has listened

لِرَبِّهَا

to its Lord

وَحُقَّتْ

and was obligated.

٥

(5)

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ٥

(5) And has responded to its Lord and was obligated [to do so] -

يَٰٓأَيُّهَا

O mankind

ٱلْإِنسَٰنُ

إِنَّكَ

Indeed, you

كَادِحٌ

(are) laboring

إِلَىٰ

to

رَبِّكَ

your Lord

كَدْحًا

(with) exertion

فَمُلَٰقِيهِ

and you (will) meet Him.

٦

(6)

يَٰٓأَيُّهَا ٱلْإِنسَٰنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَٰقِيهِ

٦

(6) O mankind, indeed you are laboring toward your Lord with [great] exertion and will meet it.

فَأَمَّا

Then as for

مَنْ

(him) who

أُوتِىَ

is given

كِتَٰبَهُۥ

his record

بِيَمِينِهِۦ

in his right hand,

٧

(7)

فَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ بِيَمِينِهِۦ ٧

(7) Then as for he who is given his record in his right hand,

فَسَوْفَ

Then soon

يُحَاسَبُ

his account will be taken

حِسَابًا

an account,

يَسِيرًا

easy,

٨

(8)

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ٨

(8) He will be judged with an easy account

وَيَنقَلِبُ

And he will return

إِلَىٰٓ

to

أَهْلِهِۦ

his people

مَسْرُورًا

happily.

٩

(9)

وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ٩

(9) And return to his people in happiness.

وَأَمَّا

But as for

مَنْ

(him) who

أُوتِىَ

is given

كِتَٰبَهُۥ

his record

وَرَآءَ

behind

ظَهْرِهِۦ

his back,

١٠

(10)

وَأَمَّا مَنْ أُوتِىَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ١٠

(10) But as for he who is given his record behind his back,

فَسَوْفَ

Then soon

يَدْعُواْ

he will call

ثُبُورًا

(for) destruction,

١١

(11)

فَسَوْفَ يَدْعُواْ ثُبُورًا ١١

(11) He will cry out for destruction

وَيَصْلَىٰ

And he will burn

سَعِيرًا

(in) a Blaze.

١٢

(12)

وَيَصْلَىٰ سَعِيرًا ١٢

(12) And [enter to] burn in a Blaze.

إِنَّهُۥ

Indeed, he

كَانَ

had been

فِىٓ

among

أَهْلِهِۦ

his people

مَسْرُورًا

happy,

١٣

(13)

إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ١٣

(13) Indeed, he had [once] been among his people in happiness;

إِنَّهُۥ

Indeed, he

ظَنَّ

(had) thought

أَن

that

لَّن

never

يَحُورَ

he would return.

١٤

(14)

إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ١٤

(14) Indeed, he had thought he would never return [to Allah].

بَلَىٰٓ

Yes

إِنَّ

Indeed,

رَبَّهُۥ

his Lord

كَانَ

was

بِهِۦ

of him

بَصِيرًا

All-Seer.

١٥

(15)

بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ١٥

(15) But yes! Indeed, his Lord was ever of him, Seeing.

فَلَآ

But nay

أُقْسِمُ

I swear

بِٱلشَّفَقِ

by the twilight glow,

١٦

(16)

فَلَآ أُقْسِمُ بِٱلشَّفَقِ ١٦

(16) So I swear by the twilight glow

وَٱلَّيْلِ

And the night

وَمَا

and what

وَسَقَ

it envelops,

١٧

(17)

وَٱلَّيْلِ وَمَا وَسَقَ ١٧

(17) And [by] the night and what it envelops

وَٱلْقَمَرِ

And the moon

إِذَا

when

ٱتَّسَقَ

it becomes full,

١٨

(18)

وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ١٨

(18) And [by] the moon when it becomes full

لَتَرْكَبُنَّ

You will surely embark

طَبَقًا

(to) stage

عَن

from

طَبَقٍ

stage.

١٩

(19)

لَتَرْكَبُنَّ طَبَقًا عَن طَبَق ١٩

(19) [That] you will surely experience state after state.

فَمَا

So what

لَهُمْ

(is) for them

لَا

not

يُؤْمِنُونَ

they believe,

٢٠

(20)

فَمَا لَهُمْ لَا يُؤْمِنُونَ ٢٠

(20) So what is [the matter] with them [that] they do not believe,

وَإِذَا

And when

قُرِئَ

is recited

عَلَيْهِمُ

to them

ٱلْقُرْءَانُ

the Quran,

لَا

not

يَسْجُدُونَ

they prostrate?

۩

٢١

(21)

وَإِذَا قُرِئَ عَلَيۡهِمُ ٱلۡقُرۡءَانُ لَا يَسۡجُدُونَ ۩ ٢١

(21) And when the Qur'an is recited to them, they do not prostrate [to Allah]?

بَلِ

Nay

ٱلَّذِينَ

Those who

كَفَرُواْ

disbelieved

يُكَذِّبُونَ

deny,

٢٢

(22)

بَلِ ٱلَّذِينَ كَفَرُواْ يُكَذِّبُونَ ٢٢

(22) But those who have disbelieved deny,

وَٱللَّهُ

And Allah

أَعۡلَمُ

(is) most knowing

بِمَا

of what

يُوعُونَ

they keep within themselves.

٢٣

(23)

وَٱللَّهُ أَعۡلَمُ بِمَا يُوعُونَ ٢٣

(23) And Allah is most knowing of what they keep within themselves.

فَبَشِّرْهُم

So give them tidings

بِعَذَابٍ

of a punishment

أَلِيمٍ

painful,

٢٤

(24)

فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ٢٤

(24) So give them tidings of a painful punishment,

إِلَّا

Except

ٱلَّذِينَ

those who

ءَامَنُواْ

believe

وَعَمِلُواْ

and do

ٱلصَّٰلِحَٰتِ

righteous deeds.

لَهُمْ

For them

أَجْرٌ

(is) a reward

غَيْرُ

never

مَمْنُونٍ

ending.

(25)

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ٢٥

(25) Except for those who believe and do righteous deeds. For them is a reward uninterrupted.

ءَايَٰتُهَا ٢٢

Verses 22

سُورَةُ ٱلْبُرُوجِ

Chapter 85 The Constellations

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَٱلسَّمَآءِ

By the sky,

ذَاتِ

containing

ٱلْبُرُوجِ

the constellations,

١

(1)

وَٱلسَّمَآءِ ذَاتِ ٱلْبُرُوجِ ١

(1) By the sky containing great stars

وَٱلْيَوْمِ

And the Day

ٱلْمَوْعُودِ

Promised,

٢

(2)

وَٱلْيَوْمِ ٱلْمَوْعُودِ ٢

(2) And [by] the promised Day

وَشَاهِدٍ

And (the) witness

وَمَشْهُودٍ

and what is witnessed,

٣

(3)

وَشَاهِدٍ وَمَشْهُودٍ ٣

(3) And [by] the witness and what is witnessed,

قُتِلَ

Destroyed were

أَصْحَٰبُ

(the) companions

ٱلْأُخْدُودِ

(of) the pit,

٤

(4)

قُتِلَ أَصْحَٰبُ ٱلْأُخْدُودِ ٤

(4) Cursed were the companions of the trench

ٱلنَّارِ

(Of) the fire

ذَاتِ

full

ٱلْوَقُودِ

(of) the fuel,

٥

(5)

ٱلنَّارِ ذَاتِ ٱلْوَقُودِ ٥

(5) [Containing] the fire full of fuel,

إِذْ

When

هُمْ

they

عَلَيْهَا

by it

قُعُودٌ

(were) sitting,

٦

(6)

إِذْ هُمْ عَلَيْهَا قُعُودٌ ٦

(6) When they were sitting near it

وَهُمْ

And they

عَلَىٰ

over

مَا

what

يَفْعَلُونَ

they were doing

بِٱلْمُؤْمِنِينَ

to the believers

شُهُودٌ

witnesses.

٧

(7)

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ٧

(7) And they, to what they were doing against the believers, were witnesses.

وَمَا

And not

نَقَمُواْ

they resented

مِنْهُمْ

[of] them

إِلَّآ

except

أَن

that

يُؤْمِنُوا۟

they believed

بِٱللَّهِ

in Allah

ٱلْعَزِيزِ

the All-Mighty,

ٱلْحَمِيدِ

the Praiseworthy,

٨

(8)

وَمَا نَقَمُوا۟ مِنْهُمْ إِلَّآ أَن يُؤْمِنُوا۟ بِٱللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ٨

(8) And they resented them not except because they believed in Allah, the Exalted in Might, the Praiseworthy,

ٱلَّذِى

The One Who,

لَهُۥ

for Him

مُلْكُ

(is) the dominion

ٱلسَّمَٰوَٰتِ

(of) the heavens

وَٱلْأَرْضِ

and the earth;

ج

وَٱللَّهُ

and Allah

عَلَىٰ

on

كُلِّ

every

شَىْءٍ

thing

شَهِيدٌ

(is) a Witness.

٩

(9)

ٱلَّذِى لَهُۥ مُلْكُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ شَهِيدٌ ٩

(9) To whom belongs the dominion of the heavens and the earth. And Allah, over all things, is Witness.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

فَتَنُوا۟

persecuted

ٱلْمُؤْمِنِينَ

the believing men

وَٱلْمُؤْمِنَٰتِ

and the believing women,

ثُمَّ

then

لَمْ

not

يَتُوبُوا۟

they repented,

فَلَهُمْ

then for them

عَذَابُ

(is the) punishment

جَهَنَّمَ

(of) Hell

وَلَهُمْ

and for them

عَذَابُ

(is the) punishment

ٱلْحَرِيقِ

(of) the Burning Fire.

١٠

(10)

إِنَّ ٱلَّذِينَ فَتَنُوا۟ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَٰتِ ثُمَّ لَمْ يَتُوبُوا۟ فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ ٱلْحَرِيقِ

١٠

(10) Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

the righteous deeds,

لَهُمْ

for them

جَنَّٰتٌ

(will be) Gardens

تَجْرِى

flow

مِن

from

تَحْتِهَا

underneath it

ٱلْأَنْهَٰرُ

the rivers.

ج

ذَٰلِكَ

That

ٱلْفَوْزُ

(is) the success

ٱلْكَبِيرُ

the great.

١١

(11)

إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ جَنَّٰتٌ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ ج ذَٰلِكَ ٱلْفَوْزُ ٱلْكَبِيرُ ١١

(11) Indeed, those who have believed and done righteous deeds will have gardens beneath which rivers flow. That is the great attainment.

إِنَّ

Indeed,

بَطْشَ

(the) Grip

رَبِّكَ

(of) your Lord

لَشَدِيدٌ

(is) surely strong.

١٢

(12)

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ١٢

(12) Indeed, the vengeance of your Lord is severe.

إِنَّهُۥ

Indeed He,

هُوَ

He

يُبْدِئُ

originates

وَيُعِيدُ

and repeats,

١٣

(13)

إِنَّهُۥ هُوَ يُبْدِئُ وَيُعِيدُ ١٣

(13) Indeed, it is He who originates [creation] and repeats.

وَهُوَ

And He

ٱلْغَفُورُ

(is) the Oft-Forgiving,

ٱلْوَدُودُ

the Most Loving,

١٤

(14)

وَهُوَ ٱلْغَفُورُ ٱلْوَدُودُ ١٤

(14) And He is the Forgiving, the Affectionate,

ذُو

Owner (of) the Throne

ٱلْعَرْشِ

ٱلْمَجِيدُ

the Glorious,

١٥

(15)

ذُو ٱلْعَرْشِ ٱلْمَجِيدُ ١٥

(15) Honorable Owner of the Throne,

فَعَّالٌ

Doer

لِّمَا

of what

يُرِيدُ

He intends.

١٦

(16)

فَعَّالٌ لِّمَا يُرِيدُ ١٦

(16) Effecter of what He intends.

هَلْ

Has

أَتَىٰكَ

come to you

حَدِيثُ

(the) story

ٱلْجُنُودِ

(of) the hosts,

١٧

(17)

هَلْ أَتَىٰكَ حَدِيثُ ٱلْجُنُودِ ١٧

(17) Has there reached you the story of the soldiers -

فِرْعَوْنَ

Firaun

وَثَمُودَ

and Thamud?

١٨

(18)

فِرْعَوْنَ وَثَمُودَ ١٨

(18) [Those of] Pharaoh and Thamud?

بَلِ

Nay

ٱلَّذِينَ

Those who

كَفَرُوا۟

disbelieve

فِى

(are) in

تَكْذِيبٍ

denial.

١٩

(19)

بَلِ ٱلَّذِينَ كَفَرُوا۟ فِى تَكْذِيبٍ ١٩

(19) But they who disbelieve are in [persistent] denial,

وَٱللَّهُ

But Allah

مِن

from

وَرَآئِهِم

behind them,

مُّحِيطٌۢ

encompasses.

٢٠

(20)

وَٱللَّهُ مِن وَرَآئِهِم مُّحِيطٌۢ ٢٠

(20) While Allah encompasses them from behind.

بَلْ

Nay

هُوَ

It

قُرْءَانٌ

(is) a Quran

مَّجِيدٌ

Glorious,

٢١

(21)

بَلْ هُوَ قُرْءَانٌ مَّجِيدٌ ٢١

(21) But this is an honored Qur'an

فِى

In

لَوْحٍ

a Tablet,

مَّحْفُوظٍۭ

Guarded.

٢٢

(22)

فِى لَوْحٍ مَّحْفُوظٍۭ ٢٢

(22) [Inscribed] in a Preserved Slate.

ءَايَٰتُهَا ١٧

Verses 17

سُورَةُ ٱلطَّارِقِ

Chapter 86 The Morning Star

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَٱلسَّمَآءِ

By the sky

وَٱلطَّارِقِ

and the night comer,

١

(1)

وَٱلسَّمَآءِ وَٱلطَّارِقِ ١

(1) By the sky and the night comer -

وَمَآ

And what

أَدْرَىٰكَ

can make you know

مَا

what

ٱلطَّارِقُ

the night comer (is)?

٢

(2)

وَمَآ أَدْرَىٰكَ مَا ٱلطَّارِقُ ٢

(2) And what can make you know what is the night comer?

ٱلنَّجْمُ

(It is) the star,

ٱلثَّاقِبُ

the piercing

٣

(3)

ٱلنَّجْمُ ٱلثَّاقِبُ ٣

(3) It is the piercing star -

إِن

Not

كُلُّ

(is) every

نَفْسٍ

soul

لَّمَّا

but

عَلَيْهَا

over it

حَافِظٌ

(is) a protector.

٤

(4)

إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ٤

(4) There is no soul but that it has over it a protector.

فَلْيَنظُرِ

So let see

ٱلْإِنسَٰنُ

man

مِمَّ

from what

خُلِقَ

he is created.

٥

(5)

فَلْيَنظُرِ ٱلْإِنسَٰنُ مِمَّ خُلِقَ ٥

(5) So let man observe from what he was created.

خُلِقَ

He is created

مِن

from

مَّآءٍ

a water,

دَافِق

ejected,

٦

(6)

خُلِقَ مِن مَّآءٍ دَافِق ٦

(6) He was created from a fluid, ejected,

يَخْرُجُ

Coming forth

مِن

from

بَيْنِ

between

ٱلصُّلْبِ

the backbone

وَٱلتَّرَآئِبِ

and the ribs.

٧

(7)

يَخْرُجُ مِن بَيْنِ ٱلصُّلْبِ وَٱلتَّرَآئِبِ ٧

(7) Emerging from between the backbone and the ribs.

إِنَّهُۥ

Indeed, He

عَلَىٰ

to

رَجْعِهِۦ

return him

لَقَادِرٌ

(is) Able.

٨

(8)

إِنَّهُۥ عَلَىٰ رَجْعِهِۦ لَقَادِرٌ ٨

(8) Indeed, Allah, to return him [to life], is Able.

يَوْمَ

(The) Day

تُبْلَى

will be tested

ٱلسَّرَآئِرُ

the secrets,

٩

(9)

يَوْمَ تُبْلَى ٱلسَّرَآئِرُ ٩

(9) The Day when secrets will be put on trial,

فَمَا

Then not

لَهُۥ

(is) for him

مِن

any

قُوَّةٍ

power

وَلَا

and not

نَاصِرٍ

any helper.

١٠

(10)

فَمَا لَهُۥ مِن قُوَّةٍ وَلَا نَاصِرٍ ١٠

(10) Then man will have no power or any helper.

وَٱلسَّمَآءِ

By the sky

ذَاتِ

which returns,

ٱلرَّجْعِ

١١

(11)

وَٱلسَّمَآءِ ذَاتِ ٱلرَّجْعِ ١١

(11) By the sky which returns [rain]

وَٱلْأَرْضِ

And the earth

ذَاتِ

which cracks open,

ٱلصَّدْعِ

١٢

(12)

وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ ١٢

(12) And [by] the earth which cracks open,

إِنَّهُۥ

Indeed, it

لَقَوْلٌ

(is) surely a Word

فَصْلٌ

decisive,

١٣

(13)

إِنَّهُۥ لَقَوْلٌ فَصْلٌ ١٣

(13) Indeed, the Qur'an is a decisive statement,

وَمَا

And not

هُوَ

it

بِٱلْهَزْلِ

(is) for amusement.

١٤

(14)

وَمَا هُوَ بِٱلْهَزْلِ ١٤

(14) And it is not amusement.

إِنَّهُمْ

Indeed, they

يَكِيدُونَ

are plotting

كَيْدًا

a plot,

١٥

(15)

إِنَّهُمْ يَكِيدُونَ كَيْدًا ١٥

(15) Indeed, they are planning a plan,

وَأَكِيدُ

But I am planning

كَيْدًا

a plan.

١٦

(16)

وَأَكِيدُ كَيْدًا ١٦

(16) But I am planning a plan.

فَمَهِّلِ

So give respite

ٱلْكَٰفِرِينَ

(to) the disbelievers.

أَمْهِلْهُمْ

Give respite to them -

رُوَيْدًا

little.

١٧

(17)

فَمَهِّلِ ٱلْكَٰفِرِينَ أَمْهِلْهُمْ رُوَيْدًا ١٧

(17) So allow time for the disbelievers. Leave them awhile.

ءَايَٰتُهَا ١٩

Verses 19

سُورَةُ ٱلْأَعْلَى

Chapter 87 The Most High

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

سَبِّحِ

Glorify

ٱسْمَ

(the) name

رَبِّكَ

(of) your Lord,

ٱلْأَعْلَى

the Most High,

١

(1)

سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ١

(1) Exalt the name of your Lord, the Most High,

ٱلَّذِى

The One Who

خَلَقَ

created,

فَسَوَّىٰ

then proportioned,

٢

(2)

ٱلَّذِى خَلَقَ فَسَوَّىٰ ٢

(2) Who created and proportioned

وَٱلَّذِى

And the One Who

قَدَّرَ

measured

فَهَدَىٰ

then guided,

٣

(3)

وَٱلَّذِى قَدَّرَ فَهَدَىٰ ٣

(3) And who destined and [then] guided

وَٱلَّذِىٓ

And the One Who

أَخْرَجَ

brings forth

ٱلْمَرْعَىٰ

the pasture,

٤

(4)

وَٱلَّذِىٓ أَخْرَجَ ٱلْمَرْعَىٰ ٤

(4) And who brings out the pasture

فَجَعَلَهُۥ

And then makes it

غُثَآءً

stubble,

أَحْوَىٰ

dark.

٥

(5)

فَجَعَلَهُۥ غُثَآءً أَحْوَىٰ ٥

(5) And [then] makes it black stubble.

سَنُقْرِئُكَ

We will make you recite

فَلَا

so not

تَنسَىٰٓ

you will forget,

٦

(6)

سَنُقْرِئُكَ فَلَا تَنسَىٰٓ ٦

(6) We will make you recite, [O Muhammad], and you will not forget,

إِلَّا

Except

مَا

what

شَآءَ

Allah wills

ٱللَّهُ

ج

إِنَّهُۥ

Indeed, He

يَعْلَمُ

knows

ٱلْجَهْرَ

the manifest

وَمَا

and what

يَخْفَىٰ

is hidden.

٧

(7)

إِلَّا مَا شَآءَ ٱللَّهُ ۚ إِنَّهُۥ يَعْلَمُ ٱلْجَهْرَ وَمَا يَخْفَىٰ ٧

(7) Except what Allah should will. Indeed, He knows what is declared and what is hidden.

وَنُيَسِّرُكَ

And We will ease you

لِلْيُسْرَىٰ

to the ease.

٨

(8)

وَنُيَسِّرُكَ لِلْيُسْرَىٰ ٨

(8) And We will ease you toward ease.

فَذَكِّرْ

So remind,

إِن

if

نَّفَعَتِ

benefits

ٱلذِّكْرَىٰ

the reminder.

٩

(9)

فَذَكِّرْ إِن نَّفَعَتِ ٱلذِّكْرَىٰ ٩

(9) So remind, if the reminder should benefit;

سَيَذَّكَّرُ

He will pay heed -

مَن

(one) who

يَخْشَىٰ

fears (Allah).

١٠

(10)

سَيَذَّكَّرُ مَن يَخْشَىٰ ١٠

(10) He who fears [Allah] will be reminded.

وَيَتَجَنَّبُهَا

And will avoid it

ٱلْأَشْقَى

the wretched one.

١١

(11)

وَيَتَجَنَّبُهَا ٱلْأَشْقَى ١١

(11) But the wretched one will avoid it -

ٱلَّذِى

The one who

يَصْلَى

will burn

ٱلنَّارَ

(in) the Fire

ٱلْكُبْرَىٰ

[the] great.

١٢

(12)

ٱلَّذِى يَصْلَى ٱلنَّارَ ٱلْكُبْرَىٰ ١٢

(12) [He] who will [enter and] burn in the greatest Fire,

ثُمَّ

Then

لَا

not

يَمُوتُ

he will die

فِيهَا

therein

وَلَا

and not

يَحْيَىٰ

will live.

١٣

(13)

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ١٣

(13) Neither dying therein nor living.

قَدْ

Certainly,

أَفْلَحَ

has succeeded

مَن

(one) who

تَزَكَّىٰ

purifies (himself),

١٤

(14)

قَدْ أَفْلَحَ مَن تَزَكَّىٰ ١٤

(14) He has certainly succeeded who purifies himself

وَذَكَرَ

And remembers

ٱسْمَ

(the) name

رَبِّهِۦ

(of) his Lord

فَصَلَّىٰ

and prays.

١٥

(15)

وَذَكَرَ ٱسْمَ رَبِّهِۦ فَصَلَّىٰ ١٥

(15) And mentions the name of his Lord and prays.

بَلْ

Nay

تُؤْثِرُونَ

You prefer

ٱلْحَيَوٰةَ

the life

ٱلدُّنْيَا

(of) the world,

١٦

(16)

بَلْ تُؤْثِرُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ١٦

(16) But you prefer the worldly life,

وَٱلْءَاخِرَةُ

While the Hereafter

خَيْرٌ

(is) better

وَأَبْقَىٰٓ

and everlasting.

١٧

(17)

وَٱلْءَاخِرَةُ خَيْرٌ وَأَبْقَىٰٓ ١٧

(17) While the Hereafter is better and more enduring.

إِنَّ

Indeed,

هَٰذَا

this

لَفِى

surely (is) in

ٱلصُّحُفِ

the Scriptures

ٱلْأُولَىٰ

[the] former,

١٨

(18)

إِنَّ هَٰذَا لَفِى ٱلصُّحُفِ ٱلْأُولَىٰ ١٨

(18) Indeed, this is in the former scriptures,

صُحُفِ

(The) Scriptures

إِبْرَٰهِيمَ

(of) Ibrahim

وَمُوسَىٰ

and Musa.

١٩

(19)

صُحُفِ إِبْرَٰهِيمَ وَمُوسَىٰ ١٩

(19) The scriptures of Abraham and Moses.

ءَايَٰتُهَا ٢٦

Verses 26

سُورَةُ ٱلْغَاشِيَةِ

Chapter 88 The Overwhelming

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

هَلْ

Has

أَتَىٰكَ

(there) come to you

حَدِيثُ

(the) news

ٱلْغَٰشِيَةِ

(of) the Overwhelming?

١

(1)

هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ ١

(1) Has there reached you the report of the Overwhelming [event]?

وُجُوهٌ

Faces

يَوْمَئِذٍ

that Day

خَٰشِعَةٌ

(will be) humbled,

٢

(2)

وُجُوهٌ يَوْمَئِذٍ خَٰشِعَةٌ ٢

(2) [Some] faces, that Day, will be humbled,

عَامِلَةٌ

Laboring,

نَّاصِبَةٌ

exhausted.

٣

(3)

عَامِلَةٌ نَّاصِبَةٌ ٣

(3) Working [hard] and exhausted.

تَصْلَىٰ

They will burn

نَارًا

(in) a Fire

حَامِيَةً

intensely hot.

٤

(4)

تَصْلَىٰ نَارًا حَامِيَةً ٤

(4) They will [enter to] burn in an intensely hot Fire.

تُسْقَىٰ

They will be given to drink

مِنْ

from

عَيْنٍ

a spring,

ءَانِيَةٍ

boiling.

٥

(5)

تُسْقَىٰ مِنْ عَيْنٍ ءَانِيَةٍ ٥

(5) They will be given drink from a boiling spring.

لَّيْسَ

Not is

لَهُمْ

for them

طَعَامٌ

food

إِلَّا

except

مِن

from

ضَرِيعٍ

a bitter thorny plant,

٦

(6)

لَّيْسَ لَهُمْ طَعَامٌ إِلَّا مِن ضَرِيعٍ ٦

(6) For them there will be no food except from a poisonous, thorny plant

لَّا

Not

يُسْمِنُ

it nourishes

وَلَا

and not

يُغْنِى

it avails

مِن

from

جُوعٍ

hunger.

٧

(7)

لَّا يُسْمِنُ وَلَا يُغْنِى مِن جُوعٍ ٧

(7) Which neither nourishes nor avails against hunger.

وُجُوهٌ

Faces

يَوْمَئِذٍ

that Day

نَّاعِمَةٌ

(will be) joyful.

٨

(8)

وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ٨

(8) [Other] faces, that Day, will show pleasure.

لِّسَعْيِهَا

With their effort

رَاضِيَةٌ

satisfied,

٩

(9)

لِّسَعْيِهَا رَاضِيَةٌ ٩

(9) With their effort [they are] satisfied

فِى

In

جَنَّةٍ

a garden

عَالِيَةٍ

elevated.

١٠

(10)

فِى جَنَّةٍ عَالِيَةٍ ١٠

(10) In an elevated garden,

لَّا

Not

تَسْمَعُ

they will hear

فِيهَا

therein

لَٰغِيَةً

vain talk.

١١

(11)

لَّا تَسْمَعُ فِيهَا لَٰغِيَةً ١١

(11) Wherein they will hear no unsuitable speech.

فِيهَا

Therein

عَيْنٌ

(will be) a spring

جَارِيَةٌ

flowing,

١٢

(12)

فِيهَا عَيْنٌ جَارِيَةٌ ١٢

(12) Within it is a flowing spring.

فِيهَا

Therein

سُرُرٌ

(will be) thrones

مَّرْفُوعَةٌ

raised high,

١٣

(13)

فِيهَا سُرُرٌ مَّرْفُوعَةٌ ١٣

(13) Within it are couches raised high

وَأَكْوَابٌ

And cups

مَّوْضُوعَةٌ

put in place,

١٤

(14)

وَأَكْوَابٌ مَّوْضُوعَةٌ ١٤

(14) And cups put in place

وَنَمَارِقُ

And cushions

مَصْفُوفَةٌ

lined up,

١٥

(15)

وَنَمَارِقُ مَصْفُوفَةٌ ١٥

(15) And cushions lined up

وَزَرَابِىُّ

And carpets

مَبْثُوثَةٌ

spread out.

١٦

(16)

وَزَرَابِيُّ مَبْثُوثَةٌ ١٦

(16) And carpets spread around.

أَفَلَا

Then do not

يَنظُرُونَ

they look

إِلَى

towards

ٱلْإِبِلِ

the camels,

كَيْفَ

how

خُلِقَتْ

they are created?

١٧

(17)

أَفَلَا يَنظُرُونَ إِلَى ٱلْإِبِلِ كَيْفَ خُلِقَتْ ١٧

(17) Then do they not look at the camels - how they are created?

وَإِلَى

And towards

ٱلسَّمَآءِ

the sky,

كَيْفَ

how

رُفِعَتْ

it is raised?

١٨

(18)

وَإِلَى ٱلسَّمَآءِ كَيْفَ رُفِعَتْ ١٨

(18) And at the sky - how it is raised?

وَإِلَى

And towards

ٱلْجِبَالِ

the mountains,

كَيْفَ

how

نُصِبَتْ

they are fixed?

١٩

(19)

وَإِلَى ٱلْجِبَالِ كَيْفَ نُصِبَتْ ١٩

(19) And at the mountains - how they are erected?

وَإِلَى

And towards

ٱلْأَرْضِ

the earth,

كَيْفَ

how

سُطِحَتْ

it is spread out?

٢٠

(20)

وَإِلَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ٢٠

(20) And at the earth - how it is spread out?

فَذَكِّرْ

So remind,

إِنَّمَآ

only

أَنتَ

you

مُذَكِّرٌ

(are) a reminder.

٢١

(21)

فَذَكِّرْ إِنَّمَآ أَنتَ مُذَكِّرٌ ٢١

(21) So remind, [O Muhammad]; you are only a reminder.

لَّسْتَ

You are not

عَلَيْهِم

over them

بِمُصَيْطِرٍ

a controller,

٢٢

(22)

لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ٢٢

(22) You are not over them a controller.

إِلَّا

But

مَن

whoever

تَوَلَّىٰ

turns away

وَكَفَرَ

and disbelieves,

٢٣

(23)

إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ٢٣

(23) However, he who turns away and disbelieves -

فَيُعَذِّبُهُ

Then Allah will punish him

ٱللَّهُ

ٱلْعَذَابَ

(with) the punishment

ٱلْأَكْبَرَ

greatest.

٢٤

(24)

فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ٢٤

(24) Then Allah will punish him with the greatest punishment.

إِنَّ

Indeed,

إِلَيْنَآ

to Us

إِيَابَهُمْ

(will be) their return,

٢٥

(25)

إِنَّ إِلَيْنَآ إِيَابَهُمْ ٢٥

(25) Indeed, to Us is their return.

ثُمَّ

Then

إِنَّ

indeed,

عَلَيْنَا

upon Us

حِسَابَهُم

(is) their account.

٢٦

(26)

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ٢٦

(26) Then indeed, upon Us is their account.

ءَايَٰتُهَا ٣٠

Verses 30

سُورَةُ ٱلْفَجْرِ

Chapter 89 The Dawn

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَٱلْفَجْرِ

By the dawn,

١

(1)

وَٱلْفَجْرِ ١

(1) By the dawn

وَلَيَالٍ

And the nights

عَشْرٍ

ten.

٢

(2)

وَلَيَالٍ عَشْرٍ ٢

(2) And [by] ten nights

وَٱلشَّفْعِ

And the even

وَٱلْوَتْرِ

and the odd,

٣

(3)

وَٱلشَّفْعِ وَٱلْوَتْرِ ٣

(3) And [by] the even [number] and the odd

وَٱلَّيْلِ

And the night

إِذَا

when

يَسْرِ

it passes.

٤

(4)

وَٱلَّيْلِ إِذَا يَسْرِ ٤

(4) And [by] the night when it passes,

هَلْ

Is

فِى

in

ذَٰلِكَ

that

قَسَمٌ

(not) an oath

لِّذِى

for those who understand?

حِجْرٍ

٥

(5)

هَلْ فِى ذَٰلِكَ قَسَمٌ لِّذِى حِجْرٍ ٥

(5) Is there [not] in [all] that an oath [sufficient] for one of perception?

أَلَمْ

Did not

تَرَ

you see

كَيْفَ

how

فَعَلَ

dealt

رَبُّكَ

your Lord

بِعَادٍ

with Aad,

٦

(6)

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦

(6) Have you not considered how your Lord dealt with 'Aad -

إِرَمَ

Iram,

ذَاتِ

possessors (of) lofty pillars,

ٱلْعِمَادِ

٧

(7)

إِرَمَ ذَاتِ ٱلْعِمَادِ ٧

(7) [With] Iram - who had lofty pillars,

ٱلَّتِى

Which

لَمْ

not

يُخْلَقْ

had been created

مِثْلُهَا

like them

فِى

in

ٱلْبِلَٰدِ

the cities,

٨

(8)

ٱلَّتِى لَمْ يُخْلَقْ مِثْلُهَا فِى ٱلْبِلَٰدِ ٨

(8) The likes of whom had never been created in the land?

وَثَمُودَ

And Thamud,

ٱلَّذِينَ

who

جَابُوا۟

carved out

ٱلصَّخْرَ

the rocks

بِٱلْوَادِ

in the valley,

٩

(9)

وَثَمُودَ ٱلَّذِينَ جَابُوا۟ ٱلصَّخْرَ بِٱلْوَادِ ٩

(9) And [with] Thamud, who carved out the rocks in the valley?

وَفِرْعَوْنَ

And Firaun,

ذِى

owner of stakes?

ٱلْأَوْتَادِ

١٠

(10)

وَفِرْعَوْنَ ذِى ٱلْأَوْتَادِ ١٠

(10) And [with] Pharaoh, owner of the stakes? -

ٱلَّذِينَ

Who

طَغَوْا۟

transgressed

فِى

in

ٱلْبِلَٰدِ

the lands,

١١

(11)

ٱلَّذِينَ طَغَوْا۟ فِى ٱلْبِلَٰدِ ١١

(11) [All of] whom oppressed within the lands

فَأَكْثَرُوا۟

And (made) much

فِيهَا

therein

ٱلْفَسَادَ

corruption.

١٢

(12)

فَأَكْثَرُوا۟ فِيهَا ٱلْفَسَادَ ١٢

(12) And increased therein the corruption.

فَصَبَّ

So poured

عَلَيْهِمْ

on them

رَبُّكَ

your Lord

سَوْطَ

scourge

عَذَابٍ

(of) punishment.

١٣

(13)

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ١٣

(13) So your Lord poured upon them a scourge of punishment.

إِنَّ

Indeed,

رَبَّكَ

your Lord

لَبِٱلْمِرْصَادِ

(is) surely Ever Watchful.

١٤

(14)

إِنَّ رَبَّكَ لَبِٱلْمِرْصَادِ ١٤

(14) Indeed, your Lord is in observation.

فَأَمَّا

And as for

ٱلْإِنسَٰنُ

man,

إِذَا

when

مَا

ٱبْتَلَىٰهُ

tries him

رَبُّهُۥ

his Lord

فَأَكْرَمَهُۥ

and is generous to him

وَنَعَّمَهُۥ

and favors him,

فَيَقُولُ

he says,

رَبِّىٓ

"My Lord

أَكْرَمَنِ

has honored me."

١٥

(15)

فَأَمَّا ٱلْإِنسَٰنُ إِذَا مَا ٱبْتَلَىٰهُ رَبُّهُۥ فَأَكْرَمَهُۥ وَنَعَّمَهُۥ فَيَقُولُ رَبِّىٓ أَكْرَمَنِ ١٥

(15) And as for man, when his Lord tries him and [thus] is generous to him and favors him, he says, "My Lord has honored me."

وَأَمَّآ

But

إِذَا

when

مَا

ٱبْتَلَىٰهُ

He tries him

فَقَدَرَ

and restricts

عَلَيْهِ

for him

رِزْقَهُۥ

his provision,

فَيَقُولُ

then he says

رَبِّىٓ

"My Lord

أَهَٰنَنِ

(has) humiliated me."

١٦

(16)

وَأَمَّآ إِذَا مَا ٱبْتَلَىٰهُ فَقَدَرَ عَلَيْهِ رِزْقَهُۥ فَيَقُولُ رَبِّىٓ أَهَٰنَنِ ١٦

(16) But when He tries him and restricts his provision, he says, "My Lord has humiliated me."

كَلَّا

Nay

صلى

بَل

But

لَّا

not

تُكْرِمُونَ

you honor

ٱلْيَتِيمَ

the orphan,

١٧

(17)

كَلَّا ۖ بَل لَّا تُكْرِمُونَ ٱلْيَتِيمَ ١٧

(17) No! But you do not honor the orphan

وَلَا

And not

تَحَٰٓضُّونَ

you feel the urge

عَلَىٰ

to

طَعَامِ

feed

ٱلْمِسْكِينِ

the poor.

١٨

(18)

وَلَا تَحَٰٓضُّونَ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ١٨

(18) And you do not encourage one another to feed the poor.

وَتَأْكُلُونَ

And you consume

ٱلتُّرَاثَ

the inheritance

أَكْلًا

devouring altogether,

لَّمًّا

١٩

(19)

وَتَأْكُلُونَ ٱلتُّرَاثَ أَكْلًا لَّمًّا ١٩

(19) And you consume inheritance, devouring [it] altogether,

وَتُحِبُّونَ

And you love

ٱلْمَالَ

wealth

حُبًّا

(with) love

جَمًّا

immense.

٢٠

(20)

وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا ٢٠

(20) And you love wealth with immense love.

كَلَّآ

Nay

إِذَا

When

دُكَّتِ

is leveled

ٱلْأَرْضُ

the earth,

دَكًّا

pounded and crushed,

دَكًّا

٢١

(21)

كَلَّآ إِذَا دُكَّتِ ٱلْأَرْضُ دَكًّا دَكًّا ٢١

(21) No! When the earth has been leveled - pounded and crushed -

وَجَآءَ

And comes

رَبُّكَ

your Lord

وَٱلْمَلَكُ

and the Angels,

صَفًّا

rank upon rank,

صَفًّا

٢٢

(22)

وَجَآءَ رَبُّكَ وَٱلْمَلَكُ صَفًّا صَفًّا ٢٢

(22) And your Lord has come and the angels, rank upon rank,

وَجِا۟ىٓءَ

And is brought,

يَوْمَئِذٍۭ

that Day,

بِجَهَنَّمَ

Hell.

ۚ

يَوْمَئِذٍ

That Day

يَتَذَكَّرُ

will remember

ٱلْإِنسَـٰنُ

man,

وَأَنَّىٰ

but how

لَهُ

(will be) for him

ٱلذِّكْرَىٰ

the remembrance?

٢٣

(23)

وَجِا۟ىٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ ٱلْإِنسَـٰنُ وَأَنَّىٰ لَهُ ٱلذِّكْرَىٰ ٢٣

(23) And brought [within view], that Day, is Hell - that Day, man will remember, but what good to him will be the remembrance?

يَقُولُ

He will say,

يَٰلَيْتَنِى

"O I wish

قَدَّمْتُ

I had sent forth

لِحَيَاتِى

for my life."

٢٤

(24)

يَقُولُ يَٰلَيْتَنِى قَدَّمْتُ لِحَيَاتِى ٢٤

(24) He will say, "Oh, I wish I had sent ahead [some good] for my life."

فَيَوْمَئِذٍ

So that Day

لَّا

not

يُعَذِّبُ

will punish,

عَذَابَهُۥٓ

(as) His punishment

أَحَدٌ

anyone.

٢٥

(25)

فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُۥٓ أَحَدٌ ٢٥

(25) So on that Day, none will punish [as severely] as His punishment,

وَلَا

And not

يُوثِقُ

will bind

وَثَاقَهُۥٓ

(as) His binding

أَحَدٌ

anyone.

٢٦

(26)

وَلَا يُوثِقُ وَثَاقَهُۥٓ أَحَدٌ ٢٦

(26) And none will bind [as severely] as His binding [of the evildoers].

يَٰٓأَيَّتُهَا

"O soul

ٱلنَّفْسُ

ٱلْمُطْمَئِنَّةُ

who is satisfied,

٢٧

(27)

يَٰٓأَيَّتُهَا ٱلنَّفْسُ ٱلْمُطْمَئِنَّةُ ٢٧

(27) [To the righteous it will be said], "O reassured soul,

ٱرْجِعِىٓ

Return

إِلَىٰ

to

رَبِّكِ

your Lord

رَاضِيَةً

well pleased,

مَّرْضِيَّةً

and pleasing.

٢٨

(28)

ٱرْجِعِىٓ إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ٢٨

(28) Return to your Lord, well-pleased and pleasing [to Him],

فَٱدْخُلِى

So enter

فِى

among

عِبَٰدِى

My slaves,

٢٩

(29)

فَٱدْخُلِى فِى عِبَٰدِى ٢٩

(29) And enter among My [righteous] servants

وَٱدْخُلِى

And enter

جَنَّتِى

My Paradise."

٣٠

(30)

وَٱدْخُلِى جَنَّتِى ٣٠

(30) And enter My Paradise."

ءَايَٰتُهَا ٢٠

Verses 20

سُورَةُ ٱلْبَلَدِ

Chapter 90 The City

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

لَآ

Nay

أُقْسِمُ

I swear

بِهَٰذَا

by this

ٱلْبَلَدِ

city,

١

(1)

لَآ أُقْسِمُ بِهَٰذَا ٱلْبَلَدِ ١

(1) I swear by this city, Makkah -

وَأَنتَ

And you

حِلٌّۢ

(are) free (to dwell)

بِهَٰذَا

in this

ٱلْبَلَدِ

city.

٢

(2)

وَأَنتَ حِلٌّۢ بِهَٰذَا ٱلْبَلَدِ ٢

(2) And you, [O Muhammad], are free of restriction in this city -

وَوَالِدٍ

And the begetter

وَمَا

and what

وَلَدَ

he begot.

٣

(3)

وَوَالِدٍ وَمَا وَلَدَ ٣

(3) And [by] the father and that which was born [of him],

لَقَدْ

Certainly,

خَلَقْنَا

We have created

ٱلْإِنسَٰنَ

man

فِى

(to be) in

كَبَدٍ

hardship.

٤

(4)

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِى كَبَدٍ ٤

(4) We have certainly created man into hardship.

أَيَحْسَبُ

Does he think

أَن

that

لَّن

not

يَقْدِرَ

has power

عَلَيْهِ

over him

أَحَدٌ

anyone?

٥

(5)

أَيَحْسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ ٥

(5) Does he think that never will anyone overcome him?

يَقُولُ

He will say,

أَهْلَكْتُ

"I have squandered

مَالًا

wealth

لُّبَدًا

abundant."

٦

(6)

يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ٦

(6) He says, "I have spent wealth in abundance."

أَيَحْسَبُ

Does he think

أَن

that

لَّمْ

not

يَرَهُۥٓ

sees him

أَحَدٌ

anyone?

٧

(7)

أَيَحْسَبُ أَن لَّمْ يَرَهُۥٓ أَحَدٌ ٧

(7) Does he think that no one has seen him?

أَلَمْ

Have not

نَجْعَل

We made

لَّهُۥ

for him

عَيْنَيْنِ

two eyes?

٨

(8)

أَلَمْ نَجْعَل لَّهُۥ عَيْنَيْنِ ٨

(8) Have We not made for him two eyes?

وَلِسَانًا

And a tongue,

وَشَفَتَيْنِ

and two lips?

٩

(9)

وَلِسَانًا وَشَفَتَيْنِ ٩

(9) And a tongue and two lips?

وَهَدَيْنَٰهُ

And shown him

ٱلنَّجْدَيْنِ

the two ways?

١٠

(10)

وَهَدَيْنَٰهُ ٱلنَّجْدَيْنِ ١٠

(10) And have shown him the two ways?

فَلَا

But not

ٱقْتَحَمَ

he has attempted

ٱلْعَقَبَةَ

the steep path.

١١

(11)

فَلَا ٱقْتَحَمَ ٱلْعَقَبَةَ ١١

(11) But he has not broken through the difficult pass.

وَمَآ

And what

أَدْرَىٰكَ

can make you know

مَا

what

ٱلْعَقَبَةُ

the steep path (is)?

١٢

(12)

وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ١٢

(12) And what can make you know what is [breaking through] the difficult pass?

فَكُّ

(It is) freeing

رَقَبَةٍ

a neck,

١٣

(13)

فَكُّ رَقَبَةٍ ١٣

(13) It is the freeing of a slave

أَوْ

Or

إِطْعَٰمٌ

feeding

فِى

in

يَوْمٍ

a day

ذِى

of severe hunger.

مَسْغَبَةٍ

١٤

(14)

أَوْ إِطْعَٰمٌ فِى يَوْمٍ ذِى مَسْغَبَةٍ ١٤

(14) Or feeding on a day of severe hunger

يَتِيمًا

An orphan

ذَا

of near relationship,

مَقْرَبَةٍ

١٥

(15)

يَتِيمًا ذَا مَقْرَبَةٍ ١٥

(15) An orphan of near relationship

أَوْ

Or

مِسْكِينًا

a needy person

ذَا

in misery,

مَتْرَبَةٍ

١٦

(16)

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ١٦

(16) Or a needy person in misery

ثُمَّ

Then

كَانَ

he is

مِنَ

of

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَتَوَاصَوْا۟

and enjoin (each other)

بِٱلصَّبْرِ

to patience,

وَتَوَاصَوْا۟

and enjoin (each other)

بِٱلْمَرْحَمَةِ

to compassion.

١٧

(17)

ثُمَّ كَانَ مِنَ ٱلَّذِينَ ءَامَنُوا۟ وَتَوَاصَوْا۟ بِٱلصَّبْرِ وَتَوَاصَوْا۟ بِٱلْمَرْحَمَةِ ١٧

(17) And then being among those who believed and advised one another to patience and advised one another to compassion.

أُو۟لَٰٓئِكَ

Those

أَصْحَٰبُ

(are the) companions

ٱلْمَيْمَنَةِ

(of) the right (hand).

١٨

(18)

أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْمَيْمَنَةِ ١٨

(18) Those are the companions of the right.

وَٱلَّذِينَ

But those who

كَفَرُوا۟

disbelieve

بِـَٔايَٰتِنَا

in Our Verses,

هُمْ

they

أَصْحَٰبُ

(are the) companions

ٱلْمَشْـَٔمَةِ

(of) the left (hand).

١٩

(19)

وَٱلَّذِينَ كَفَرُواْ بِـَٔايَٰتِنَا هُمْ أَصْحَٰبُ ٱلْمَشْـَٔمَةِ ١٩

(19) But they who disbelieved in Our signs - those are the companions of the left.

عَلَيْهِمْ

Over them,

نَارٌ

(will be the) Fire

مُّؤْصَدَةٌۢ

closed in.

٢٠

(20)

عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌۢ ٢٠

(20) Over them will be fire closed in.

ءَايَٰتُهَا ١٥

Verses 15

سُورَةُ ٱلشَّمْسِ

Chapter 91 The Sun

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَٱلشَّمْسِ

By the sun

وَضُحَىٰهَا

and its brightness,

١

(1)

وَٱلشَّمْسِ وَضُحَىٰهَا ١

(1) By the sun and its brightness

وَٱلْقَمَرِ

And the moon

إِذَا

when

تَلَىٰهَا

it follows it,

٢

(2)

وَٱلْقَمَرِ إِذَا تَلَىٰهَا ٢

(2) And [by] the moon when it follows it

وَٱلنَّهَارِ

And the day

إِذَا

when

جَلَّىٰهَا

it displays it,

٣

(3)

وَٱلنَّهَارِ إِذَا جَلَّىٰهَا ٣

(3) And [by] the day when it displays it

وَٱلَّيْلِ

And the night

إِذَا

when

يَغْشَىٰهَا

it covers it,

٤

(4)

وَٱلَّيْلِ إِذَا يَغْشَىٰهَا ٤

(4) And [by] the night when it covers it

وَٱلسَّمَآءِ

And the heaven

وَمَا

and (He) Who

بَنَىٰهَا

constructed it,

٥

(5)

وَٱلسَّمَآءِ وَمَا بَنَىٰهَا ٥

(5) And [by] the sky and He who constructed it

وَٱلْأَرْضِ

And the earth

وَمَا

and (He) Who

طَحَىٰهَا

spread it,

٦

(6)

وَٱلْأَرْضِ وَمَا طَحَىٰهَا ٦

(6) And [by] the earth and He who spread it

وَنَفْسٍ

And (the) soul

وَمَا

and (He) Who

سَوَّىٰهَا

proportioned it,

٧

(7)

وَنَفْسٍ وَمَا سَوَّىٰهَا ٧

(7) And [by] the soul and He who proportioned it

فَأَلْهَمَهَا

And He inspired it

فُجُورَهَا

(to distinguish) its wickedness

وَتَقْوَىٰهَا

and its righteousness,

٨

(8)

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَىٰهَا ٨

(8) And inspired it [with discernment of] its wickedness and its righteousness,

قَدْ

Indeed,

أَفْلَحَ

he succeeds

مَن

who

زَكَّىٰهَا

purifies it,

٩

(9)

قَدْ أَفْلَحَ مَن زَكَّىٰهَا ٩

(9) He has succeeded who purifies it,

وَقَدْ

And indeed,

خَابَ

he fails

مَن

who

دَسَّىٰهَا

buries it.

١٠

(10)

وَقَدْ خَابَ مَن دَسَّىٰهَا ١٠

(10) And he has failed who instills it [with corruption].

كَذَّبَتْ

Denied

ثَمُودُ

Thamud

بِطَغْوَىٰهَآ

by their transgression,

١١

(11)

كَذَّبَتْ ثَمُودُ بِطَغْوَىٰهَآ ١١

(11) Thamud denied [their prophet] by reason of their transgression,

إِذِ

When

ٱنۢبَعَثَ

(was) sent forth

أَشْقَىٰهَا

(the) most wicked of them.

١٢

(12)

إِذِ ٱنۢبَعَثَ أَشْقَىٰهَا ١٢

(12) When the most wretched of them was sent forth.

فَقَالَ

But said

لَهُمْ

to them

رَسُولُ

(the) Messenger

ٱللَّهِ

(of) Allah,

نَاقَةَ

"(It is the) she-camel

ٱللَّهِ

(of) Allah

وَسُقْيَٰهَا

and her drink."

١٣

(13)

فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقْيَٰهَا ١٣

(13) And the messenger of Allah [Salih] said to them, "[Do not harm] the she-camel of Allah or [prevent her from] her drink."

فَكَذَّبُوهُ

But they denied him,

فَعَقَرُوهَا

and they hamstrung her.

فَدَمْدَمَ

So destroyed

عَلَيْهِمْ

them

رَبُّهُم

their Lord

بِذَنۢبِهِمْ

for their sin

فَسَوَّىٰهَا

and leveled them.

١٤

(14)

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنۢبِهِمْ فَسَوَّىٰهَا ١٤

(14) But they denied him and hamstrung her. So their Lord brought down upon them destruction for their sin and made it equal [upon all of them].

وَلَا

And not

يَخَافُ

He fears

عُقْبَٰهَا

its consequences.

١٥

(15)

وَلَا يَخَافُ عُقْبَٰهَا ١٥

(15) And He does not fear the consequence thereof.

ءَايَٰتُهَا ٢١

Verses 21

سُورَةُ ٱلَّيْلِ

Chapter 92 The Night

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَٱلَّيْلِ

By the night

إِذَا

when

يَغْشَىٰ

it covers,

١

(1)

وَٱلَّيْلِ إِذَا يَغْشَىٰ ١

(1) By the night when it covers

وَٱلنَّهَارِ

And the day

إِذَا

when

تَجَلَّىٰ

it shines in brightness,

٢

(2)

وَٱلنَّهَارِ إِذَا تَجَلَّىٰ ٢

(2) And [by] the day when it appears

وَمَا

And (He) Who created

خَلَقَ

ٱلذَّكَرَ

the male

وَٱلْأُنثَىٰٓ

and the female,

٣

(3)

وَمَا خَلَقَ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ٣

(3) And [by] He who created the male and female,

إِنَّ

Indeed,

سَعْيَكُمْ

your efforts

لَشَتَّىٰ

(are) surely diverse.

٤

(4)

إِنَّ سَعْيَكُمْ لَشَتَّىٰ ٤

(4) Indeed, your efforts are diverse.

فَأَمَّا

Then as for

مَنْ

(him) who

أَعْطَىٰ

gives

وَٱتَّقَىٰ

and fears,

٥

(5)

فَأَمَّا مَنْ أَعْطَىٰ وَٱتَّقَىٰ ٥

(5) As for he who gives and fears Allah

وَصَدَّقَ

And believes

بِٱلْحُسْنَىٰ

in the best,

٦

(6)

وَصَدَّقَ بِٱلْحُسْنَىٰ ٦

(6) And believes in the best [reward],

فَسَنُيَسِّرُهُۥ

Then We will ease him

لِلْيُسْرَىٰ

towards [the] ease.

٧

(7)

فَسَنُيَسِّرُهُۥ لِلْيُسْرَىٰ ٧

(7) We will ease him toward ease.

وَأَمَّا

But as for

مَن

(him) who

بَخِلَ

withholds

وَٱسْتَغْنَىٰ

and considers himself free from need,

٨

(8)

وَأَمَّا مَن بَخِلَ وَٱسْتَغْنَىٰ ٨

(8) But as for he who withholds and considers himself free of need

وَكَذَّبَ

And denies

بِٱلْحُسْنَىٰ

the best,

٩

(9)

وَكَذَّبَ بِٱلْحُسْنَىٰ ٩

(9) And denies the best [reward],

فَسَنُيَسِّرُهُۥ

Then We will ease him

لِلْعُسْرَىٰ

towards [the] difficulty.

١٠

(10)

فَسَنُيَسِّرُهُۥ لِلْعُسْرَىٰ ١٠

(10) We will ease him toward difficulty.

وَمَا

And not

يُغْنِى

will avail

عَنْهُ

him

مَالُهُۥٓ

his wealth

إِذَا

when

تَرَدَّىٰٓ

he falls.

١١

(11)

وَمَا يُغْنِى عَنْهُ مَالُهُۥٓ إِذَا تَرَدَّىٰٓ ١١

(11) And what will his wealth avail him when he falls?

إِنَّ

Indeed,

عَلَيْنَا

upon Us

لَلْهُدَىٰ

(is) the guidance.

١٢

(12)

إِنَّ عَلَيْنَا لَلْهُدَىٰ ١٢

(12) Indeed, [incumbent] upon Us is guidance.

وَإِنَّ

And indeed,

لَنَا

for Us

لَلْءَاخِرَةَ

(is) the Hereafter

وَٱلْأُولَىٰ

and the first (life).

١٣

(13)

وَإِنَّ لَنَا لَلْءَاخِرَةَ وَٱلْأُولَىٰ ١٣

(13) And indeed, to Us belongs the Hereafter and the first [life].

فَأَنذَرْتُكُمْ

So I warn you

نَارًا

(of) a Fire

تَلَظَّىٰ

blazing,

١٤

(14)

فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ١٤

(14) So I have warned you of a Fire which is blazing.

لَا

Not

يَصْلَىٰهَآ

will burn (in) it

إِلَّا

except

ٱلْأَشْقَى

the most wretched,

١٥

(15)

لَا يَصْلَىٰهَآ إِلَّا ٱلْأَشْقَى ١٥

(15) None will [enter to] burn therein except the most wretched one.

ٱلَّذِى

The one who

كَذَّبَ

denied

وَتَوَلَّىٰ

and turned away.

١٦

(16)

ٱلَّذِى كَذَّبَ وَتَوَلَّىٰ ١٦

(16) Who had denied and turned away.

وَسَيُجَنَّبُهَا

But will be removed from it

ٱلْأَتْقَى

the righteous,

١٧

(17)

وَسَيُجَنَّبُهَا ٱلْأَتْقَى ١٧

(17) But the righteous one will avoid it -

ٱلَّذِى

The one who

يُؤْتِى

gives

مَالَهُۥ

his wealth

يَتَزَكَّىٰ

(to) purify himself,

١٨

(18)

ٱلَّذِى يُؤْتِى مَالَهُۥ يَتَزَكَّىٰ ١٨

(18) [He] who gives [from] his wealth to purify himself

وَمَا

And not

لِأَحَدٍ

for anyone

عِندَهُۥ

with him

مِن

any

نِّعْمَةٍ

favor

تُجْزَىٰٓ

to be recompensed

١٩

(19)

وَمَا لِأَحَدٍ عِندَهُۥ مِن نِّعْمَةٍ تُجْزَىٰٓ ١٩

(19) And not [giving] for anyone who has [done him] a favor to be rewarded

إِلَّا

Except

ٱبْتِغَآءَ

seeking

وَجْهِ

(the) Countenance

رَبِّهِ

(of) his Lord,

ٱلْأَعْلَىٰ

the Most High.

٢٠

(20)

إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ٢٠

(20) But only seeking the countenance of his Lord, Most High.

وَلَسَوْفَ

And soon, surely

يَرْضَىٰ

he will be pleased.

٢١

(21)

وَلَسَوْفَ يَرْضَىٰ ٢١

(21) And he is going to be satisfied.

ءَايَٰتُهَا ١١

Verses 11

سُورَةُ ٱلضُّحَىٰ

Chapter 93 The Morning Hours

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَٱلضُّحَىٰ

By the morning brightness,

١

(1)

وَٱلضُّحَىٰ ١

(1) By the morning brightness

وَٱلَّيْلِ

And the night

إِذَا

when

سَجَىٰ

it covers with darkness,

٢

(2)

وَٱلَّيْلِ إِذَا سَجَىٰ ٢

(2) And [by] the night when it covers with darkness,

مَا

Not

وَدَّعَكَ

has forsaken you

رَبُّكَ

your Lord

وَمَا

and not

قَلَىٰ

He is displeased,

٣

(3)

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٣

(3) Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you].

وَلَلْءَاخِرَةُ

And surely the Hereafter

خَيْرٌ

(is) better

لَّكَ

for you

مِنَ

than

ٱلْأُولَىٰ

the first.

٤

(4)

وَلَلْءَاخِرَةُ خَيْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ٤

(4) And the Hereafter is better for you than the first [life].

وَلَسَوْفَ

And soon

يُعْطِيكَ

will give you

رَبُّكَ

your Lord

فَتَرْضَىٰٓ

then you will be satisfied.

٥

(5)

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰٓ ٥

(5) And your Lord is going to give you, and you will be satisfied.

أَلَمْ

Did not

يَجِدْكَ

He find you

يَتِيمًا

an orphan

فَـَٔاوَىٰ

and give shelter?

٦

(6)

أَلَمْ يَجِدْكَ يَتِيمًا فَـَٔاوَىٰ ٦

(6) Did He not find you an orphan and give [you] refuge?

وَوَجَدَكَ

And He found you

ضَآلًّا

lost,

فَهَدَىٰ

so He guided,

٧

(7)

وَوَجَدَكَ ضَآلًّا فَهَدَىٰ ٧

(7) And He found you lost and guided [you],

وَوَجَدَكَ

And He found you

عَآئِلًا

in need,

فَأَغْنَىٰ

so He made self-sufficient.

٨

(8)

وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ٨

(8) And He found you poor and made [you] self-sufficient.

فَأَمَّا

So as for

ٱلْيَتِيمَ

the orphan,

فَلَا

then (do) not

تَقْهَرْ

oppress,

٩

(9)

فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ ٩

(9) So as for the orphan, do not oppress [him].

وَأَمَّا

And as for

ٱلسَّآئِلَ

one who asks,

فَلَا

then (do) not

تَنْهَرْ

repel,

١٠

(10)

وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ١٠

(10) And as for the petitioner, do not repel [him].

وَأَمَّا

But as for

بِنِعْمَةِ

(the) Favor

رَبِّكَ

(of) your Lord

فَحَدِّثْ

narrate.

١١

(11)

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ١١

(11) But as for the favor of your Lord, report [it].

ءَايَٰتُهَا ٨

Verses 8

سُورَةُ ٱلشَّرْحِ

Chapter 94 The Consolation

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

أَلَمْ

Have not

نَشْرَحْ

We expanded

لَكَ

for you

صَدْرَكَ

your breast?

١

(1)

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ١

(1) Did We not expand for you, [O Muhammad], your breast?

وَوَضَعْنَا

And We removed

عَنكَ

from you

وِزْرَكَ

your burden

٢

(2)

وَوَضَعْنَا عَنكَ وِزْرَكَ ٢

(2) And We removed from you your burden

ٱلَّذِىٓ

Which

أَنقَضَ

weighed upon

ظَهْرَكَ

your back,

٣

(3)

ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ ٣

(3) Which had weighed upon your back

وَرَفَعْنَا

And We raised high

لَكَ

for you

ذِكْرَكَ

your reputation.

٤

(4)

وَرَفَعْنَا لَكَ ذِكْرَكَ ٤

(4) And raised high for you your repute.

فَإِنَّ

So indeed,

مَعَ

with

ٱلْعُسْرِ

the hardship

يُسْرًا

(is) ease.

٥

(5)

فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ٥

(5) For indeed, with hardship [will be] ease.

إِنَّ

Indeed,

مَعَ

with

ٱلْعُسْرِ

the hardship

يُسْرًا

(is) ease.

٦

(6)

إِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ٦

(6) Indeed, with hardship [will be] ease.

فَإِذَا

So when

فَرَغْتَ

you finish,

فَٱنصَبْ

then labor hard.

٧

(7)

فَإِذَا فَرَغْتَ فَٱنصَبْ ٧

(7) So when you have finished [your duties], then stand up [for worship].

وَإِلَىٰ

And to

رَبِّكَ

your Lord

فَٱرْغَب

turn your attention.

٨

(8)

وَإِلَىٰ رَبِّكَ فَٱرْغَب ٨

(8) And to your Lord direct [your] longing.

ءَايَٰتُهَا ٨

Verses 8

سُورَةُ ٱلتِّينِ

Chapter 95 The Fig

رُكُوعَاتُهَا ١

Rukus 1

بِّسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَٱلتِّينِ

By the fig,

وَٱلزَّيْتُونِ

and the olive,

١

(1)

وَٱلتِّينِ وَٱلزَّيْتُونِ ١

(1) By the fig and the olive

وَطُورِ

And (the) Mount

سِينِينَ

Sinai,

٢

(2)

وَطُورِ سِينِينَ ٢

(2) And [by] Mount Sinai

وَهَٰذَا

And this

ٱلْبَلَدِ

[the] city,

ٱلْأَمِينِ

[the] secure,

٣

(3)

وَهَٰذَا ٱلْبَلَدِ ٱلْأَمِينِ ٣

(3) And [by] this secure city [Makkah],

لَقَدْ

Indeed,

خَلَقْنَا

We created

ٱلْإِنسَٰنَ

man

فِىٓ

in

أَحْسَنِ

(the) best

تَقْوِيمٍ

mould.

٤

(4)

لَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ فِىٓ أَحْسَنِ تَقْوِيمٍ ٤

(4) We have certainly created man in the best of stature;

ثُمَّ

Then

رَدَدْنَٰهُ

We returned him

أَسْفَلَ

(to the) lowest

سَٰفِلِينَ

(of the) low,

٥

(5)

ثُمَّ رَدَدْنَٰهُ أَسْفَلَ سَٰفِلِينَ ٥

(5) Then We return him to the lowest of the low,

إِلَّا

Except

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّٰلِحَٰتِ

righteous deeds,

فَلَهُمْ

then for them

أَجْرٌ

(is a) reward

غَيْرُ

never ending.

مَمْنُونٍ

٦

(6)

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ٦

(6) Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.

فَمَا

Then what

يُكَذِّبُكَ

causes you to deny

بَعْدُ

after (this)

بِٱلدِّينِ

the judgment?

٧

(7)

فَمَا يُكَذِّبُكَ بَعْدُ بِٱلدِّينِ ٧

(7) So what yet causes you to deny the Recompense?

أَلَيْسَ

Is not

ٱللَّهُ

Allah

بِأَحْكَمِ

(the) Most Just

ٱلْحَٰكِمِينَ

(of) the Judges?

٨

(8)

أَلَيْسَ ٱللَّهُ بِأَحْكَمِ ٱلْحَٰكِمِينَ ٨

(8) Is not Allah the most just of judges?

ءَايَٰتُهَا ١٩

Verses 19

سُورَةُ ٱلْعَلَقِ

Chapter 96 The Clot

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

ٱقْرَأْ

Read

بِٱسْمِ

in (the) name

رَبِّكَ

(of) your Lord

ٱلَّذِى

the One Who

خَلَقَ

created -

١

(1)

ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ ١

(1) Recite in the name of your Lord who created -

خَلَقَ

He created

ٱلْإِنسَٰنَ

man

مِنْ

from

عَلَقٍ

a clinging substance.

٢

(2)

خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ٢

(2) Created man from a clinging substance.

ٱقْرَأْ

Read,

وَرَبُّكَ

and your Lord

ٱلْأَكْرَمُ

(is) the Most Generous,

٣

(3)

ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ٣

(3) Recite, and your Lord is the most Generous -

ٱلَّذِى

The One Who

عَلَّمَ

taught

بِٱلْقَلَمِ

by the pen,

٤

(4)

ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ ٤

(4) Who taught by the pen -

عَلَّمَ

Taught

ٱلْإِنسَٰنَ

man

مَا

what

لَمْ

not

يَعْلَمْ

he knew.

٥

(5)

عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ ٥

(5) Taught man that which he knew not.

كَلَّآ

Nay

إِنَّ

Indeed,

ٱلْإِنسَٰنَ

man

لَيَطْغَىٰٓ

surely transgresses,

٦

(6)

كَلَّآ إِنَّ ٱلْإِنسَٰنَ لَيَطْغَىٰٓ ٦

(6) No! [But] indeed, man transgresses

أَن

That

رَّءَاهُ

he sees himself

ٱسْتَغْنَىٰٓ

self-sufficient.

٧

(7)

أَن رَّءَاهُ ٱسْتَغْنَىٰٓ ٧

(7) Because he sees himself self-sufficient.

إِنَّ

Indeed,

إِلَىٰ

to

رَبِّكَ

your Lord

ٱلرُّجْعَىٰٓ

(is) the return.

٨

(8)

إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ ٨

(8) Indeed, to your Lord is the return.

أَرَءَيْتَ

Have you seen

ٱلَّذِى

the one who

يَنْهَىٰ

forbids

٩

(9)

أَرَءَيْتَ ٱلَّذِى يَنْهَىٰ ٩

(9) Have you seen the one who forbids

عَبْدًا

A slave

إِذَا

when

صَلَّىٰٓ

he prays?

١٠

(10)

عَبْدًا إِذَا صَلَّىٰٓ ١٠

(10) A servant when he prays?

أَرَءَيْتَ

Have you seen

إِن

if

كَانَ

he is

عَلَى

upon

ٱلْهُدَىٰٓ

[the] guidance,

١١

(11)

أَرَءَيْتَ إِن كَانَ عَلَى ٱلْهُدَىٰٓ ١١

(11) Have you seen if he is upon guidance

أَوْ

Or

أَمَرَ

he enjoins

بِٱلتَّقْوَىٰٓ

[of the] righteousness?

١٢

(12)

أَوْ أَمَرَ بِٱلتَّقْوَىٰٓ ١٢

(12) Or enjoins righteousness?

أَرَءَيْتَ

Have you seen

إِن

if

كَذَّبَ

he denies

وَتَوَلَّىٰٓ

and turns away?

١٣

(13)

أَرَءَيْتَ إِن كَذَّبَ وَتَوَلَّىٰٓ ١٣

(13) Have you seen if he denies and turns away -

أَلَمْ

Does not

يَعْلَم

he know

بِأَنَّ

that

ٱللَّهَ

Allah

يَرَىٰ

sees?

١٤

(14)

أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ١٤

(14) Does he not know that Allah sees?

كَلَّا

Nay

لَئِن

If

لَّمْ

not

يَنتَهِ

he desists,

لَنَسْفَعًا

surely We will drag him

بِٱلنَّاصِيَةِ

by the forelock,

١٥

(15)

كَلَّا لَئِن لَّمْ يَنتَهِ لَنَسْفَعًا بِٱلنَّاصِيَةِ ١٥

(15) No! If he does not desist, We will surely drag him by the forelock -

نَاصِيَةٍ

A forelock

كَٰذِبَةٍ

lying,

خَاطِئَةٍ

sinful.

١٦

(16)

نَاصِيَةٍ كَٰذِبَةٍ خَاطِئَةٍ ١٦

(16) A lying, sinning forelock.

فَلْيَدْعُ

Then let him call

نَادِيَهُۥ

his associates,

١٧

(17)

فَلْيَدْعُ نَادِيَهُۥ ١٧

(17) Then let him call his associates;

سَنَدْعُ

We will call

ٱلزَّبَانِيَةَ

the Angels of Hell.

١٨

(18)

سَنَدْعُ ٱلزَّبَانِيَةَ ١٨

(18) We will call the angels of Hell.

كَلَّا

Nay

لَا

(Do) not

تُطِعْهُ

obey him.

وَٱسْجُدْ

But prostrate

وَٱقْتَرِب

and draw near (to Allah).

۩

١٩

(19)

كَلَّا لَا تُطِعْهُ وَٱسْجُدْ وَٱقْتَرِب ۩ ١٩

(19) No! Do not obey him. But prostrate and draw near [to Allah].

ءَايَٰتُهَا ٥

Verses 5

سُورَةُ ٱلْقَدْرِ

Chapter 97 The Power, Fate

رُكُوعَاتُهَا ١

Rukus 1

بِّسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

إِنَّآ

Indeed, We

أَنزَلْنَٰهُ

revealed it

فِى

in

لَيْلَةِ

(the) Night

ٱلْقَدْرِ

(of) Power.

١

(1)

إِنَّآ أَنزَلْنَٰهُ فِى لَيْلَةِ ٱلْقَدْرِ ١

(1) Indeed, We sent the Qur'an down during the Night of Decree.

وَمَآ

And what

أَدْرَىٰكَ

can make you know

مَا

what

لَيْلَةُ

(the) Night

ٱلْقَدْرِ

(of) Power (is)?

٢

(2)

وَمَآ أَدْرَىٰكَ مَا لَيْلَةُ ٱلْقَدْرِ ٢

(2) And what can make you know what is the Night of Decree?

لَيْلَةُ

(The) Night

ٱلْقَدْرِ

(of) Power

خَيْرٌ

(is) better

مِّنْ

than

أَلْفِ

a thousand

شَهْرٍ

month(s).

٣

(3)

لَيْلَةُ ٱلْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ٣

(3) The Night of Decree is better than a thousand months.

تَنَزَّلُ

Descend

ٱلْمَلَٰٓئِكَةُ

the Angels

وَٱلرُّوحُ

and the Spirit

فِيهَا

therein,

بِإِذْنِ

by (the) permission

رَبِّهِم

(of) their Lord,

مِّن

for

كُلِّ

every

أَمْرٍ

affair,

٤

(4)

تَنَزَّلُ ٱلْمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِّهِم مِّن كُلِّ أَمْرٍ ٤

(4) The angels and the Spirit descend therein by permission of their Lord for every matter.

سَلَٰمٌ

Peace

هِىَ

it (is)

حَتَّىٰ

until

مَطْلَعِ

(the) emergence

ٱلْفَجْرِ

(of) the dawn.

٥

(5)

سَلَٰمٌ هِىَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ٥

(5) Peace it is until the emergence of dawn.

ءَايَٰتُهَا ٨

Verses 8

سُورَةُ ٱلْبَيِّنَةِ

Chapter 98 The Evidence

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

لَمْ

Not

يَكُنِ

were

ٱلَّذِينَ

those who

كَفَرُواْ

disbelieved

مِنْ

from

أَهْلِ

(the) People of the Book

ٱلْكِتَٰبِ

وَٱلْمُشْرِكِينَ

and the polytheists,

مُنفَكِّينَ

to be abandoned

حَتَّىٰ

until

تَأْتِيَهُمُ

(there) comes to them

ٱلْبَيِّنَةُ

the clear evidence,

١

(1)

لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ ١

(1) Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief] until there came to them clear evidence -

رَسُولٌ

A Messenger

مِّنَ

from

ٱللَّهِ

Allah,

يَتْلُوا۟

reciting

صُحُفًا

pages

مُّطَهَّرَةً

purified,

٢

(2)

رَسُولٌ مِّنَ ٱللَّهِ يَتْلُوا۟ صُحُفًا مُّطَهَّرَةً ٢

(2) A Messenger from Allah, reciting purified scriptures

فِيهَا

Wherein

كُتُبٌ

(are) writings

قَيِّمَةٌ

correct.

٣

(3)

فِيهَا كُتُبٌ قَيِّمَةٌ ٣

(3) Within which are correct writings.

وَمَا

And not

تَفَرَّقَ

became divided

ٱلَّذِينَ

those who

أُوتُواْ

were given

ٱلْكِتَٰبَ

the Book,

إِلَّا

until

مِن

after what

بَعْدِ

مَا

جَآءَتْهُمُ

came (to) them

ٱلْبَيِّنَةُ

(of) the clear evidence.

٤

(4)

وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ إِلَّا مِن بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَةُ ٤

(4) Nor did those who were given the Scripture become divided until after there had come to them clear evidence.

وَمَآ

And not

أُمِرُوٓا۟

they were commanded

إِلَّا

except

لِيَعْبُدُوا۟

to worship

ٱللَّهَ

Allah

مُخْلِصِينَ

(being) sincere

لَهُ

to Him

ٱلدِّينَ

(in) the religion,

حُنَفَآءَ

upright,

وَيُقِيمُوا۟

and to establish

ٱلصَّلَوٰةَ

the prayer,

وَيُؤْتُوا۟

and to give

ٱلزَّكَوٰةَ

the zakah.

ج

وَذَٰلِكَ

And that

دِينُ

(is the) religion

ٱلْقَيِّمَةِ

the correct.

٥

(5)

وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُوا۟ ٱلصَّلَوٰةَ وَيُؤْتُوا۟ ٱلزَّكَوٰةَ ۚ وَذَٰلِكَ دِينُ ٱلْقَيِّمَةِ ٥

(5) And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

كَفَرُوا۟

disbelieve

مِنْ

from

أَهْلِ

(the) People

ٱلْكِتَٰبِ

(of) the Book

وَٱلْمُشْرِكِينَ

and the polytheists

فِى

(will be) in

نَارِ

(the) Fire

جَهَنَّمَ

(of) Hell

خَٰلِدِينَ

abiding eternally

فِيهَآ

therein.

ج

أُو۟لَٰٓئِكَ

Those -

هُمْ

they

شَرُّ

(are the) worst

ٱلْبَرِيَّةِ

(of) the creatures.

٦

(6)

إِنَّ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ فِى نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَآ ۚ أُو۟لَٰٓئِكَ هُمْ شَرُّ ٱلْبَرِيَّةِ ٦

(6) Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.

إِنَّ

Indeed,

ٱلَّذِينَ

those who

ءَامَنُواْ

believe

وَعَمِلُواْ

and do

ٱلصَّٰلِحَٰتِ

righteous deeds,

أُوْلَٰٓئِكَ

those -

هُمْ

they

خَيْرُ

(are the) best

ٱلْبَرِيَّةِ

(of) the creatures.

٧

(7)

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ٧

(7) Indeed, they who have believed and done righteous deeds - those are the best of creatures.

جَزَآؤُهُمْ

Their reward

عِندَ

(is) with

رَبِّهِمْ

their Lord -

جَنَّٰتُ

Gardens

عَدْنٍ

(of) Eternity,

تَجْرِى
flow

مِن
from

تَحْتِهَا
underneath them

ٱلْأَنْهَٰرُ
the rivers,

خَٰلِدِينَ
will abide

فِيهَآ
therein

أَبَدًا
forever.

صلے

رَّضِىَ
Allah (will be) pleased

ٱللَّهُ

عَنْهُمْ
with them

وَرَضُوا۟
and they (will be) pleased

عَنْهُ
with Him.

ج

ذَٰلِكَ
That

لِمَنْ

(is) for whoever

خَشِىَ

feared

رَبَّهُۥ

his Lord.

٨

(8)

جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدًا ۖ رَّضِىَ ٱللَّهُ عَنْهُمْ وَرَضُوا۟ عَنْهُ ۚ ذَٰلِكَ لِمَنْ خَشِىَ رَبَّهُۥ ٨

(8) Their reward with Allah will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord.

ءَايَٰتُهَا ٨

Verses 8

سُورَةُ ٱلزَّلْزَلَةِ

Chapter 99 The Earthquake

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

إِذَا

When

زُلْزِلَتِ

is shaken

ٱلْأَرْضُ

the earth

زِلْزَالَهَا

(with) its earthquake,

١

(1)

إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ١

(1) When the earth is shaken with its [final] earthquake

وَأَخْرَجَتِ

And brings forth

ٱلْأَرْضُ

the earth

أَثْقَالَهَا

its burdens,

٢

(2)

وَأَخْرَجَتِ ٱلْأَرْضُ أَثْقَالَهَا ٢

(2) And the earth discharges its burdens

وَقَالَ

And says

ٱلْإِنسَٰنُ

man,

مَا

"What

لَهَا

(is) with it?"

٣

(3)

وَقَالَ ٱلْإِنسَٰنُ مَا لَهَا ٣

(3) And man says, "What is [wrong] with it?" -

يَوْمَئِذٍ

That Day,

تُحَدِّثُ

it will report

أَخْبَارَهَا

its news,

٤

(4)

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ٤

(4) That Day, it will report its news

بِأَنَّ

Because

رَبَّكَ

your Lord

أَوْحَىٰ

inspired

لَهَا

[to] it.

٥

(5)

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ٥

(5) Because your Lord has commanded it.

يَوْمَئِذٍ

That Day

يَصْدُرُ

will proceed

ٱلنَّاسُ

the mankind

أَشْتَاتًا

(in) scattered groups

لِّيُرَوْاْ

to be shown

أَعْمَٰلَهُمْ

their deeds.

٦

(6)

يَوْمَئِذٍ يَصْدُرُ ٱلنَّاسُ أَشْتَاتًا لِّيُرَوْاْ أَعْمَٰلَهُمْ ٦

(6) That Day, the people will depart separated [into categories] to be shown [the result of] their deeds.

فَمَن

So whoever

يَعْمَلْ

does

مِثْقَالَ

(equal to the) weight

ذَرَّةٍ

(of) an atom

خَيْرًا

good,

يَرَهُۥ

will see it,

٧

(7)

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ٧

(7) So whoever does an atom's weight of good will see it,

وَمَن

And whoever

يَعْمَلْ

does

مِثْقَالَ

(equal to the) weight

ذَرَّةٍ

(of) an atom

شَرًّا

evil,

يَرَهُۥ

will see it.

٨

(8)

وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ ٨

(8) And whoever does an atom's weight of evil will see it.

ءَايَٰتُهَا ١١

Verses 11

سُورَةُ ٱلْعَادِيَاتِ

Chapter 100 The Chargers

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَٱلْعَٰدِيَٰتِ

By the racers

ضَبْحًا

panting,

١

(1)

وَٱلْعَٰدِيَٰتِ ضَبْحًا ١

(1) By the racers, panting,

فَٱلْمُورِيَٰتِ

And the producers of sparks,

قَدْحًا

striking

٢

(2)

فَٱلْمُورِيَٰتِ قَدْحًا ٢

(2) And the producers of sparks [when] striking

فَٱلْمُغِيرَٰتِ

And the chargers

صُبْحًا

(at) dawn,

٣

(3)

فَٱلْمُغِيرَٰتِ صُبْحًا ٣

(3) And the chargers at dawn,

فَأَثَرْنَ

Then raise

بِهِۦ

thereby

نَقْعًا

dust,

٤

(4)

فَأَثَرْنَ بِهِۦ نَقْعًا ٤

(4) Stirring up thereby [clouds of] dust,

فَوَسَطْنَ

Then penetrate thereby (in the) center

بِهِۦ

جَمْعًا

collectively,

٥

(5)

فَوَسَطْنَ بِهِۦ جَمْعًا ٥

(5) Arriving thereby in the center collectively,

إِنَّ

Indeed,

ٱلْإِنسَٰنَ

mankind,

لِرَبِّهِۦ

to his Lord,

لَكَنُودٌ

(is) surely ungrateful.

٦

(6)

إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ ٦

(6) Indeed mankind, to his Lord, is ungrateful.

وَإِنَّهُۥ

And indeed, he

عَلَىٰ

on

ذَٰلِكَ

that

لَشَهِيدٌ

surely (is) a witness,

٧

(7)

وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ٧

(7) And indeed, he is to that a witness.

وَإِنَّهُۥ

And indeed he (is),

لِحُبِّ

in (the) love

ٱلْخَيْرِ

(of) wealth

لَشَدِيدٌ

(is) surely intense.

٨

(8)

وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ ٨

(8) And indeed he is, in love of wealth, intense.

۞

أَفَلَا

But does not

يَعْلَمُ

he know

إِذَا

when

بُعْثِرَ

will be scattered

مَا

what

فِى

(is) in

ٱلْقُبُورِ

the graves,

٩

(9)

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ ٩ ۞

(9) But does he not know that when the contents of the graves are scattered

وَحُصِّلَ

And is made apparent

مَا

what

فِى

(is) in

ٱلصُّدُورِ

the breasts?

١٠

(10)

وَحُصِّلَ مَا فِى ٱلصُّدُورِ ١٠

(10) And that within the breasts is obtained,

إِنَّ

Indeed,

رَبَّهُم

their Lord

بِهِمْ

about them,

يَوْمَئِذٍ

that Day,

لَّخَبِيرٌ

(is) surely All-Aware.

١١

(11)

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ١١

(11) Indeed, their Lord with them, that Day, is [fully] Acquainted.

ءَايَٰتُهَا ١١

Verses 11

سُورَةُ ٱلْقَارِعَةِ

Chapter 101 The Calamity

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

ٱلْقَارِعَةُ

The Striking Calamity

١

(1)

ٱلْقَارِعَةُ ١

(1) The Striking Calamity -

مَا

What

ٱلْقَارِعَةُ

(is) the Striking Calamity?

٢

(2)

مَا ٱلْقَارِعَةُ ٢

(2) What is the Striking Calamity?

وَمَآ

And what

أَدْرَىٰكَ

will make you know

مَا

what

ٱلْقَارِعَةُ

(is) the Striking Calamity?

٣

(3)

وَمَآ أَدْرَىٰكَ مَا ٱلْقَارِعَةُ ٣

(3) And what can make you know what is the Striking Calamity?

يَوْمَ

(The) Day

يَكُونُ

will be

ٱلنَّاسُ

the mankind

كَٱلْفَرَاشِ

like moths,

ٱلْمَبْثُوثِ

scattered,

٤

(4)

يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ٤

(4) It is the Day when people will be like moths, dispersed,

وَتَكُونُ

And will be

ٱلْجِبَالُ

the mountains

كَٱلْعِهْنِ

like wool,

ٱلْمَنفُوشِ

fluffed up.

٥

(5)

وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ ٥

(5) And the mountains will be like wool, fluffed up.

فَأَمَّا

Then as for

مَن

(him) whose

ثَقُلَتْ

(are) heavy

مَوَٰزِينُهُۥ

his scales,

٦

(6)

فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ ٦

(6) Then as for one whose scales are heavy [with good deeds],

فَهُوَ

Then he

فِى

(will be) in

عِيشَةٍ

a life,

رَّاضِيَةٍ

pleasant.

٧

(7)

فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ٧

(7) He will be in a pleasant life.

وَأَمَّا

But as for

مَنْ

(him) whose

خَفَّتْ

(are) light

مَوَٰزِينُهُۥ

his scales,

٨

(8)

وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ٨

(8) But as for one whose scales are light,

فَأُمُّهُۥ

His abode

هَاوِيَةٌ

(will be the) Pit.

٩

(9)

فَأُمُّهُۥ هَاوِيَةٌ ٩

(9) His refuge will be an abyss.

وَمَآ

And what

أَدْرَىٰكَ

will make you know

مَا

what

هِيَهْ

it is?

١٠

(10)

وَمَآ أَدْرَىٰكَ مَا هِيَهْ ١٠

(10) And what can make you know what that is?

نَارٌ

A Fire,

حَامِيَةٌ

intensely hot.

١١

(11)

نَارٌ حَامِيَةٌ ١١

(11) It is a Fire, intensely hot.

ءَايَٰتُهَا ٨

Verses 8

سُورَةُ ٱلتَّكَاثُرِ

Chapter 102 Competition

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

أَلْهَىٰكُمُ

Diverts you

ٱلتَّكَاثُرُ

the competition to increase

١

(1)

أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ١

(1) Competition in [worldly] increase diverts you

حَتَّىٰ

Until

زُرْتُمُ

you visit

ٱلْمَقَابِرَ

the graves.

٢

(2)

حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ٢

(2) Until you visit the graveyards.

كَلَّا

Nay

سَوْفَ

Soon

تَعْلَمُونَ

you will know.

٣

(3)

كَلَّا سَوْفَ تَعْلَمُونَ ٣

(3) No! You are going to know.

ثُمَّ

Then,

كَلَّا

nay

سَوْفَ

Soon

تَعْلَمُونَ

you will know.

٤

(4)

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٤

(4) Then no! You are going to know.

كَلَّا

Nay

لَوْ

If

تَعْلَمُونَ

you know

عِلْمَ

(with) a knowledge

ٱلْيَقِينِ

(of) certainty.

٥

(5)

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ ٱلْيَقِينِ ٥

(5) No! If you only knew with knowledge of certainty...

لَتَرَوُنَّ

Surely you will see

ٱلْجَحِيمَ

the Hellfire.

٦

(6)

لَتَرَوُنَّ ٱلْجَحِيمَ ٦

(6) You will surely see the Hellfire.

ثُمَّ

Then

لَتَرَوُنَّهَا

surely you will see it

عَيْنَ

(with the) eye

ٱلْيَقِينِ

(of) certainty.

٧

(7)

ثُمَّ لَتَرَوُنَّهَا عَيْنَ ٱلْيَقِينِ ٧

(7) Then you will surely see it with the eye of certainty.

ثُمَّ

Then,

لَتُسْـَٔلُنَّ

surely you will be asked

يَوْمَئِذٍ

that Day

عَنِ

about

ٱلنَّعِيمِ

the pleasures.

٨

(8)

ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ ٨

(8) Then you will surely be asked that Day about pleasure.

ءَايَٰتُهَا ٣

Verses 3

سُورَةُ ٱلْعَصْرِ

Chapter 103 The Declining Day, Epoch

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَٱلْعَصْرِ

By the time,

١

(1)

وَٱلْعَصْرِ ١

(1) By time,

إِنَّ

Indeed,

ٱلْإِنسَٰنَ

mankind

لَفِى

(is) surely, in

خُسْرٍ

loss,

٢

(2)

إِنَّ ٱلْإِنسَٰنَ لَفِى خُسْرٍ ٢

(2) Indeed, mankind is in loss,

إِلَّا

Except

ٱلَّذِينَ

those who

ءَامَنُوا۟

believe

وَعَمِلُوا۟

and do

ٱلصَّـٰلِحَـٰتِ

righteous deeds

وَتَوَاصَوْا۟

and enjoin (each other)

بِٱلْحَقِّ

to the truth

وَتَوَاصَوْا۟

and enjoin (each other)

بِٱلصَّبْرِ

to [the] patience.

٣

(3)

إِلَّا ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّـٰلِحَـٰتِ وَتَوَاصَوْا۟ بِٱلْحَقِّ وَتَوَاصَوْا۟ بِٱلصَّبْرِ ٣

(3) Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

ءَايَٰتُهَا ٩

Verses 9

سُورَةُ ٱلْهُمَزَةِ

Chapter 104 The Traducer

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

وَيْلٌ

Woe

لِّكُلِّ

to every

هُمَزَةٍ

slanderer

لُّمَزَةٍ

backbiter

١

(1)

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ١

(1) Woe to every scorner and mocker

ٱلَّذِى

The one who

جَمَعَ

collects

مَالًا

wealth

وَعَدَّدَهُۥ

and counts it.

٢

(2)

ٱلَّذِى جَمَعَ مَالًا وَعَدَّدَهُۥ ٢

(2) Who collects wealth and [continuously] counts it.

يَحْسَبُ

Thinking

أَنَّ

that

مَالَهُۥٓ

his wealth

أَخْلَدَهُۥ

will make him immortal

٣

(3)

يَحْسَبُ أَنَّ مَالَهُۥٓ أَخْلَدَهُۥ ٣

(3) He thinks that his wealth will make him immortal.

كَلَّا

Nay

صلے

لَيُنۢبَذَنَّ

Surely he will be thrown

فِى

in

ٱلْحُطَمَةِ

the Crusher.

٤

(4)

كَلَّا ۖ لَيُنۢبَذَنَّ فِى ٱلْحُطَمَةِ ٤

(4) No! He will surely be thrown into the Crusher.

وَمَآ

And what

أَدْرَىٰكَ

will make you know

مَا

what

ٱلْحُطَمَةُ

the Crusher (is)?

٥

(5)

وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ٥

(5) And what can make you know what is the Crusher?

نَارُ

A Fire

ٱللَّهِ

kindled by Allah,

ٱلْمُوقَدَةُ

٦

(6)

نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ٦

(6) It is the fire of Allah, [eternally] fueled,

ٱلَّتِى

Which

تَطَّلِعُ

mounts up

عَلَى

to

ٱلْأَفْـِٔدَةِ

the hearts.

٧

(7)

ٱلَّتِى تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ ٧

(7) Which mounts directed at the hearts.

إِنَّهَا

Indeed, it

عَلَيْهِم

(will be) upon them

مُّؤْصَدَةٌ

closed over,

٨

(8)

إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ٨

(8) Indeed, Hellfire will be closed down upon them

فِى

In

عَمَدٍ

columns

مُّمَدَّدَةٍ

extended.

٩

(9)

فِى عَمَدٍ مُّمَدَّدَةٍ ٩

(9) In extended columns.

ءَايَٰتُهَا ٥

Verses 5

سُورَةُ ٱلْفِيلِ

Chapter 105 The Elephant

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

أَلَمْ

Have not

تَرَ

you seen

كَيْفَ

how

فَعَلَ

dealt

رَبُّكَ

your Lord

بِأَصْحَٰبِ

with (the) Companions

ٱلْفِيلِ

(of the) Elephant?

١

(1)

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ١

(1) Have you not considered, [O Muhammad], how your Lord dealt with the companions of the elephant?

أَلَمْ

Did not

يَجْعَلْ

He make

كَيْدَهُمْ
their plan
فِى
go astray?
تَضْلِيلٍ
٢
(2)
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ ٢
(2) Did He not make their plan into misguidance?
وَأَرْسَلَ
And He sent
عَلَيْهِمْ
against them
طَيْرًا
birds
أَبَابِيلَ
(in) flocks.
٣
(3)
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ٣
(3) And He sent against them birds in flocks,
تَرْمِيهِم
Striking them
بِحِجَارَةٍ
with stones
مِّن
of
سِجِّيلٍ
baked clay.

٤

(4)

تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ٤

(4) Striking them with stones of hard clay,

فَجَعَلَهُمْ

Then He made them

كَعَصْفٍ

like straw

مَّأْكُولٍ

eaten up.

٥

(5)

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ٥

(5) And He made them like eaten straw.

ءَايَٰتُهَا ٤

Verses 4

سُورَةُ قُرَيْشٍ

Chapter 106 Quraysh

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

لِإِيلَٰفِ

For (the) familiarity

قُرَيْشٍ

(of the) Quraish,

١

(1)

لِإِيلَٰفِ قُرَيْشٍ ١

(1) For the accustomed security of the Quraysh -

إِۦلَٰفِهِمْ

Their familiarity

رِحْلَةَ

(with the) journey

ٱلشِّتَآءِ

(of) winter

وَٱلصَّيْفِ

and summer,

٢

(2)

إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ٢

(2) Their accustomed security [in] the caravan of winter and summer -

فَلْيَعْبُدُوا۟

So let them worship

رَبَّ

(the) Lord

هَٰذَا

(of) this

ٱلْبَيْتِ

House,

٣

(3)

فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ٣

(3) Let them worship the Lord of this House,

ٱلَّذِىٓ

The One Who

أَطْعَمَهُم

feeds them

مِّن

[from]

جُوعٍ

(against) hunger

وَءَامَنَهُم

and gives them security

مِّنْ

from

خَوْفٍۭ

fear.

٤

(4)

ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍۭ ٤

(4) Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.

ءَايَٰتُهَا ٧

Verses 7

سُورَةُ ٱلْمَاعُونِ

Chapter 107 Almsgiving

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

أَرَءَيْتَ

Have you seen

ٱلَّذِى

the one who

يُكَذِّبُ

denies

بِٱلدِّينِ

the Judgment?

١

(1)

أَرَءَيْتَ ٱلَّذِى يُكَذِّبُ بِٱلدِّينِ ١

(1) Have you seen the one who denies the Recompense?

فَذَٰلِكَ

Then that

ٱلَّذِى

(is) the one who

يَدُعُّ

repulses

ٱلْيَتِيمَ

the orphan,

٢

(2)

فَذَٰلِكَ ٱلَّذِى يَدُعُّ ٱلْيَتِيمَ ٢

(2) For that is the one who drives away the orphan

وَلَا

And (does) not

يَحُضُّ

feel the urge

عَلَىٰ

to

طَعَامِ

feed

ٱلْمِسْكِينِ

the poor.

٣

(3)

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ٣

(3) And does not encourage the feeding of the poor.

فَوَيْلٌ

So woe

لِّلْمُصَلِّينَ

to those who pray,

٤

(4)

فَوَيْلٌ لِّلْمُصَلِّينَ ٤

(4) So woe to those who pray

ٱلَّذِينَ

Those who

هُمْ

[they]

عَن

about

صَلَاتِهِمْ

their prayers

سَاهُونَ

(are) neglectful,

٥

(5)

ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ٥

(5) [But] who are heedless of their prayer -

ٱلَّذِينَ

Those who

هُمْ

[they]

يُرَآءُونَ

make show.

٦

(6)

ٱلَّذِينَ هُمْ يُرَآءُونَ ٦

(6) Those who make show [of their deeds]

وَيَمْنَعُونَ

And they deny

ٱلْمَاعُونَ

[the] small kindness.

٧

(7)

وَيَمْنَعُونَ ٱلْمَاعُونَ ٧

(7) And withhold [simple] assistance.

ءَايَٰتُهَا ٣

Verses 3

سُورَةُ ٱلْكَوْثَرِ

Chapter 108 Abundance

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

إِنَّآ

Indeed, We,

أَعْطَيْنَٰكَ

We have given you

ٱلْكَوْثَرَ

Al-Kauthar,

١

(1)

إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ١

(1) Indeed, We have granted you, [O Muhammad], al-Kawthar.

فَصَلِّ

So pray

لِرَبِّكَ

to your Lord

وَٱنْحَرْ

and sacrifice.

٢

(2)

فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ٢

(2) So pray to your Lord and sacrifice [to Him alone].

إِنَّ

Indeed,

شَانِئَكَ

your enemy -

هُوَ

he (is)

ٱلْأَبْتَرُ

the one cut off.

٣

(3)

إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ٣

(3) Indeed, your enemy is the one cut off.

ءَايَٰتُهَا ٦

Verses 6

سُورَةُ ٱلْكَافِرُونَ

Chapter 109 The Disbelievers

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

قُلْ

Say,

يَٰٓأَيُّهَا

"O disbelievers

ٱلْكَٰفِرُونَ

١

(1)

قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ١

(1) Say, "O disbelievers,

لَآ

Not

أَعْبُدُ

I worship

مَا

what

تَعْبُدُونَ

you worship.

٢

(2)

لَآ أَعْبُدُ مَا تَعْبُدُونَ ٢

(2) I do not worship what you worship.

وَلَآ

And not

أَنتُمْ

you

عَٰبِدُونَ

(are) worshippers

مَآ

(of) what

أَعْبُدُ

I worship

٣

(3)

وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ٣

(3) Nor are you worshippers of what I worship.

وَلَآ

And not

أَنَا۠

I am

عَابِدٌ

a worshipper

مَّا

(of) what

عَبَدتُّمْ

you worship.

٤

(4)

وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ٤

(4) Nor will I be a worshipper of what you worship.

وَلَآ

And not

أَنتُمْ

you

عَٰبِدُونَ

(are) worshippers

مَآ

(of) what

أَعْبُدُ

I worship.

٥

(5)

وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ٥

(5) Nor will you be worshippers of what I worship.

لَكُمْ

For you

دِينُكُمْ

(is) your religion,

وَلِىَ

and for me

دِينِ

(is) my religion."

٦

(6)

لَكُمْ دِينُكُمْ وَلِىَ دِينِ ٦

(6) For you is your religion, and for me is my religion."

ءَايَٰتُهَا ٣

Verses 3

سُورَةُ ٱلنَّصْرِ

Chapter 110 Divine Support

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

إِذَا

When

جَآءَ

comes

نَصْرُ

(the) Help

ٱللَّهِ

(of) Allah

وَٱلْفَتْحُ

and the Victory,

١

(1)

إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ١

(1) When the victory of Allah has come and the conquest,

وَرَأَيْتَ

And you see

ٱلنَّاسَ

the people

يَدْخُلُونَ

entering

فِى

into

دِينِ

(the) religion

ٱللَّهِ

(of) Allah

أَفْوَاجًا

(in) multitudes.

٢

(2)

وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ٢

(2) And you see the people entering into the religion of Allah in multitudes,

فَسَبِّحْ

Then glorify

بِحَمْدِ

with (the) praises

رَبِّكَ

(of) your Lord

وَٱسْتَغْفِرْهُ

and ask His forgiveness.

ج

إِنَّهُۥ

Indeed, He

كَانَ

is

تَوَّابًا

Oft-Returning.

٣

(3)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًا ٣

(3) Then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance.

ءَايَٰتُهَا ٥

Verses 5

سُورَةُ ٱلْمَسَدِ

Chapter 111 The Palm Fibre

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

تَبَّتْ

Perish

يَدَآ

(the) hands

أَبِى

(of) Abu Lahab

لَهَبٍ

وَتَبَّ

and perish he.

١

(1)

تَبَّتْ يَدَآ أَبِى لَهَبٍ وَتَبَّ ١

(1) May the hands of Abu Lahab be ruined, and ruined is he.

مَآ

Not

أَغْنَىٰ

(will) avail

عَنْهُ

him

مَالُهُۥ

his wealth

وَمَا

and what

كَسَبَ

he earned.

٢

(2)

مَآ أَغْنَىٰ عَنْهُ مَالُهُۥ وَمَا كَسَبَ ٢

(2) His wealth will not avail him or that which he gained.

سَيَصْلَىٰ

He will be burnt

نَارًا

(in) a Fire

ذَاتَ

of Blazing Flames,

لَهَبٍ

٣

(3)

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ٣

(3) He will [enter to] burn in a Fire of [blazing] flame

وَٱمْرَأَتُهُۥ

And his wife,

حَمَّالَةَ

(the) carrier

ٱلْحَطَبِ

(of) firewood,

٤

(4)

وَٱمْرَأَتُهُۥ حَمَّالَةَ ٱلْحَطَبِ ٤

(4) And his wife [as well] - the carrier of firewood.

فِى

In

جِيدِهَا

her neck

حَبْلٌ

(will be) a rope

مِّن

of

مَّسَدٍ

palm-fiber.

٥

(5)

فِى جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ٥

(5) Around her neck is a rope of [twisted] fiber.

ءَايَٰتُهَا ٤

Verses 4

سُورَةُ ٱلْإِخْلَاصِ

Chapter 112 Sincerity

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

قُلْ

Say,

هُوَ

"He

ٱللَّهُ

(is) Allah,

أَحَدٌ

the One.

١

(1)

قُلْ هُوَ ٱللَّهُ أَحَدٌ ١

(1) Say, "He is Allah, [who is] One,

ٱللَّهُ

Allah,

ٱلصَّمَدُ

the Eternal, the Absolute.

٢

(2)

ٱللَّهُ ٱلصَّمَدُ ٢

(2) Allah, the Eternal Refuge.

لَمْ

Not

يَلِدْ

He begets

وَلَمْ

and not

يُولَدْ

He is begotten.

٣

(3)

لَمْ يَلِدْ وَلَمْ يُولَدْ ٣

(3) He neither begets nor is born,

وَلَمْ

And not

يَكُن

is

لَّهُۥ

for Him

كُفُوًا

any [one] equivalent."

أَحَدٌ

٤

(4)

وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌ ٤

(4) Nor is there to Him any equivalent."

ءَايَٰتُهَا ٥

Verses 5

سُورَةُ ٱلْفَلَقِ

Chapter 113 The Dawn

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

قُلْ

Say,

أَعُوذُ

"I seek refuge

بِرَبِّ

in (the) Lord

ٱلْفَلَقِ

(of) the dawn,

١

(1)

قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ١

(1) Say, "I seek refuge in the Lord of daybreak

مِن

From

شَرِّ

(the) evil

مَا

(of) what

خَلَقَ

He created,

٢

(2)

مِن شَرِّ مَا خَلَقَ ٢

(2) From the evil of that which He created

وَمِن

And from

شَرِّ

(the) evil

غَاسِقٍ

(of) darkness

إِذَا

when

وَقَبَ

it spreads,

٣

(3)

وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣

(3) And from the evil of darkness when it settles

وَمِن

And from

شَرِّ

(the) evil

ٱلنَّفَّٰثَٰتِ

(of) the blowers

فِى

in

ٱلْعُقَدِ

the knots,

٤

(4)

وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِى ٱلْعُقَدِ ٤

(4) And from the evil of the blowers in knots

وَمِن

And from

شَرِّ

(the) evil

حَاسِدٍ

(of) an envier

إِذَا

when

حَسَدَ

he envies."

٥

(5)

وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥

(5) And from the evil of an envier when he envies."

ءَايَٰتُهَا ٦

Verses 6

سُورَةُ ٱلنَّاسِ

Chapter 114 Mankind

رُكُوعَاتُهَا ١

Rukus 1

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

قُلْ

Say,

أَعُوذُ

"I seek refuge

بِرَبِّ

in (the) Lord

ٱلنَّاسِ

(of) mankind,

١

(1)

قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ١

(1) Say, "I seek refuge in the Lord of mankind,

مَلِكِ

(The) King

ٱلنَّاسِ

(of) mankind,

٢

(2)

مَلِكِ ٱلنَّاسِ ٢

(2) The Sovereign of mankind.

إِلَٰهِ

(The) God

ٱلنَّاسِ

(of) mankind,

٣

(3)

إِلَٰهِ ٱلنَّاسِ ٣

(3) The God of mankind,

مِن

From

شَرِّ

(the) evil

ٱلْوَسْوَاسِ

(of) the whisperer,

ٱلْخَنَّاسِ

the one who withdraws,

٤

(4)

مِن شَرِّ ٱلْوَسْوَاسِ ٱلْخَنَّاسِ ٤

(4) From the evil of the retreating whisperer -

ٱلَّذِى

The one who

يُوَسْوِسُ

whispers

فِى

in

صُدُورِ

(the) breasts

ٱلنَّاسِ

(of) mankind,

٥

(5)

ٱلَّذِى يُوَسْوِسُ فِى صُدُورِ ٱلنَّاسِ ٥

(5) Who whispers [evil] into the breasts of mankind -

مِنَ

From

ٱلْجِنَّةِ

the jinn

وَٱلنَّاسِ

and men.

٦

(6)

مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ ٦

(6) From among the jinn and mankind."